New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

We have been far too patient with the low spreading of a diffused light through ong centuries, which means that the vast ajority of living men, women and chilren continued in the twilight. Our busiess is to get this news told to them at he earliest possible moment.

—Godfrey E. Phillips.

THE PRAYER-ROOM TODAY

Father, I would accept with thankful- ss even the discipline of uncertainty. I ould not ask to see as yet the distant ene that presently shall surround me. nd if Thou dost not show me even the xt step I am to take, I am content to it Thy pleasure, to stand still until ou shalt bid me go, or to step out into e darkness, so long as I can know that ou art near. Thou knowest best; Thou st done all things well, and still wilt : blessed be Thy holy name. Amen.

ol. 91. No. 1.

NEW ORLEANS, LA.,
THURSDAY, JANUARY 6, 1944.

An Aspiration

Out of the upward reaching heart of man have grown dreams and visions and ideals. Often man has used his skill to make his dreams come true. But however close to them he has approached, his upward reaching heart has gone on dreaming of things higher still, which he cannot attain.

From the nature of man's spirit we know that perfection is a goal that runs swiftly before us, but always evades us. While we struggle to grow, we live in imperfection. Our aspirations, though never attained, gauge and measure the quality of the soul more than all of its mistakes and failures.

Hence, to look out upon the astonishing universe with eyes unblinking and face unblanched; to ignore no truth and fear no facts; to build high hopes upon a firm foundation; to forgive without demanding apology; to keep affection in spite of misunderstanding; to set our thought upon the things of value, and spend our strength in the fulfilling of noble purposes; to reverence the good intentions of others rather than censure their errors; to be alert to nature's pageantry, though we dwell amid the city's clamor; to get the most out of life by right living, and give the most we can back to the world; to be sincere, faithful to responsibility; cherishing honor above indulgence, and service above gain; to be guided in our conduct by the shining angel of Faith in God, and not by the gaunt spectre of Fear; to approach our last hour with the calm of a philosopher and the gentleness of a saint; to leave the world enriched by a treasury of kind deeds and a memory of love—this is an aspiration; this is an ideal.

—Source Unknown.

WALLET OF THE WEEK

SIX MILLION AIRPORTS is the estimated need for post-war aviation. Aviation, with a twenty billion dollar business and employing two and one-half million workers, is called the nation's greatest industry. Charles I. Stanton, Administrator of Civil Aeronautics, envisions air service to all towns of one thousand or more population, with local pick-up service for smaller places. He estimates that post-war operation may see half a million aircraft in civil use as against twenty-five thousand currently in use.

* * *

THE POPULATION OF INDIA in 1941 is said to have increased fifty million over the figures for the census ten years earlier. This increase alone means a population larger than the entire population of any European country except Germany and Russia. It indicates also the social and economic problem which India promises to be in the years ahead unless some way may be found by the post-war program to adjust that country to the new world order and to develop within its teeming millions the spirit of self-sufficiency, culture, and opportunity for all, and a national enterprise commensurate with its need.

* * *

THE DEATH OF MR. JOSEPH RANK takes from British Methodism a great benefactor and a greater spirit. He was the head of a huge milling enterprise and was eighty-nine years old. Out of his great wealth, he made possible the erection and equipment of the great Central Halls which have been so prominent in Methodism for the past forty years. More remarkable still was the fact that his speaking was confined to a plain and fervent Methodist testimony, and all his gifts were anonymous. One of his sons is now a dominant figure in the religious film industry of Britain.

* * *

THE INFLUENCE OF THE WAR upon the peoples of all the world is being registered in a thousand ways. The Holy Land, so long one of the most untouched lands by progress and culture, is being criss-crossed by macadam highways for army uses, and these will remain when the war is over. These roads lead from Egypt through the entire land of Palestine, and from the Mediterranean to Persia. Many of them run through localities hitherto unreached by any method of transportation. The same type of improvement is going on throughout the Near East.

* * *

THE SHAKER COLONY in northern New York retains an old English custom of their sect. The Shakers assemble at the hour of sunset on Christmas day for worship in the meeting-house. At this Christmas service the men and the women sit together at the meal following the worship—the only service of the year in which that is true, and even then the men sit on one side of the table while the women sit on the other. Throughout the meal everyone sits in absolute silence, and at the conclusion of the meal, they rise and repeat a prayer which ends with each member with right hand raised repeating "God is love." The whole service ends with the singing and rhythmic response to the hymn chosen by the elder.

SWEDISH MISSIONS in Ethiopia are reported to be progressing very favorably, and to have full sympathy of the Emperor, Haile Selassie. The Emperor has engaged a missionary as tutor for his own son. The Swedish Mission buildings, which were confiscated by the Italians, have been returned to the Swedish church. To that extent, at least, the tragedy of Italian conquest and occupation has been erased. But the silent cities where sleep the Ethiopian dead will long be a melancholy memorial of that day of ruthless aggression.

* * *

AN ALL-DAY RETREAT, held in Chengtu, China, recently, was attended by sixty Chinese church leaders and missionaries representing thirteen different denominations and church organizations. The meeting agreed to urge a post-war conference for the purpose of establishing a United Church in China. It also favored the welcoming of Negro missionaries in China, an interchange of missionaries from every nation, and to send missionaries from the Chinese church to the churches of the West. The design is to build a sense of world community in the church.

* * *

THE MORMON CHURCH, which has taken an advanced position in the care of its own needy people, seems now to have carried its independence a step further. Stern orders are said to have been issued against its aged members accepting financial assistance from any governmental or ecclesiastical source except the Mormon church. The movement contemplates calling the children and relatives of its indigent and aged, and urging upon them the duty of caring for their own. This, of course, makes it as much an inter-family affair as a church measure.

* * *

CHRISTMAS PUTZING is a tradition introduced by the Moravians of Pennsylvania when they came to America in 1735. It is the practice of modelling some scene, landscape or otherwise, connected with their own neighboring country-side or their native land. The modelling is done under the Christmas tree, or an entire room may be assigned to it. When they go a-putzing it is to visit the neighbors and to see their handiwork and to eat rice cakes and nut drops which have been prepared for the festive season. Preparation for the event often occupies many weeks.

* * *

THE CHINCHONA TREE, from which is derived the outstanding antidote for malaria, is not a native of the East Indies, as many may be led to believe, but is a native of South America. According to the National Geographic Society, there are at present seven hundred thousand acres in the Republic of Columbia on which the chinchona tree is grown. The seeds were transported to the Netherlands Indies less than twenty-five years ago. It is likely that South America will again become on of the quinine capitals of the world as a result of th complete cutting off of the South Pacific as a source o supply.

New Orleans
CHRISTIAN ADVOCATE

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EDITORIAL

THE NEW YEAR'S CHALLENGE TO THE INDIVIDUAL

There is never a time nor a circumstance when individuality can be left out of account. It is always an asset of major importance in fashioning the affairs of life. The New Year should offer a silent challenge to every man, woman, boy and girl to bring of their best that this year may be enriched by all that they have to offer. A year from now we will be three hundred and sixty-six days older, but so will be the imbecile, the vagabond, and the criminal outcast also. No worthy person will accept such a standard of life. No one should be satisfied with the wrinkles which proclaim the march of time. Such may be evidences of existence, but not of real life.

The person who fails to be himself under all circumstances is not even traveling in the direction of a worthy goal. It is true that the colorless and the undynamic individual may occupy some place in society, as a cog in the mechanism which gears it for progress, but he will fall infinitely below the measure of creative living. Without individuality, any person is a satellite, a hanger-on, a camp-follower, a baggage-packer, a suttler, a servant—a physical cog in the execution of the dreams of others. Yes, one may contribute something without dynamic individuality, but it will be something negative, and its meaning will depend upon the creativeness of other personalities.

We trust that every reader of this paper, old or young, may incorporate in his New Year's resolve the purpose to make an individual contribution to every sphere and interest of which he is a part. His outlook may seem to be small, but let him remember that the genius that improves a "mousetrap" can find in even that humble way the path to fame. The surest way to fail in 1944 is to beat tom toms and do the goose-step behind a drum major who steals the show by petty antics. There may be those who will not agree with you, but what difference does that make? Real men, creative personalities, are those who dare to be themselves regardless of the crowd. If you failed to include the purpose to make the most of your individuality in the coming days and weeks of 1944, make haste to interline it today. Refuse to be a satellite and a baggage-packer. Meet the challenge of the New Year by giving of your best to every situation. In that way alone can life be made creative.

ARE WE A NATION OF MERCENARIES?

It is not the policy of this paper to take sides in contests which appear to be partisan or political. Such issues always involve more than appears on the surface, and to speak without a full knowledge of the facts would be neither informative nor just. Our purpose now is not to condemn any group, nor to enter into the merits of any controversy, but to express an opinion regarding what appears to us to be grave indications regarding American loyalties in war time.

The threatened strikes of literally millions of our American citizens at a time when such a course would, in effect, disarm their own brothers and sons in the presence of a relentless enemy, disturbs us, and the talk about war profiteers and their blood-money millions puts us to shame. Our soldiers face death on all the continents and the islands of the seas at the command of their government and in loyalty to those whom they love. We do not understand how anyone could escape a direct sense of responsibility for them in this perilous hour. We know that many things may have gone wrong in the management of political and economic affairs, it was inevitable that such would be the case under the conditions faced by the nation. We do not condone, nor do we apologize for stupidity and dishonor, but we place no cause above our obligation to the American soldier. We feel that to let our self-seeking be at their cost is to make him a pawn in the struggle for pelf.

We belong to a class that knows first-hand what the rising cost of living means, and what are the sacrifices involved in heavier taxes, and price advances on all that one requires from day to day. We do not think that we have any right whatever to ask any soldier to give all unless we are willing to share with him in the ordeal of sacrifice. It is in poor grace for Americans to squawk about wages and profits and rationing limitations when hundreds of thousands of our finest young men suffer hardships, privation, and death itself in fox holes. We do not think that it would be true to say that they are doing it gladly, but they are doing it patriotically, and they have a right to expect unfailing loyalty from every American citizen.

We cannot go to the front, but we want our soldiers to know that we share with them the sacrifices at home, and we want them to feel that we stand by them through the ordeal of war which they face in person. We are glad that the threatened strike has been averted. We are sorry that any such threat was made, and we sincerely hope that such may not occur again until the last of our enemies have stacked arms in evidence of their surrender. We earnestly hope that the ruthless profiteer may be brought to book and made to disgorge his unrighteous gains. At the beginning of the war, we pledged that we would not intentionally do anything to make the task of our soldiers more difficult and we mean to keep that vow.

Finally let us say again that we are not discussing the merits of any question on a peacetime basis. We deny that what might be demanded in peace is right in time of war.

CHEERFULNESS

B. P. Brooks

Dr. H. T. Carley had a brief article in the December 23 issue of the **Advocate** entitled "Howdy." He ends with this statement, "So that's what's funny to me—here I am saying 'Howdy' and nobody even knows that I've been away." Now, Dr. Carley is just as wrong as he can be. This writer doesn't know Dr. Carley personally but he reads his articles with much pleasure and is keenly disappointed when they are missing. They are characterized by such rich, wholesome humor and good cheer that I am sure others feel, as I do, they have definitely missed something worth while when these articles fail to appear.

God bless the man that dispenses good cheer in these times when cheerfulness is at such a premium. A cheerful person in the home and by the wayside is like the sun peeping through the clouds, or like the stars shining through the darkness. He reminds one of what God is to a stricken, benighted world. All nature smiles in harmony when man smiles. When a happy, contented man passes by, the air seems purer, the sky clearer, the earth has a brighter green, the trees have a richer foliage, flowers smell more fragrant, the birds sing more sweetly, all earth appears more beautiful.

I asked a man once what made him so cheerful in the face of adversity and disappointment. He said that one day he arose as usual and went about the duties of the day. His wife never looked more beautiful than she did on this morning. The birds seemed to burst their little throats in song as he wended his way to the fields. Flowers nodded their gay heads as he passed along. The sun never shown more brightly. His friends greeted him with a happy "Howdy do." The darkies were singing as they worked. All nature seemed bubbling over with joy. The world was in perfect harmony. The next day, when he arose, he didn't feel so well. Breakfast went wrong. His wife seemed indifferent. There was less of ecstacy in the sing of the bird as he walked along. The flowers were drooping, the negroes were moody, and all nature was out of tune. The day was a failure. That night he reasoned with himself. Said he, "I had the same dear wife that I had yesterday; the same birds were in the tree tops; the same sun was in the heavens; the same darkies were working in the fields; the same old world was wheeling on its axis as it had done for a million years. What then was wrong?" He decided that the trouble must have been of his own making. From that day, he resolved that he would always carry joy in his heart, nobility in his soul, confidence in nature and nature's God and that he would keep the sunshine of a living faith each day, every day in his bosom.

There are a few noble natures whose very presence carry sunshine with them wherever they go; a sunshine which means pity for the poor, sympathy for the suffering, help for the unfortunate, and love for all. Such a face enlivens every other face it meets, and carries into every company joy and gladness.

Oh! for the blessed power of an influence that can make those with whom we come in contact more cheerful, amiable, hopeful, and equal to every task ahead! Then, pray God, may that grace be exercised as the Giver of every good and perfect gift would have it used.

B. P. B.

Editorial Miscellany

By Dr. H. T. Carley

GOOD RESOLUTIONS

The first of January is useful in several ways. One is that it furnishes a good start for the new calendar. I'd never thought of it before—but it would be odd to have all these nice calendars we have been receiving to begin with, say, January 2. The longer I live, the more convinced I am that a lot of those old-timers knew what they were doing when they did some things. Through all these centuries, nobody has been able to improve on January 1 as the beginning date of the calendar.

Another good thing about January 1 is that it furnishes a kind of vantage point from which we can take a good squint at our lives both ways—backward and forward. It puts us in a neutral position, from which we can look at ourselves without fear or favor, without prejudice for or against. We have ended one year, and have scarcely begun another. So all we have to do is to look at what we have finished and what we haven't begun, and draw our own conclusions.

January 1 would be highly useful in still another way if we had all been born on that date—it would make it easier for us to keep track of our ages. There would be no particular advantage in that so far as the exact number of years is concerned. For example, those born on December 13, as I was, would simply add another year to their ages when the same date recurred. But when you have to give the exact number of months and days as well as the years—as, for example, when you go to register so as to be able to vote in the next election—it takes a lot of figuring.

Still another good thing about January 1 is that it starts a new series of pay-days, if you get paid on the first of the month. There is a lot of satisfaction in being able to look forward to a definite time when you can arrange for the groceries, get a new pair of socks, give the family a treat of a couple of bags of peanuts, buy a few war stamps, and give the children a nickel for Sunday school. If you got your pay just any old time, it would be hard to plan for anything.

There are many other uses of January 1; but the last one I want to mention is that it is a good time for making good resolutions. For example, you can resolve that you will have your hair cut at least once a month, and your suit pressed at least once every two months—if not oftener. You can resolve that you'll quit eating with your knife—especially when dining out—and brush your hat once in a while—if you wear one.

There are lots of good resolutions you can make on January 1.

The main thing, though, is to keep a good resolution after you have made it.

THE BISHOP'S CORNER

Greetings and best wishes for all the preachers and people of the Mississippi Conference. We deeply appreciate the interest, expressions, and prayers of our friends during our recent illness. Our physician reports no organic trouble as an aftermath and gives assurance of strength for the New Year's work, though for a time our schedule is to be under his eye for a greatly reduced service.

Bishop J. Lloyd Decell

The cabinets of the several Conferences have their work well in hand and reports are encouraging for the year so far in every department of our work.

The Bishops' Crusade for a Better World Order. It will be seen from the program that we may look forward to a great day at Galloway Memorial, Jackson, on Wednesday, January 19, beginning at 10 a.m. Perhaps we of this generation will never have cause nor opportunity of attending again just such a day as the Crusade Day. We earnestly pray that this war shall be the last one for the next century, if not the final one to curse humanity. Let the people called Methodists and their friends gather together for the great day on January 19.

J. L. DECELL.

PROGRAM

Bishops' Crusade for a Better World Order, Birmingham Area

Galloway Memorial Church, Jackson, Miss.,
Wednesday, January 19, 1944, 10 A. M.
Bishop J. L. Decell Presiding.

Morning Session

10:00-10:20—Devotions; Hymn 501; Responsive reading, "Peace;" page 594; Prayer.

10:20-10:40—Address: "Interpretation of the Crusade," Bishop J. L. Decell; Hymn 278.

10:40-11:20—Address: "Foreign Missions and Peace," Bishop Titus Lowe.

11:20-11:30—Offering; Hymn 493.

11:30-12:10—Address: "Home Missions and Peace," Dr. E. D. Kohlstedt; Hymn 499; Announcements; Adjourn for lunch.

Afternoon Session

1:45-2:00—Devotions; Hymn 162; Prayer.

2:00-2:30—**"Our Boards and the Crusade:"** Education, Rev. I. H. Sells; Missions, Mr. Dewitt C. Baldwin; Lay Activities, Dr. J. M. Sullivan.

2:30-3:00—**"Our Other Interests and the Crusade:"** Woman's Society of Christian Service, Mrs. Homer Tatum; Commission on Peace, Dr. C. W. Crisler; Evangelism, Rev. J. H. Morrow.

3:00-3:30—Offering, and distribute post cards and write cards now to mail to soldiers and service people; Hymn 244; Service of Consecration, Bishop J. L. Decell; Hymn 284; Benediction.

Evening Session

7:30—Hymn 279; Responsive reading, page 535-1; Prayer; Offering; Hymn 216.

7:50-8:30—Address: "The Coming Peace," Dr. Roy L. Smith; Hymn 268.

8:30-9:00—Address: "The Prince of Peace," Bishop Titus Lowe; Hymn 483; Benediction.

A LOUISIANA CHAPLAIN AT THE FIGHTING FRONT

An Eighth AAF Bomber Command Station, England.—Strange as it may seem, one of the greatest centers of attraction on this Eighth Air Force Flying Fortress base is the chaplain's office—a combination of spiritual sanctuary, free lunch and reading room, which is open twenty-four hour a day and has proved to be one of the best morale builders on the field.

The unusual center, coupling the moral and morale aspects of the soldiers' daily life, is the work of Capt. Maurice D. Fulkerson, 32, of Trenton and Kansas City, Mo., base chaplain, who lives in the building housing his office and coffee shop, and is available for consultation all hours of the day and night.

The chaplain's idea of running a coffee shop in conjunction with his spiritual duties first became a reality back at Dale Mabry Field in Tallahassee, Fla., where Capt. Fulkerson first entered upon his army chaplain duties. At that time, he used to serve coffee every night to a few men who were working with him.

With the arrival of this group here in England, Capt. Fulkerson set up his office in a building near the flying line, where it would be easily accessible to combat crews and the ground forces who frequently worked night after night, servicing the Fortresses. And, of course, the chaplain carried over his idea of serving coffee every night.

The practice of dropping into the chaplain's office for coffee and a doughnut or two quickly became so popular that Capt. Fulkerson soon had his hands full and had to secure two enlisted men assistants who now help him serve sixty gallons of coffee and approximately 800 doughnuts daily—all "for free," as the boys say.

"A chaplain's purpose in the army," the captain explains, "is primarily the spiritual welfare of the men. But secondarily, he is responsible for the morale, as well as their moral welfare, so he can help them in many ways—mentally, physically and spiritually. He may do a large number of things for them, just as long as primarily he tends to their spiritual welfare.

"It is for that reason that I have secured the two enlisted men with mess hall experience to help me. This leaves me so that at all times necessary, I can attend and direct religious services, have personal conferences with the men, and visit the guardhouse and hospital."

The chaplain gets the coffee, sugar, milk and doughnuts from the mess hall. The doughnuts are set out on a table at 8:30 p.m., 10:30 p.m. and midnight.

Capt. Fulkerson is a native of Trenton, Mo., son of Cortez D. and Grace H. Fulkerson. He attended Central College at Fayette, Mo., and received his B.D. degree in 1936 at Southern Methodist University, Dallas, Texas. Before entering the army, Feb. 3, 1942, Capt. Fulkerson had served as minister for several churches, most recently at Oak Grove, La.

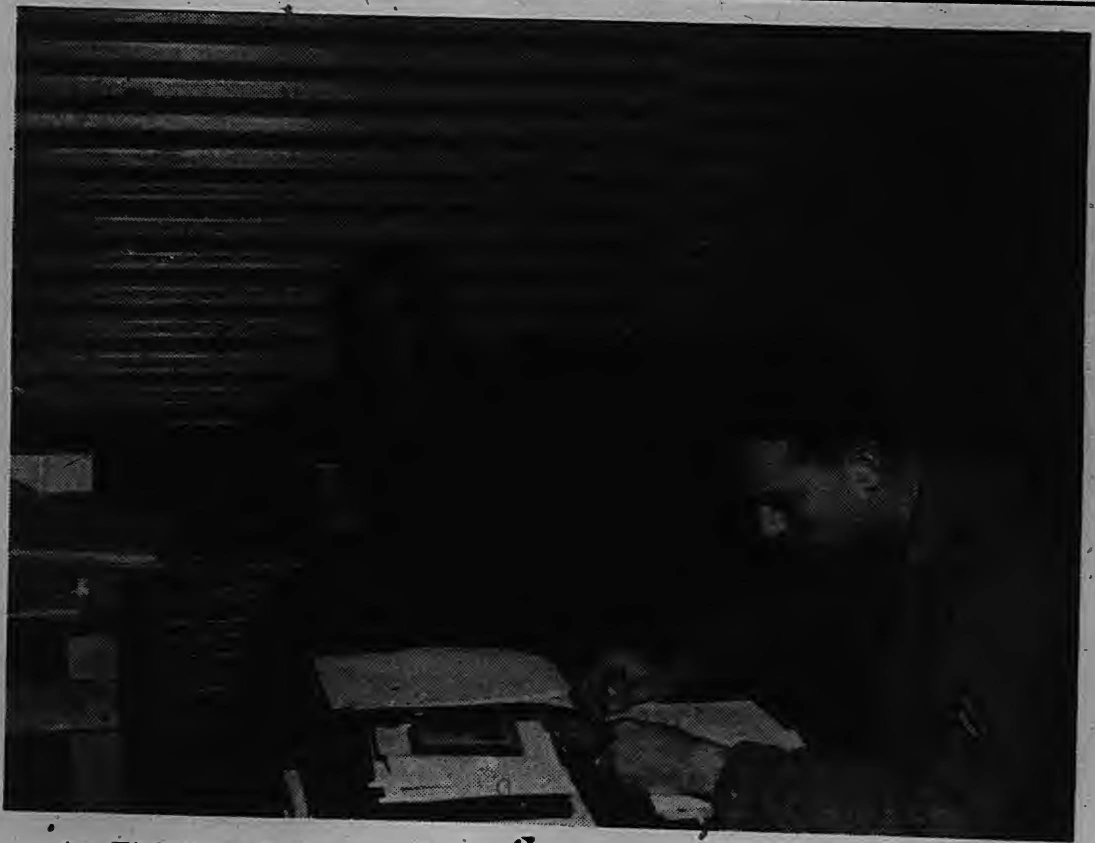
Capt. Fulkerson's wife, Mrs. Wessie Lou Fulkerson, and one child, M. Dale Fulkerson, 22 months, are now living at 438 W. Crowder Road, Trenton. The family's permanent home is at 3234 Prospect Street, Kansas City, Mo.

MISSIONARY INSTITUTES—A CORRECTION

Please insert the following corrected announcement: Missionary Institutes, Lake Charles District, Monday, January 10, 10:00 a.m., DeRidder; 7:30 p.m., Lake Charles; Tuesday, January 11, 10:00 a.m. New Iberia.

GUY M. HICKS, D. S.

"The five things that keep us from enjoying peace are avarice, ambition, anger, envy and pride." These are carnal traits and holiness of heart eliminates them so and holiness of heart eliminates them so our message is surely for this age.—Reo.



An Eighth AAF Bomber Command Station, England.—Capt. Maurice D. Fulkerson, 32, of Trenton and Kansas City, Mo., left, chaplain at this Eighth Air Force Flying Fortress base, is here seen in his office with an assistant, Cpl. Lewis H. Kaye, of Baltimore, Mr. Capt. Fulkerson's wife, Mrs. Wessie Lou Fulkerson, lives at 438 W. Crowder Road, Trenton.

CONFERENCE NEWS AND PERSONALS

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Mrs. Darrell Johnson, whose paper has been going to Crosby, Miss., asks that we change it to Norwood, La., effective at once. We take this to mean that she is moving to the new address.

Rev. W. S. Selman reports much flu and pneumonia among his people at Oakland, Miss., but up to the time of his writing there had been no deaths. That is something to be grateful for.

Rev. D. E. Vickers, pastor at Lorman, Miss., has had a severe attack of flu. At the time he was writing, he was able to be up and was hoping to be able to be out and at his work in a short time.

Bro. M. A. Massey, of Morehouse, Mo., sends us a remittance for the New Orleans Christian Advocate. He is one of many who have recently asked to share this paper with those of our three Conferences.

Rev. Robert A. Cross, who has been connected with the mail service at Memphis, Tenn., for a number of years, says that both he and his wife are well and hard at work. Mrs. Cross is in the government service, also, and both of them do church work.

Rev. E. R. Smoot, astor at Ripley, Miss., says that he had a wonderful Christmas with his daughter and grandchildren at Shelby, Miss. In addition to Mrs. Carnes and her family at Shelby, his son, from Charlotte, N. C., came with his wife and two children to increase the joy of the occasion.

REV. W. M. CAMPBELL,
Lake Cormorant, Miss.

Mrs. Robert Lee Jones, who is well known in Mississippi and Louisiana, still maintains her interest and keeps up her subscription to this paper. She now lives at Bristow, Oklahoma, where she has been a leader in the work of her church, as she was in our territory.

Rev. James H. Felts says that he has been as busy as an editor since his comeback from his recent "bout with death." Many friends have remembered him in many ways. Aside from bronchitis, he is approaching his old self, but has to stay indoors during the cloudy and cold weather which prevails in the Fulton, Ky., section at the present time.

Rev. M. Kinsey, a retired member of the Mississippi Conference living at 2131 Pelham Drive, Houston, Texas, writes that he is still improving following his accident, but is not able to do more than walk a little by the use of a cane. His arm is still supported by a splint. He asks that some brother send him a copy of the Journal of the Conference so that he may keep up with his friends.

NOTICE, BOARD OF MISSIONS, MISSISSIPPI CONFERENCE

The Mississippi Conference Board of Missions and Church Extension is called to meet at Galloway Memorial Church, Jackson, on Wednesday, January 19, at 2 p.m., in the same room used by this Board at the last session of the Annual Conference. We think the meeting will be brief, but there is important business before us.

B. M. HUNT, President.

ABBEVILLE-WATERFORD CHARGE

Dear Dr. Duren: As I'm sending in my subscription I'll add just a word about the work here at Waterford. We are now with the Abbeville charge and are known as Abbeville-Waterford charge.

We have a splendid pastor, the Rev. Glenn Miller, a young man, a student at "Ole Miss." He has a big job with the eight churches, but is untiring in his efforts to do his duty. We appreciate him and shall try to give him our best cooperation. His salary for the coming year has been raised for all the churches on the charge, and we hope to meet it in full.

The only "hitch" we find in the consolidation is not having our pastor live in the parsonage and be near where we can see and be with him more often. We have always enjoyed the close association of our pastors, and we miss that, since he does not live among us.

But we must have changes in this world, so we have to submit to them.

The work of the charge is getting off to a good start and we hope and pray for a good year. We have a fine man for district superintendent, so with a fine young man for pastor, I see no reason for the year's work to be anything but a success.

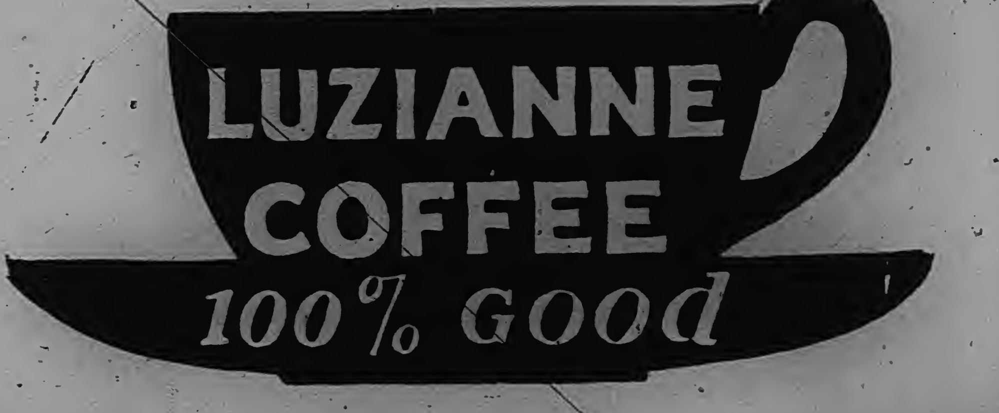
REV. W. O. LYNCH,
Logansport, La.

Best wishes, and pray for us.

MISS ADDIE BROWN.

COMBINED STUDENT RECOGNITION AND YOUTH DAY SERVICE

At the Vivian church Sunday night, December 26, a unique service, combining Student Recognition Day and Methodist Youth Day, was planned and conducted by the pastor, Rev. Bentley Sloane. The service was built around the emblem, motto and covenant of the Methodist Youth Fellowship, with a large hand-painted emblem as the central focus for worship. Talks were made by three young people who outlined various activities included in the Methodist Youth program, and as the points were developed candles were lighted. Ray Branton, a ministerial student of Centenary College, spoke to the motto, "Christ Above All." As he concluded, a bugle in a remote room



played the Londonderry melody as the poem, "Above the Hills of Time," was read.

The pastor then served the Sacrament of the Lord's Supper to all young people present and gave the group the covenant of the Methodist Youth Fellowship. Other members of the congregation came forward to the altar in turn. The service closed with "taps" being sounded by a bugler in memory of the sixty young men from the Vivian church in the service of their country.

Special prelude music was presented by the high school brass sextette.

NOTICE

Crusade Meetings in New Orleans

Dear Dr. Doss: I have your letter about the confusion concerning the Crusade meetings that will be held in New Orleans. There will be two Crusade meetings in that city. There will be a meeting at First Church on January 26 for the South Central Jurisdiction, and on January 27 there will be a meeting at Grace Church for the Central Jurisdiction.

Cordially yours,
ELMER T. CLARK,
Editorial Secretary.

A SOLDIER'S APPRECIATION

Dear Dr. Duren: I have just completed my weekly pride and joy of reading the **New Orleans Christian Advocate**, and am so proud of it I thought you and the readers of the **New Orleans Christian Advocate** would like to know something of how much a soldier boy appreciates good, wholesome literature to read during his few moments of leisure.

I have just completed a series of maneuvers in the swamps and deserted woodlands of Louisiana which lasted for a period of three months. During that time, with the exception of the letters from my mother, father, sister and brothers, and my Christian friends, your paper and the **Christian Herald** was my only source of outside inspiration. I always look forward to the Friday noon mail call, because I know that there will be the Advocate. I would like to say to all Methodist mothers and fathers who have a son or sons in the services of the U. S. and do not now have the Advocate going to them, they are keeping from them something that they would enjoy and appreciate very greatly. I would suggest and urge that an Advocate be sent to every Methodist boy in the service. And in behalf of our wonderful staff and manager, I would suggest that we not accept too many of the free subscriptions for service men because it does take financial backing to publish the Advocate. Don't be afraid to invest the amount of a subscription in your son, or daughter, as the case may be. At least it is worth trying if you are interested in the welfare of your son or daughter's soul.

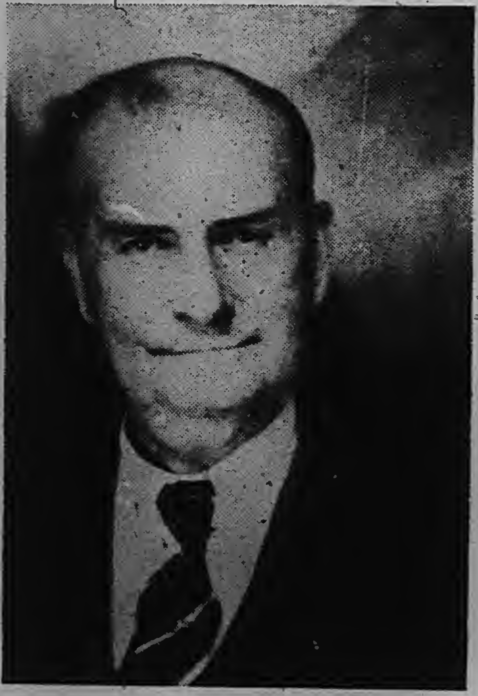
REV. PORTER M. CARAWAY,
West Monroe, La.

My prayer for the Advocate is that it will be placed in the hands of every Methodist service man in the Mississippi, North Mississippi, and Louisiana Conferences before the end of January, 1944.

Sincerely,
PFC DONALD S. YOUNGBLOOD.

SONGS, PRAYERS, FIRE, DEDICATION, TESTIMONIES, AND VICTORY

It happened at Glendale parsonage, Jackson, Miss., on the night of December 22, 1943. How they did sing the good old songs! The prayers were heart-felt and were uttered with thanksgiving. The fire was the burning of the mortgage on the Glendale parsonage, that ended a debt of $6,000.00 and interest, the amount in the beginning of the present pastorate. It was the first of its kind the congregation had experienced. Figuratively, many prayers, earnest prayers, loyal and faithful work, team-work, "Storehouse Tithing," and consecrated planning went up in those flames as incense to God.



REV. C. B. POWELL,
Golden Meadows, La.

Then the dedication of the parsonage. It was impressive, a sacred service, a service that will not soon be forgotten, a service entered into heartily and enthusiastically, a service that set the parsonage out among the sacred buildings, a building "set apart," a house, with those who dwell in it, looking to God, that His eyes "may be open toward" it "night and day." We won't forget the blessed service soon.

And the testimonies! The old-fashion kind! When three were ready at the same time to "declare what the Lord hath done for my soul!" How good it was to be there! There was a special testimony. Rev. C. E. Downer, who was pastor when the parsonage was built, added his testimony, and how we all did enjoy it! He spoke frankly and feelingly of the beginnings of the church and parsonage. His presence was appreciated.

REV. OTIS SPINKS,
Abbeville, La.

Then the "Victory!" Victory seemed to be in the very air. Victory for deep and abiding spiritual blessings during the coming year. Victory for an ingathering of precious souls. Victory for the melting of the church debt, now that the parsonage debt is behind us. Unusual interest is developing as to the church debt, that has been "whittled" down less and less as the parsonage debt was "whittled" to a finish. It must be backed up with much prayer, so may I ask the definitely interested ones to pray more than you have ever prayed for us? Prayer still "changes things," so I would say, with Paul, "Finally, brethren, pray for us."

In good hope,
J. A. WELLS.

SPOON-FEEDING A SACRED COW

Ration food if you will. Ration coffee. Freeze the price of milk. Put a farmer in jail for selling the hind quarter of a beef killed on his own feed lot. Do anything in the wide world, under the star-spangled dome of heaven, to win this war. But if you touch liquor you are just a wall-eyed, crepe-hanging fanatic. Behold the sacred cow who has to be spoon-fed with ambrosia and myrrh! Whosoever tries to ration her diet down to common chop feed is condemned into the seventh hell with a white hot waffle iron grid of public opprobrium pressing his tummy and warping his backbone.

—William Allen White, The Sage of
Emporia, in The Voice.

"If our religion is only in our coats, it will certainly be buried with us."

—Exchange.

Methinks that in the discussion of natural (nature's) problems we ought not to begin at the authority of texts of Scriptures, but at sensible experiments and necessary demonstrations.—Galileo.

PERSONAL NOTES AND INCIDENTS

Rev. T. R. Holt, of Collins, Miss., reports a fine reception upon his return to Collins for his third year, and he is looking forward to a good year in all respects.

Mr. E. A. Tanner, Treasurer of the North Mississippi Conference, has made the first distribution of Benevolences for the new Conference year. His execution of the responsibility is prompt, accurate, and perfectly understandable.

Rev. R. E. Alsworth, as reported elsewhere in this issue, has had quite a serious time on account of illness since his return to Roxie following the recent session of the Mississippi Conference. We are glad to note that the skies seem to be brightening, and that his wife and son are improved.

Dr. V. C. Curtis writes that he has been ill with flu, but that the work of the district goes forward in a very satisfactory way. Before the first round was half finished, there had been recorded an increase of salaries totaling $4,000, and in Benevolence acceptances of $2,000. At present, there are four churches ready for dedication.

Bishop A. Frank Smith has been slowed down a bit because of an attack of flu, but apparently not for long as he was planning to be off to the Pacific Coast the first week in January to speak in the Bishop's Crusade for a period of two weeks, and then to return to his area for the Crusade campaign there.

We regret to say that Mrs. Diamond, the editorial secretary, had finally to be carried to the hospital. She is now out of the hospital; but still not strong enough to return to the office. In the mean time, the sending of receipts and other details connected with subscriptions are having to wait until her return. Receipts for lists will be sent soon, and all subscrpitions are being entered and the papers are being sent promptly.

Rayne Memorial Church, New Orleans, observed its sixty-eighth anniversary Jan. 2, but Dr. H. L. Johns, the pastor, had been ill for several days with flu and was not able to be present for the occasion. The church has had twenty-three pastors. Three members have been on the roll for more than sixty years: Miss Ada J. Reynolds, Mrs. Alicia Seymour Born, and Mrs. Hattie Rowland Parker. Seven have a continuous record of fifty years, and one hundred and eighteen have a quarter of a century to their credit.

REV. C. J. T. COTTEN
Angie, La.

MISS DOROTHY JOHNSON DIES AT MONROE

Death entered the parsonage home of Rev. and Mrs. H. M. Johnson at Monroe, La., on Thursday, December 23, and claimed their lovely young daughter, Dorothy. She had reached the threshold of what promised to be a beautiful womanhood when she was stricken. She was desperately ill for nearly a year and the physicians offered little hope for her recovery from the very beginning. Naturally, however, each sign of improvement roused hope in the anxious hearts of the distressed family, but only to be dashed again and again by relentless disease. Finally the end came on the very eve of the Christmas season and she went with the angels into the home where Christmas in its glorious reality abides forever. In the home there was left a vacant chair, the ashes of sorrowful remembrances for the cherished vision of the lovely womanhood never to be realized on earth, but there was established a family tie with the home where she abides and to which they look with a deeper Christian confidence and hope than ever before. Many friends in Louisiana and Mississippi share the sorrow of the faithful servants of the church in their bereavement.

REV. J. S. NOBLIN
Carthage, Miss.

LETTER FROM THE PASTOR AT ROXIE, MISS.

Dear Sir: Since Annual Conference I have not had time to write stating what a warm reception we received by the good people of Roxie as we were returned for the second year.

My wife and two children have been sick since Conference. I have just returned from the Methodist Hospital with my wife where I carried her for treatment. She had a "strep" throat and her ears became infected. She is improving but yet confined to the house. The boy is still in bed with some sickness but both are showing signs of getting well.

We rejoice that we have a field in which to labor and especially among people who love and appreciate their preacher in the efforts he puts forth. The stewards raised the pastor's salary this year and we are looking forward to a good year in the advancement of the Kingdom of God.

The many kindnesses shown us since Conference and the attention in sickness makes me realize how much these good people love the Kingdom of God.

Your friend,
ROBT. E. ALSWORTH.

REV. W. L. WATSON
Grand Cane, La.

LEWIS MEMORIAL HOSPITAL, TUNDA, AFRICA

A letter from Dr. and Mrs. W. B. Lewis, medical missionaries in the Belgian Congo, gives some interesting details regarding the work in that area of Methodist missionary activity. Dr. Lewis writes:

"Last year we had over 800 in the hospital, one of the busiest years we ever had. One of the patients was one of the biggest chiefs in the Otetela tribe, and while here he decided for Christ, gave up 55 wives and had a Christian marriage with the one he kept, and on Sunday we all went up to his village, about 160 miles from here, and he and his wife were baptized. The native preacher we had in his village is due most of the credit for his decision. He sat in Mrs. Lewis' Sunday School class, and the village preacher here did some good personal work with him. He is a big influence and is going to mean a lot toward advancing our work in his section."

To this statement, Mrs. Lewis adds: "Bryant was best man, and I matron of honor. Don't know where he got that idea, as we've never had anything like it, but we did it as he wanted. The Bishop, J. M. Springer, pronounced them man and wife, and Mr. Reid read the ceremony. She's been in his harem most of her life, but this raised her to rank of wife."

Dr. Lewis said that after so long a time, they were about ready to begin the building for which funds were raised in Mississippi, but that costs had advanced so much since the project was launched that their original estimates were now much too low. A friend out there had given him a small sum, but he was hoping that friends in Mississippi might find it in their hearts to add to the amount so that the needed amount to carry the building to completion might be forthcoming.

Dr. Lewis and his wife are well known in both of the Mississippi Conferences, and the sacrifices which they have made for the great work now being carried on under almost unbelievable handicaps merits a prompt and generous response on the part of the Methodists of the two Conferences. The hospital building must be completed for their sakes and for the sake of the people to whom they are giving their lives. Mr. R. L. Nisbet, New Albany, Miss., is the treasurer of this fund.

WORLD SERVICE

November

World Service receipts for the month of November, 1943, $525,110.27.

World Service receipts for the month of November, 1942, $427,405.32.

Increase, $97,704.95.

Fiscal Year to Date:

June 1, 1943, to November 30, 1943	$1,802,518.62
June 1, 1942, to November 30, 1942	1,598,675.47
Increase	$ 203,843.15
Per cent of increase	12.75

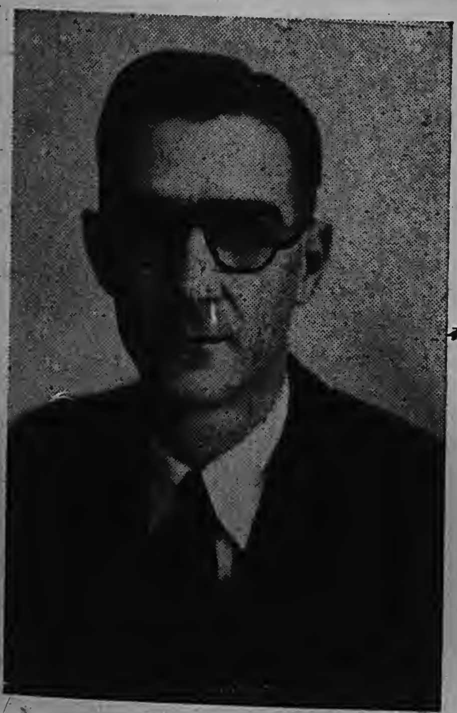
As stated above, the first six months of our World Service fiscal year closed with a net gain of 12.75 per cent. This is gratifying.

In the next six months $3,036,168.09 must be received if we are to equal or exceed last year's income. The income for the month of May alone last year was $1,432,903.48. We must not leave so large a proportion of the year's income to be raised during the last month of this year.

The appeal to the Church for a liberal Week of Dedication Offering on Sunday, March 5, will to some extent take the attention and the gifts of our people. We must remember, too, that this is General Conference year. We have observed that it is especially difficult to keep up the contributions to the regular benevolence causes in General Conference year.

The steady cultivation of World Service interest throughout the Church for the next six months will be necessary if we are to have an increase in World Service contribution by May 31.

—General Commission on World Service
and Finance.



REV. W. L. ROBINSON
Grenada, Miss.

A RICH INHERITANCE

Among the many delightful people who used to visit Hot Springs during my stay at Central Avenue, now First Church, was a Mrs. Hutchinson, from near Shreveport, La. She was sorely afflicted with rheumatism and spent much time seeking health at that great national resort. She was a staunch Methodist and attended the services of my church when able to do so. I frequently visited her also.

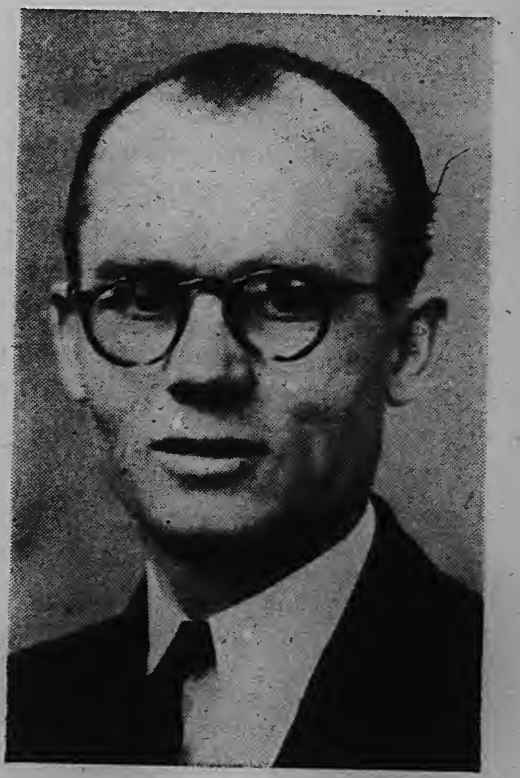
Notwithstanding the similarity of our names, we were in no way related, but soon became good friends. Sometimes her daughter, Miss Margaret, would come with her and would remain as long as her duties at home would permit. They lived on a great plantation at Caspiana, a railroad station a few miles out from Shreveport.

REV. M. D. FELDER
St. Francisville, La.

After I had left Hot Springs, Mrs. Hutchinson passed away. Miss Margaret wrote me of her mother's death, and from then until now we have kept in touch with each other in various ways. Through the years I have received from her many beautiful courtesies, the latest of which came yesterday, in the form of a big bag of paper-shell pecans. I think no Christmas has passed when some such remembrance did not reach me through her thoughtfulness.

I have received many invitations to visit her home, and in the fall of 1939 I enjoyed that pleasure. At the invitation of Dr. Dawson, pastor of First Church, Shreveport, I spoke to a great Sunday School class in his church, and on the following day went to dinner in the Hutchinson home. The entire family, made up of two daughters and six sons, I believe, with their children, was present. What a royal feast—a big turkey at one end of the table, and a baked ham at the other, with all the "fixins." I sat at Miss Margaret's right, and enjoyed the meal and the fellowship to the limit of my capacity. It was a great occasion. The fragrance of it still lingers in my mind and heart. Somehow, the saintly mother seemed near. At any rate, I inherited the friendship of her children from her. It is a rich inheritance, made possible and sanctified by the church.

FORNEY HUTCHINSON.



REV. P. OLTA NIX
Bay Springs, Miss.

SPECIAL EVENTS AT SECOND CHURCH, NEW ORLEANS

A festive and joyous spirit has been in evidence at this historic downtown church during the holiday season.

Sunday night, December 19, our Golden Cross department presented a beautiful "White Christmas" program, at which both the senior and junior vested choirs inspired a large congregation with anthems. The congregation came forward to the appropriately decorated chancel and presented an offering of $25 and provisions for Memorial Mercy Home-Hospital. Following this service, the Youth Fellowship gave us a deeply meaningful Christmas play.

Thursday night, December 23, was the occasion of the annual Children's Christmas Tree program, complete with Santa Claus. Santa was generous to all, including the pastor, whom he presented with a "love offering" from the membership, which, needless to say, was like manna from heaven. Nearly 150 were present at these exercises, and the children's program showed careful and painstaking planning.

New Year's eve a late Watch Night service was held, light refreshments were served, and each one in the group had an earnest testimony for the Lord for blessings received this past year, and expressed the resolve for a deeper spiritual life and experience in 1944.

The pastor esteems it an honor to be serving this congregation of devoted and consecrated laymen, and we look forward to the new year with assurance and buoyant hope.

ADDISON L. SMITH, Pastor.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"It is to our glory that even now we are looking beyond the night of war to the sunrise of a new day and a new order, with brotherhood and justice for all. Today there are multitudes of persons who, like the ancient seer of Patmos, cling to the hope that a new world is in the making. They cannot concede the possibility of defeat, for God still lives and works in His world."

* * *

The Crusade for a New World Order

To the President of the Woman's Society of Christian Service.

Dear President:

I am sure that you have have been reading of the plans for the Crusade for a New World Order, which becomes a major emphasis for Methodists during the month of January, 1944. The very theme of the Crusade—"The Coming Peace and the Prince of Peace"—strikes an inspiring note.

The message below comes to you as a personal word from Bishop Oxnam, chairman of the planning committee for the Crusade, and is also being sent to your pastor and to the lay leader in your church.

We are indeed honored in being asked to cooperate in what is perhaps the most striking feature of the Crusade. Please read all instructions carefully. We personally urge your every cooperation in assisting your pastor in setting up the plan for the house-to-house visitation in your community and carrying it forward successfully.

As you have already noted, the Crusade begins with an extensive series of mass meetings across the country, which are being duly announced through the church and secular press. We hope that you may be able to attend one of these meetings and receive the inspiration which always comes from such events. Then we come to January 30, when your pastor will preach on the theme of the Crusade, and immediately we have our visitation in order that the purpose of the Crusade may be presented personally to thousands of Methodists. They will write to their representatives, expressing their opinion as to the kind of peace they wish to see established. The house-to-house visitation is really one of the most important features of the Crusade—we cannot over-emphasize this.

We pray daily for peace, just and enduring. Here is an unusual opportunity for action to help answer that prayer. We are depending upon you for your very best effort in this Crusade for a New World Order.

Yours loyally,
MRS. J. D. BRAGG, Pres.,
Woman's Division of Christian Service.

THE CRUSADE FOR A NEW WORLD ORDER

The House-to-House Visitation Directed by the Woman's Division of Christian Service and the Board of Lay Activities

What is the House-to-House Visitation?

It is an organized endeavor to present the claims of our Lord and Saviour to every Methodist home, with particular emphasis upon the fact that the teachings of Jesus call for a warless world, a brotherly world, a just world, a world of law and order. It is an effort, likeise, to secure from the members of the Church an expression of their opinion upon the vital question, Are we to have international collaboration, in which lies the possibility of enduring peace, or isolationism, in which lies the certainty of continuing war? This opinion is to be expressed in letters written to the representatives of the people in the Congress and in the executive branch of the government. The religious forces of the nation must become influential at the place decision is made, before it is made. This can be done in a free land by expressing opinion to representatives, who are eager to know the mind of their constituents. The Church must not cross the line that properly separates Church and State. It must not become a pressure group. It must not be partisan. But churchmen and churchwomen are citizens and are obligated to let their representatives know their individual opinions when an issue that involves the future peace of the world is before the people.

The Service Flag hangs in hundreds of thousands of Methodist homes. Its stars speak of our sons and daughters and of their sacrifice.

In the name of God's Son, and in remembrance of our sons, we solemnly resolve to unite with all men of goodwill to build a world of order, justice, and brotherhood so that the sons of men may live together as the sons of God.

How is the Visitation to be Conducted?

Immediately after this letter is received, the pastor will confer with the charge lay leader and the president of the Woman's Society of Christian Service, and organize the visitation in keeping with the plans outlined by the Woman's Division of Christian Service and the Board of Lay Activities.

On January 30, Sunday, the ministers of the Church will be requested to preach upon the Crusade, thus carrying the message of the mass meetings to the local congregation.

Beginning that afternoon, and continuing through the week, including February 6, visitors will go out, two by two, to visit every home in the parish. These visitors represent the Church as a whole and not simply the Woman's Society of Christian Service or the Board of Lay Activities.

What is the Object of the Visitation?

1. To request every member of the Church to face the issue raised by the Council of Bishops in the following statement:

"The peoples of the world must choose between **International Collaboration**, in which lies the possibility of enduring peace, and **Isolationism**, in which lies the certainty of continuing war. As **Christians**, we choose **International Collaboration** and such international organization as, in the judgment of experts, may be necessary to establish **world law and order** based upon justice and brotherhood.

As **Christians**, we reject Isolationism, which subordinates the well-being of the world to national self-interest, and denies the Christian doctrine that all men are children of one Father and are members of one family.

Jesus Christ is the Saviour of the world. **The world is our parish.**"

2. To present a little leaflet of suggestions in the matter of expressing the opinion of the people called Methodists to their representatives.

3. To urge careful study and Christian action in this hour of decision so that our sons may not have died in vain, and our sons' sons may live in enduring peace and established justice.

* * *

"God and the Problem of Suffering"

Many societies are beginning the year with the approved study, "The Problem of Suffering." The guide for this study is the little book, "God and the Problem of Suffering," by Mary DeBardeleben, which is to be used with the Bible as the text.

In the back of the guide will be found excellent outlines for the lessons; these may be condensed into four lessons or used as outlined for six lessons.

It is most important that the assignments for reading by the members of the class be made well in advance of the lessons, so that all will be familiar with the incidents being discussed.

In the September issue of the **Methodist Woman** (1943) will be found a suggested program to close the study and also splendid suggestions for activities to follow.

FARM EXPERIMENTS HELP FEED CHINA

Lingnan University in Fukien Province—one of the Chinese Christian villages—of which the Methodist Church is one of the supporting groups, has made several important contributions to China during recent years through research work by its Agricultural College.

This research has taken place on the University campus on experimental farms, which are demonstrating to students and local farmers the application of science and mechanical invention to farm practice.

Central American avocados were introduced and fruited on the Lingnan campus. North American pecans have likewise been established, and will eventually be introduced into northern Kwangtung, Kwangsi and Hunan.

In the field of fruits, much success has attended the introduction of the better strains of papaya. This fruit has long existed in China, but was always cooked and eaten as a vegetable.

Eucalyptus species, introduced from Australia, have been a major economic success. First extensively grown and tested in China on the Lingnan campus, certain species have proved well adapted to the soils and climate of South China. Their rapid production of wood has made them of great demand for firewood wherever forests are depleted. Within 20 years the eucalyptus, practically all from parentage grown at Lingnan, has spread widely through Kwangtung and Kwangsi, and is grown and distributed by nearly all government nurseries and forest stations.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Rocky Mount, North Carolina,
December 8, 1943.

Dear Co-Workers:

This letter, which contains a matter of **vital importance**, is being sent to every Conference president, Board member, and Executive member of the Southeastern Jurisdiction.

Many of us were at the meeting of the Woman's Division this week, where we heard our finances discussed, and heard again the plea for increased giving. As you know, we have never met the budget of the Woman's Division and unless we do, our work must be cut. Of course, we cannot open any new work, however urgent, until we begin to pay for what we are already doing.

We, in the Southeastern Jurisdiction, must take our part of the blame. We are simply giving on a pre-war level to meet the costs of war-time living. Expenses are twenty-four and one-tenth per cent higher here at home. We are asking many of our workers to live on bare subsistence salaries, especially in defense areas where rents and foods are highest. In China alone, we had appropriated $900 a year for each of our sixty missionaries, and now we must send them each $2,920 a year just to enable them to live. This does not even mention our native pastors and Bible women who are trying to live under inflated prices.

In India, the famine has caused prices to soar, and, indeed, we might go around the whole mission area and find the costs increased everywhere. I have faith in the Methodist women of this Jurisdiction to believe they will meet the need if they know of it. Will each of you become personally responsible for making this need known? Let's get the word down to the last woman in every local society before she signs her 1944 pledge card. We want **increased** giving, even sacrificial giving—the old pledge is not enough.

Many Jurisdictional secretaries are writing to their corresponding officer in your Conference, so you will not be working at this single-handed. Let's make such an appeal that when the Conference presidents come to the Jurisdictional Conference in Raleigh and make their pledges we will be shocked at the increase. Each Conference president can pledge with confidence if she knows beforehand that the local women have increased their pledges.

One final word: Now, while the local societies are closing their year's work, let's ask them to scrape the treasury clean and send every possible dime in to their Conference treasurer.

Christian missions are undergoing critical tests today at home and abroad, and we must not fail our Master.

Yours in His service,
MRS. E. L. HILLMAN, President.

* * *

Goals for 1944

Goal 1—Spiritual Life

To quicken the spiritual life of all Methodist women; to deepen the prayer life and to increase the sense of responsibility for personal service and giving.

Goal 2—Visitation

Cooperation in the Crusade for a New World Order visitation plan; also visitation throughout the year in an effort to enlist new members.

Goal 3—Education

Effective presentation of monthly programs, increased use of **World Outlook** and the **Methodist Woman** and other literature, and continued increases in approved study courses each year till the goal of four is reached.

Goal 4—Christian Social Relations and Local Church Activities

A committee on Christian Social Relations and Local Church Activities responsible for promoting activities growing out of the society's studies.

Goal 5—To Live is to Give

The only way we can express our love to God is by our service and our gifts. The least we can give is a tithe. The giving of the tithe solves all our giving problems.

Goal 6—To Promote the Missionary Education of:

Students—Correlate plans with pastors and student directors to undergird the total Methodist student program; acquaint women students with the work of the Woman's Society of Christian Service.

Youth—Follow the unified plan, including cooperation in the Joint Committee, and wherever possible an Interest Group of girls within the Commission on World Friendship.

Children—Take part in the activities of the Council of Children's Workers, including plans for missionary education in the Sunday morning and additional sessions of the church school.

Goal 7—Supplies

Every society doing some Supply work.

Goal 8—Reports

Send quarterly reports by the fifth of April, July, October, and the fourth quarterly and annual reports by January 5th to the corresponding district officers.

MILK FOR FAMINE RELIEF

Christian concern for the famine victims of India has come to a head in the shipment of $100,000 worth of milk by the American Friends Service Committee. This gift for the starving children of Bengal is in part made possible by the united action of Protestant denominations acting through the Church Committee for Overseas Relief and Reconstruction.

At the same time many denominations are contributing to a $25,000 fund sent for famine relief to the National Christian Council by the Foreign Missions Conference.

The milk purchased by the Quakers represents the first American gesture of sympathy for the starving people of Bengal. Permission to buy 20,000 cases of evaporated milk was granted to the Quakers by the War Food Administration. Shipping space was promptly assured by the War Shipping Administration. The milk will make more than a million quarts—enough to feed at least 20,000 children for a three-month period.

Already the Friends Ambulance Unit is feeding children in Calcutta and surrounding communities. Five Canteens were established during the summer, providing a substantial meal daily for more than a thousand children as the famine spread and Indian Red Cross provided milk for 120,000 infants, mothers and growing children. Much of the distribution of these supplies are in Quaker hands. The American milk shipment will extend the work already established, which has the cooperation of many Christian, Hindu and Mohammedan agencies.

The famine is causing acute shortage of clothing. Families and villagers wandering in search of food have abandoned the shelter of their villages and are lying naked on city streets. The Friends Ambulance Unit reports distributing more than 12,000 garments and blankets and has cabled for additional clothing supplies.

John F. Rich. Associated Secretary of the American Friends Service Committee, stated that about half of the 60,000,000 people of Bengal are now feeling the pinch of hunger. Thousands are roaming the streets of towns and cities and many dead bodies are picked up daily on the main thoroughfares of Calcutta.

Mr. Rich stated that there seemed to be five basic reasons for the famine which has grown to alarming proportions since last summer.

"The loss of Burma cut off the annual importation of about 1,250,000 tons of rice.

"War conditions in India are causing serious inflation in which the official price of rice has risen six times. Originally rice cost about five rupees a maund or $1.50 for eighty pounds. The present official rate is thirty rupees a maund—six times pre-war cost.

"Another cause for famine has been widespread hoarding of rice and a serious black market, in which the precious grain is being sold for as much as sixty rupees a maund. This is fantastically beyond the reach of the masses of poverty-stricken peasants. Another curious factor in the economic situation is that with prevailing high prices farmers can afford to sell less rice than formerly and consume more of it themselves.

"Dislocation of transport and the railway systems due to military operations and the loss of rolling stock and railroad personnel transferred to the Middle East makes it difficult to bring large quantities of supplies from one part of India to another."

The final catastrophe to touch off the famine, according to Mr. Rich, were the exceedingly heavy rains last summer, with resulting floods in many rice-growing districts. Hungry people were driven off their lands and began wandering through the country in search of food. Family groups and whole villages began to camp on the city streets in Calcutta.

The service of the living God must flow from a new principle of life in the soul.

—Christmas Evans.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Alexandria District

Mrs. T. D. Chapman, Secretary

The fourth quarterly meeting of Zone No. 4, Alexandria district, was held at the Melville Methodist church, December 2, 1943. The meeting, which was called to order by Mrs. J. L. Ball, zone leader, had as its theme, "The Harvest of the Years."

Rev. Clyde Shaw, pastor of the Melville Methodist church, led the devotional, which was opened with a hymn, followed by the responsive reading and short talk. Rev. Mr. Jones, pastor of Ville Platte church, then led in prayer.

Mrs. Chapman, of Bunkie, brought a message on "Bring Ye Into the Storehouse."

Mrs. Ketteringham, of Ville Platte, then gave a talk on "World Federation and the Status of Women," in which she traced the status of women from the beginning of time up to the present day.

Mrs. Watkins, recently elected secretary of Supplies, brought a message on "Supply Department Versus Institutions." She brought out the wonderful work these different institutions in the state are doing for the underprivileged.

At this time, the officers of the zone, pastors and wives, also visitors, were introduced.

A free-will offering, amounting to $10.50, was taken.

Through leadership of Mrs. Ball, voluntary testimonials were given by different ones, in which they related the blessings they had received in different ways.

The Quiet Hour at this time was conducted by Mrs. J. F. Dezauche, of Opelousas, in which the theme, "Counting Our Blessings," was carried out. Several hymns were sung at this time.

The group then went to the home of Mrs. Rosenberg, where a beautifully planned and delicious dinner was served by the ladies of the Woman's Society of Melville. Everyone enjoyed this hospitality.

The afternoon session opened with a worship program, led by Mrs. Wilson, of Ville Platte. Mrs. John Zerangue, of Melville, rendered a vocal number, which was followed by prayer by Mrs. Ketteringham.

Five societies in the zone were represented and there was a total of 35 present.

The zone as a whole expressed thanks for the lovely decorations in the church as fitting in so perfectly with the program.

Mrs. Ketteringham presented the Honorary Baby Membership to Mrs. George Holloway, president of the W. S. C. S. of Melville, in the absence of Carol Olivia Nolan. She also presented a Special Life Membership to Mrs. J. A. Jones, given by the societies of White Chapel and Ville Platte.

Mrs. Chapman, our district secretary, gave recommendations from the Conference Committee which met in Bogalusa in October. She also urged that in order to help pay missionaries in China we should increase our pledge.

Mrs. H. deLesseps, of Opelousas, brought a message at this time on "And a Sower Went Forth to Sow," which proved most inspiring.

Mrs. Ball, zone chairman, spoke on the theme, "The Harvest of the Years," the outstanding thought being, "We should be very careful in our selection of seeds that we sow in our hearts."

The Harvest March program, led by Mrs. Watkins, at which time each society brought forth "its harvest" for MacDonell Institute, Houma, La. The group was then led in prayer by Rev. A. W. Townsend, of Bunkie.

Mrs. W. H. Parker led the consecration service, concluding the day's meeting.

MRS. HATTIE MILLER CHILDS,
Secretary-treasurer, Zone No. 4.

* * *

The Land of a New Beginning

The year of 1943 has just come to a close. Into the vast immensity of his storehouse, Father Time has gathered another year. The year now closed has been packed with unusual events—failures, losses, sorrows. The horrors of war has cast its shadows across the world, leaving in its path rivers of blood filled to overflowing with the blood of the earth's best and most choice manhood.

We sorrow for all these things; we accept with contrition and humility our share in them. We pray God to forgive us for remaining silent when we should have spoken against the things which we felt in our hearts was leading us to such a day as this. However, let us lose our sense of failure and take for our watchword, hope, and believe that something finer and happier is just around the bend of the road.

Let us look toward the new year as the Land of Beginning Again. There is something deeper than sentiment, something finer than expectation which is kindled by the dawning of the new year. It is the very whisper of God himself whispering down the corridors of time to us. It is the whisper of God bending from out of the deep to wish us each, personally, a happy new year.

As we approach the year just ahead let us come with the consciousness that God's will is our happiness. Let us realize that if his will is fulfilled in 1944 it will be the happiest year of our lives and the best year each of us has ever known. Love always seeks to do more, to do it in better ways, to keep on doing it longer and longer still. That is also the will of God and the way of God. He makes every day for us a day of new beginning. It is true with each new year's day, giving us a fresh start and a new beginning, that each day of the year may be fuller, richer, and filled with a more abundant blessing than the last.

So let us really believe that the year ahead may be a new beginning—a year in which we may do more than we have ever done before, and do it in better ways than ever before.

He that sits upon the throne says. Behold, I make all things new. He that now sits upon the throne is grace and love and power. He sees our hopes, knows our fears. He wishes to travel with us to the land of new beginning and make the coming year count for more than any year which we have ever known.

MRS. J. L. BALL, Zone Leader.

* * *

The Bunkie Woman's Society of Christian Service met at the educational building the Tuesday before Christmas for their Christmas party.

The meeting was opened with the group singing Christmas carols, accompanied by Mrs. J. W. Sudduth on the piano. The "Story of the Nativity," taken from Luke 2, was given by Mrs. J. W. Roberts. Mrs. Marvin Roberts gave a beautiful poem, "Going Home for Christmas," by Edgar A. Guest. Mrs. Franklin Mikell sang "White Christmas and "When the Lights Come on Again." Mrs. T. D. Chapman presented a Baby Membership to Mrs. Emery Johnson and Mrs. Carter Nettles, in honor of their granddaughter, Kathey Elaine Johnson, daughter of Lieut. and Mrs. H. C. Johnson. Mrs. A. W. Townsend was honored by being given a Life Membership. This presentation was made by Mrs. W. C. Earnest, given by the Jean Barker Circle. The meeting was closed with prayer by Mrs. Townsend.

WANTED: GODLY LEADERS

By E. D. C. Brewer

In November, 1943, I moved to the Bahama charge, a four-point rural circuit north of Durham, North Carolina. A few days after arriving in the village I met "Uncle Ed" Harris, an aged and honored Negro of the community. Bro. Harris was glad to see the new preacher. We talked as we walked toward the parsonage.

He was a Baptist. "Looks like all the Negroes around here are Baptists and all the white folks are Methodists," he said. And a leader in the church for many years he was.

He was planning to come hear me preach. I was naturally interested in this. Yes, he came to Mount Bethel two or three times a year. I found out later that the people expected him and welcomed him in the services.

Bro. Harris was a deep thinker and a keen student of human affairs. "I am glad to see you, and I hope you like it. And I hope you will turn out to be a real leader. That's what the people need—real leaders—leaders who are men of God. The country is dying because it has no leaders. People can't go where they are not led. And they can't be led without Godly leaders. Yes, I hope you'll like it around here."

I had heard my sermon for that day! In my heart I bowed in silent admiration for this sainted Negro and his words of wisdom. I thought how true his words were in the field of relationships between his people and mine—his church and my church. Unless the leaders—both Negro and white—are understanding and brotherly, how can we expect other than bitterness and tension.

Unless Bro. Ed Harris sees this in print he may never know how much his words meant to me. I decided then to do more to see that Negro and white young people had the chance to grow into the sort of leaders who would really lead the people in the Christian way of tolerance, love, and true democracy.

God bless "Uncle Ed" Harris! His words have gone further and done more than he dreamed!

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JANUARY 9, 1944

By Rev. W. C. Newman

HEALING HUMAN ILLS

Lesson Text: Mark 1:32-45.

Golden Text: I must work the works of him that sent me, while it is day; the night cometh, when no man can work.

—John 9:4.

W. C. Newman

One of the commonest mistakes certain kinds of people make in their interpretation of religion is to conceive of it as a kind of magic by which they may avert disaster, accomplish their wishes, or find an easy substitute for work and thought.

I recently heard a man who had been a prisoner of the Japanese tell his experiences. He asserted that although all other prisoners were beaten, he was not; while others were crowded fifteen in a cell, he had a cell all to himself; and while all others slept on a cold concrete floor, he had blankets aplenty. And he said that he accomplished all this because he prayed.

I did not doubt a single item of his interesting experiences; and I did not believe a word of his theology.

If God did not spare his own Son by working magic, I have no right to assume he will spare me.

Religion's Healing Power

But if some people mistake religion for magic, others go to the opposite extreme and make of religion a pale, sickly, impotent ethical code, with no real help for all the troubles and ills that afflict human beings.

Which is not religion at all, but a travesty on religion, and a very poor travesty at that.

Now comes modern psychology to substantiate what wholesome Christians have known for centuries—that sane, intelligent, earnest Christian faith has therapeutic powers no medicine can match. Here are a few specific phases of our daily living where Christian faith has proven its ability to heal: statistics show that real Christians suffer nervous breakdowns many times less frequently than irreligious people; there are many times fewer divorces among practicing Christians than among nominal Christians or non-Christians; the incidence of insanity is greatly higher among non-Christians; earnest and intelligent Christians recover more quickly from failure, disaster, or loss than people without faith.

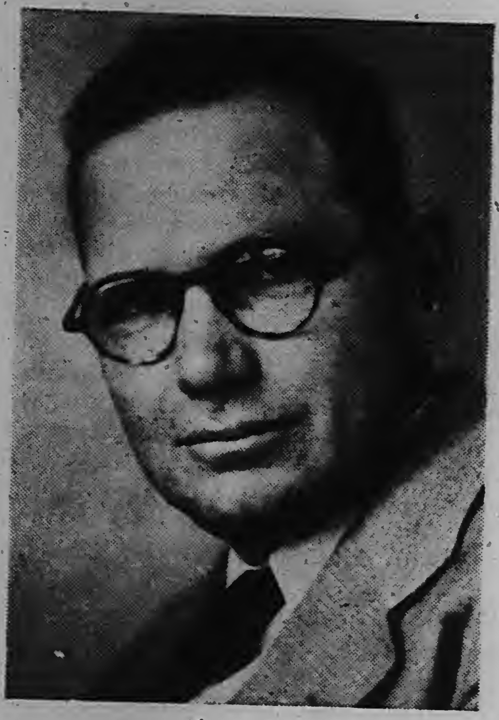
The conclusion, then, seems to be that while Christian faith does not prevent human beings from suffering, it does mightily help them to endure whatever life thrusts upon them.

Someone has aptly described the early Christians by saying that they "out-thought, out-lived, and out-died all other people in their world."

Jesus: Healer of Minds and Bodies

Once a friend of mine made a bold, broad assertion that he could do anything by prayer. When I asked him if he really believed that, he assured me that he believed it fully. "Then," said I, "it is your solemn duty to pray away all the troubles of the world and all the sicknesses of the people of this town. And if you do not do so you will be a murderer by negligence."

He was a little astonished, and went home to think about it some more.



REV. E. E. SYLVEST
Plaquemine, La.

Such an idea of prayer is kin to the witch doctoring among the people we call savages. Let us not raise false hopes among unthinking folk by such teaching.

Jesus did heal; knew secrets of healing that modern medicine, with all its marvelous knowledge, has never discovered. But he did not heal everybody; did not rid his world of the dread disease of leprosy that plagued mankind so terribly; did not make every blind man see, and every lame man to walk.

What is the answer to this perplexity? How did he heal?

He healed by ridding men of their superstitions, fears, self-deception, unbearable anxieties, hopelessness, futility. He healed by helping them believe in themselves, believe in God, believe in him. He healed by giving them the will to live, something great to live for.

The Church: Modern Healer of Men

Of course Jesus healed by his own power, unique and divine, possessed by no other, given of God. That we cannot do.

But the church of today can do for the people of today these other things—rid them of superstition, fear, anxiety, hopelessness, futility; help them believe in themselves, in God, in Jesus; give them the will to live—something great to live for.

And the church of today can go farther. It can implant in the heart of humanity Jesus' own care for suffering people, so that by merciful kindness coupled with scientific skill, crippled people shall be made whole, sick folk have medical attention, little children get a chance to live abundantly because they have food and health training, and all men be led to think of the body as the sacred temple of God not to be destroyed by abuse, debauchery, overwork, coddling, or neglect.

THEY CONQUERED THEIR HANDICAPS

Recently I sat at a conference table with seven very interesting persons. We were discussing educational problems and plans. On my right sat a man with a Ph.D. degree from New York University; next to him was a professor of Romance Languages whose doctorate was from the Sorbonne in Paris. Beyond him was a woman with a Ph.D. from Columbia University and with a distinguished record in curriculum research. Further on around the table was a man with three degrees, one of them a doctorate, from Northwestern, and further still was a man with his doctor's degree from Ohio State.

Five of the seven persons with whom I was meeting were holders of Ph.D. degrees and the other two were college graduates and would pass for educated men in any company. They were persons of travel, too, and of fine cultural attainments and pleasing personalities—the kind of people with whom it is a pleasure to work.

There is nothing particularly remarkable about a group of scholarly minds being brought to bear upon a difficult problem, yet I found my thoughts repeatedly straying from the topic in hand to the strangeness of the situation in which I found myself. I was thinking of the limited opportunities for schooling which had been open to these persons in their earlier years and of the discrimination which had doubtless embarrassed them in more recent years. The whole Conference was to me an illuminating experience. Never again, I resolved, may any one tell me that people with the backgrounds that these possess are incapable of education. You see, these seven persons were Negroes.

B. M. M.

In preaching to the heathen we must keep to the example of Paul, and make the great subject of our preaching Christ, the Crucified.—William Carey.

THE CHRISTIAN FIRESIDE

THE TALE OF A TAIL

By Rev. Vivian T. Pomeroy, D.D.

I know I ought not to tell many stories of things I dislike, but I can't help it this time. For I used to like squirrels quite a lot and now I don't like them any longer There are too many around my place, and I dislike all of them, and I dislike them more because of what happened one warm afternoon last week.

I went into my garden for a few minutes' stroll, and there was one of the squirrels sitting on the top of the fence. His tail was waving like a signal flag. His brown eyes twinkled at me in a way that positively talked; and, if he was saying anything, I knew what he was saying.

"Good afternoon," he said.

"Good afternoon," I said, without meaning it.

"You look serious," he said.

"I am serious," I answered. "I'm trying to find a story to tell some children."

"Well, that's not a serious matter, is it?" said the squirrel. "Anything will do for children."

I shook my head. "That's where you're wrong. They like only the best."

"Oh, you can make it sound like the best," said the squirrel. "Any old thing will do. You'll get away with it. That's the secret of success—to get away with things."

"That's what you say," I muttered, stooping down to pick up a small stone from the path.

The squirrel gave a shrill laugh. "Look at me!" he went on. "I'm called a small rodent in the dictionary. A small rodent, mark you. I'm very like a rat. I'm quite ugly really. And I do lots of damage. I steal birds' eggs. I attack small creatures. I tear things up. Dozens of small boys in every country-place cry because I steal food they put out for the wild birds. Why! in the summer I and some of my gang went one night to the Victory Garden of that neighbor of yours and we stole all of his green peas before morning and left him the pods. But what happens? People make beautiful little stories about me in their books. The children in school learn nice little poems about me. I've always been a favorite. Why? Because I look cunning. I sit up and look pretty. I cock my head. And my tail! Oh, my tail! I curl it over me. I flirt it this way and that. Its gray bushiness hides the fact that I'm very like a rat. In short, by having a long and bushy tail I make up for having the head of a rat. You needn't bother your head about a story. Just tell them any sort of a tale; it needn't be as long as mine, but spread it out and make nothing look like something. You're surely clever enough to get away with it. I've heard you told a very silly story on Sunday two weeks ago. Really anything will do for those children of yours. Don't they try to get away with half-learned lessons at school and all sorts of excuses and poor stuff?

And when the squirrel said that, it made me really mad. "You can't get away with that," I cried. "Not about the children. This is where you get off—off my fence."

And I—well, never mind what I did. Enough to say that the squirrel's waving tail ended so far as my fence was concerned. This is not the place to tell everything about my deeds of dislike.—Reprinted by special permission of the author and the Christian Leader.

THE STORY OF "SILENT NIGHT"

It was snowing heavily on the afternoon of that Christmas Eve in the little village of Oberndorf, high up in the valley of the Salzach. For twenty-four hours it had snowed, and the roofs and streets of the little village were covered with the fresly-fallen whiteness.

The young priest of the village church looked out at the darkening sky. "A silent blanket of snow is glorious for Christmas Eve," he remarked, "but I fear it will be hard for many of my members to attend the midnight mass tonight."

As he spoke, the figure of Franz Gruber, the village schoolmaster, emerged from out the falling whiteness and entered the parsonage. "Father Josef, Father Josef," he cried, as he encountered the young priest. "It is indeed bad news that I bring to you. I have just come from the church, and the organ is broken. I have tried to repair it, but unsuccessfully. We must wait for the arrival of the organ-maker from our neighboring village, and I fear that our mass tonight must be carried on without the happy Christmas songs of the children."

The priest smiled at the schoolmaster. "Have no fear, Franz Gruber," he replied. "We shall not be disappointed."

"But we must have music, father," Franz Gruber insisted. "On Christmas Eve one must have music."

"We will have music," the priest declared resolutely. "Even though the organ is broken, the children you have taught can sing some of the old Christmas songs they know so well."

Franz Gruber shook his head. "I fear their youthful voices cannot sing them without the aid and guidance of the organ, father."

A smile spread over the young priest's face. "Then we shall sing a new song," he declared. "Just this afternoon as I watched the darkening sky and the softly falling snowflakes, these words came to me."

Drawing the schoolmaster into his study, the young priest placed before him the words of that joyous Christmas carol that will never die:

"Silent night, holy night,
All is calm, all is bright,
Round yon Virgin Mother and child,
Holy Infant so tender and mild,
Sleep in heavenly peace."

"Father Mohr," said the schoolmaster as he read the poem, "the words sing themselves. Bars of music seem to float from heaven to fit themselves perfectly about your poem. I will go to my home and set them down before they speed away again."

That night behind the altar-rail near a candle-covered Christmas tree, Father Josef Mohr, Marie, an orphan girl who tended the priest's home, and Franz Gruber sang that glorious Christmas carol for the first time to the parishioners of Saint Nicholai. Franz Gruber himself accompanied the little group on his guitar.

After the storm had abated, an organ-builder from Fuegen-in-Zillerthal came to Oberndorf to repair the broken organ. As he left the little village he took a copy of the carol with him, and from his hands it was passed on to all mankind.

Since that Christmas in 1818 it has become one of the world's best-loved Christmas carols. In every city and in every country where loyal Christian hearts join together to sing Christmas carols, the joyous words of "Silent Night, Holy Night" are always sung.—Emory Ward in Young People.

WISE OR OTHERWISE

By Rev. James H. Felts

This column contains some things I have seen, read, or heard, this week. I claim neither originality nor good taste in offering same to the printer.

An old minister I knew personally said in my presence and that of a dear friend, he had been married five times. "It looks like the Lord did not intend for me to live with a woman." "Yes," said my friend, "and it looks like you are equally determined to live with one, or more."

At a session of the Memphis Conference in my home town, a sixty-five-year-old preacher testified at the love feast as follows: "Brethren, it has not all been easy. The Lord took my wife, and I thought it would kill me. But it didn't. I found me another one. And he took her. I thought surely this was more than I could stand, but it wasn't. I found me another one, and now if the Lord takes her I think I can find me another one."

And this testimony is reported from an old-fashioned testimony meeting: "Sometimes I'm upon the mount'in top and sometimes in the valley, and yet, nevertheless, thank th' Lord. . . . "

And the first "blessing" at the table of a man in deep middle life who was trying it for the first time. A painful silence. Wife and children waiting. Some of the children peeping through their fingers at the embarrassed father. Desperation. Spasmodically, **"Thank God, Amen."** Have we improved on it?

A prayer for rain: "Oh, Lord, send rain —not a regular old sockdologer, t' wash everything out'n the ground, but jist a nice, gentle drizzle, Lord, t' refresh things an' cause 'em fer to hump 'emselves."

Another prayer for rain: "Lord, send a south wind. Send us a south wind, Lord, for three days. Amen!" Asked why he had prayed such a prayer, he replied, "If the Lord will send us a south wind for three days, the devil himself can't keep it from raining."

The insurance agent closed his insistent remarks by saying, "And when you die your wife will get $5,000." "Not interested," the farmer replied. "It ain't none too safe for me here now."

A "female institution," long since in the land of our visions and dreams, or nightmares, was on its "last legs." The president, also in the land from which there seems to be no return, gave the honorary degree of D.D. to quite a number of his personal friends at the last commencement. One of those so honored was asked, much later on, where he got the degree. The reply was unique: "It came from the hand of a friend who was passing out and wanted me to stay in."

With enthusiasm he shouted: "I'll give another hundred dollars to the Lord. You all know I can pay it, too." "Set down, Jobe, you old fool, you; you'll be regrettin' this when you git home," said his wife in a loud whisper. She evidently knew Jobe.

WITH THE PASTORS

RECEIVING NEW MEMBERS

By Charles O. Ransford

The conversion of sinners and the addition of new members to the churches marks the progress of the Kingdom of God. In the Acts of the Apostles it is written concerning the early Church, "And the Lord added to the church daily such as should be saved."

The first step in the soul's salvation is to make a confession of faith in Christ and unite with the church. The first portion of the ritual in the Methodist Discipline pertains to church membership.

Spiritually-minded ministers are always seeking the unsaved, endeavoring to lead them to Christ and his church. At stated times they hold special services or revival services, endeavoring to win the unbelieving to Christ's holy way.

The reception of new members into any church should be the joy of the new convert and the glory of the church. "There is joy in the presence of the angels of God over one sinner that repenteth."

The Methodist Church believes the reception of new members is a very significant service. The special ritual provided is careful in details, presenting a series of questions to be asked every candidate for church membership. Certain Scripture readings and prayers are included, showing a divine way of salvation.

Other churches have their own way of receiving new members. Some have no ritual and ask few questions of the candidates for membership. The Methodist Church believes there is no more important act in an individual's life. By right and by a divine procedure the church should assure itself of every person's faith and sincerity of desire to lead a new life.

We must confess that many persons are being received into our churches today for whom the Christian life and church membership have little meaning. The indifference, worldliness, and even sinfulness, of some persons in our churches is a reproach to the Christian faith.

Multitudes among us are untaught and untrained. They have never learned Christ's way. They have no understanding of faith and repentance. "They have not so much as heard whether there be any Holy Ghost."

Much of this ignorance and indifference is chargeable to our negligent way of receiving new members. The ritual is slighted or abbreviated and the service is often informally and hurriedly conducted. No impression is made on the candidate and the congregation has no serious thoughts concerning its own responsibility in receiving the new member or his future spiritual instruction and nuture. Sometimes the reception of members is made an appendage to a service instead of an important feature.

A revival of emphasis on the reception of members into the church, their instruction by the pastor, and their brotherly care by the congregation should bring a revival in spiritual living and brotherliness to the church most wholesome.

True lovers among young people plighting their troth do not ask the minister to hurry the service and make the marriage ceremony brief. Surely no person in the affiance of his soul to God should desire a brief and limited service..

When a pastor knows he is to receive new members, he can always limit his sermon, the special features of his service, and the number of hymns or anthems that may be used. The sermon and the music are not necessarily the all important features of a church service. Saving souls is the first and all-important work in God's Kingdom.

To receive one soul of whose salvation we may have some assurance, and shall pledge ourselves that he shall have our love and prayers and encouragement, should make glad our hearts.

Every candidate for church membership should have preliminary instructions. There are books of instruction and leaflets that may be presented every new member.

No individual has any personal record of his Christian dedication except such as may be given him by his pastor. There is no record anywhere on earth of anybody's church membership except the church register. Our church membership rolls should be replicas of the Lamb's Book of Life.

Some of the ancient churches have perfect parish records continuously covering the centuries. In recent years, many persons desiring government positions and favors have asked their pastors for certificates of their baptism and church membership. Our carelessness in our records have denied them their requests.

By better care in receiving new members we can make church membership rich in meaning and full of blessing. To revive our present membership and give each one a sense of responsibility in Christian living would be more to the church than to receive a multitude of many such as we recently have received, so poorly taught and indifferently nurtured in Christian living.

DISTRICT EVANGELISM-EDUCATION INSTITUTES, MISSISSIPPI CONFERENCE

Seashore District—First Church, Gulfport, January, 6, 1944.

Hattiesburg District—Ellisville, January 7, 1944.

Meridian District—Central Meridian, Jan. 11, 1944.

Jackson District—Capitol Street, Jackson, January 12, 1944.

Brookhaven District—Centenary McComb, January 13, 1944.

Vicksburg District—Crawford Street, Vicksburg, January 14, 1944.

Program

10:00 A. M.—Devotions.

10:20 A. M.—Special announcements. Special days.

10:25 A. M.—Millsaps College Day.

10:30 A M —The Church School and Missionary Education.

10:40 A. M.—The Church School Advance—What it is and How to Promote it.

Announcements.

11:00 A. M.—The Program of Evangelism—Under the direction of the Conference Commission on Evangelism.

12:30—Lunch.

1:30 P. M.—Reassemble in Groups:
Children's Division.
Youth Division.
Adult Division.
Administrative Group.

2:30 P. M.—General Meeting.
Reports.
Adoption of Goals.

Address: "The Significance of Teaching."

INVESTIGATIONS OF THE WHISKEY SHORTAGE

Charging that Congressional "investigations" of the liquor industry are inspired by the distillers, the National Woman's Christian Temperance Union today said a vast plot is being conducted to force permission for renewing production of whisky.

"These so-called 'investigations,'" declared the W. C. T. U., "are part of the distillers' campaign to 'prove' that liquor shortages are responsible for hijacking, bootlegging, price gouging and other evils inherent in the liquor traffic. By getting the stamp of Congressional authenticity on the 'facts' they have planted, the distillers hope to force the WPB to remove the ban on whisky production."

Shortages of whisky were attributed to two causes: Excessive drinking and hoarding by the public, and deliberate withholding of stocks by the distillers so that black markets and high prices would be inevitable.

Bootlegging has been prevalent since repeal, according to the industry's own admissions, the W. C. T. U. said, and price gouging is made possible through the distillers' own manipulation of brand names and qualities.

"In the ten years since repeal of the Eighteenth Amendment," said the W. C. T. U., "the Congress has not taken one action that might irk the distillers. There is every reason to believe that these 'investigations' are being conducted with their blessing. They are trying to use the federal legislature as a tool to increase their profits at the expense of the war effort and the public welfare."

Since distilling of whisky was banned by the WPB in October, 1942, the dry group charged the liquor industry has been using every possible means to lift the restriction. Previous "plots" were nearly successful but failed because anti-liquor groups exposed them. Recently, however, Donald Nelson, of the WPB, said that lifting of the ban was again being considered.

Trying to operate the schools without religion is like putting a pistol into the hands of a child.—Roger Babson.

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For Coughs, Chest Colds, Bronchitis

FONDREN LECTURES AND MINISTERS' WEEK AT SOUTHERN METHODIST UNIVERSITY, FEBRUARY 7-10

The first address of the Fondren Lectures for 1944 will be given at 8:00 p.m. February 7th in McFarlin Memorial Auditorium on the campus of Southern Methodist University by Bishop G. Bromley Oxnam. The general subject of the series is "Labor in Tomorrow's World." The timeliness of these messages will be evident with the announcement of the following studies: "What is in the Worker's Heart?" "What is on the Worker's Mind?" "The Workers Speak: The Trade Unionist;" "The Workers Speak: The Socialist;" "The Workers Speak: The Communist;" "The Christian Mission and the Workers of the World." There are few men in America as capable of dealing constructively with the issues involved in these discussions as is Bishop Oxnam. It is very important that America, and especially the Christian Church, face with sympathetic and intelligent interest a problem which involves our social, economic, poltical, and religious life.

Dr. Halford E. Luccock, of Yale University, whose services are made available through the generosity of the Highland Park Methodist Church and the interest of the pastor, Doctor Marshall Steel, is bringing five lectures on "some Sources of Sermons." He has given the following subjects: "Behind the Preacher," "People as a Source of Sermons," "The Harvest of the Eye," "The Passing Parade of History," and "The Bible as a Source of Sermons."

In that we are closing a quadrennium in Methodism, it was felt that it would be an opportunity to the ministry of the Church to have a special address from each of the active Bishops of the South Central Jurisdictional Conference. Bishop Broomfield will speak on February 8, Bishops Martin and Holt on the 9th, and Bishops Selecman and Smith on the 10th.

We are under the necessity of asking that those who plan to hear the lectures make their own arrangements for hotels or rooms. In that two of the University dormitories have been taken over for the use of Navy students, no rooms are available on the campus, but meals may be had at the cafeteria in Atkins Hall.

The lectures are without cost to those who attend, and a cordial invitation is extended to the ministers of all Protestant churches.

EUGENE B. HAWK,
Dean, School of Theology.

MINISTERS' WEEK AT EMORY

Very wide interest is being shown in the approaching Ministers' Week at Emory University. Two of the country's outstanding personalities in religious affairs are to headline the week's events—Dr. John R. Mott and Dr. Paul Scherer.

Dr. Mott has long been recognized throughout the world as an authority on the work of the church abroad and as a significant contributor to some of its most striking points of advance. What he now will say, out of the maturity of his own experience, in a series of lectures upon "The Larger Evangelism" should command unusual attention.

Dr. Scherer has won a secure place for himself as one of America's most fruitful preachers. His words have been carried by radio into the homes of America, where they have elicited the respect and confidence of our people. He should be at his best in his group of lectures on "The Lord's Song in a Strange Land."

Bishop Edwin Holt Hughes, the elder statesman of the Methodist Church in America, who assumed active duties again on the death of Bishop Leonard, will deliver a special address Tuesday afternoon, January 16, upon the objectives of the Bishops' Crusade for a Christian World Order. Bishop Hughes is highly respected in the southeast and his address will be warmly received.

Other features of the program of Ministers' Week include forum periods devoted to discussions of problems that press upon the Christian community for settlement, with particular emphasis upon the place of the minister. Short courses will be conducted by members of the Emory faculty in a variety of fields of interest.

There has been some misunderstanding about the dates of Ministers' Week. They are January 17 to 21, 1944—Monday evening through Friday noon.

DR. JOHN R. MOTT,

This will mark the tenth anniversary of Ministers' Week at Emory. Consequently, a strong effort is being made to provide a program of depth and quality, so that Emory may be able to make a vital contribution to the men at work in the service of the church.

It is the plan to provide adequate entertainment for visitors to Ministers' Week at a minimum cost. Those who are planning to attend should write immediately to Ministers' Week Committee, Emory University, Georgia, for reservation. No registration fee will be required.

PAUL FLOWERS' GREENHOUSE

"Dear Greenhouse:

"It was a day or so before Christmas. The troop train, filled with boys from all sections of the country, was unusually quiet. Some of the men who, a week before, had planned to go home to be with mother and dad and all the loved ones on Christmas day, were sitting as if in amazement that Army orders could force so quickly such unexpected alterations in plans.

"There would be no Christmas for these men, traveling deep into the South from a camp on the Atlantic Seaboard. Each turn of the wheels took them farther from the associations which makes Christmas precious.

"Every now and then the train joker (there's one in every unit) would pass along the aisle, looking greedily for an especially disconsolate group. When he had found his prey, he took morbid pleasure in singing, 'I'll be Home for Christmas.' The first phrase was all he ever sang in one spot.

"The train pulled into Amory, Miss. We had never heard of the town, but no one on that troop train, and on the countless other troop trains that have passed that way, will ever forget it.

"Suddenly, without warning, the gray depot's platform was swarming with charming American girls. There were rosy-cheeked little ones and motherly, gray-haired, kindly ladies. They worked hurriedly but systematically, and no soldier left Amory without some token of good cheer.

"Into our train windows the amiable Amoryites tossed candy, parched peanuts, apples, postcards, magazines, stationery and souvenirs. It was over in a matter of moments, but it was Christmas. There was no Santa Claus, no gaudy decorations, but there were priceless associations—fleeting glimpses of mothers' hands doing things for us; little sisters looking admiringly as they instinctively and almost passionately threw in their little treasures; and wives and sweethearts bidding us hasty hellos and goodbys.

"Oh, it was a grand five minutes in Amory. And not just for us. I was told by no less reliable authority than the train's conductor himself, a native of Amory and proud of it, that American boys in service just don't pass through Amory without some such similar reception. Whatever the season yields—watermelons in summertime, nuts, candy and fruit in the fall, the people of the town share with their transient boys. The gifts are collected by the people and distributed to passing soldiers, whatever the season, whatever the hour.

"All take part. The neighboring farmers bring in their finest produce. The ice plant chills the melons, the bakery roasts the peanuts, the merchants contribute fruit and candy. The loveliest and sweetest pass out the good things and cheer the hearts of lonely boys far from home.

"'Please, Greenhouse, see that our thanks reach Mrs. J. O. Prude and Mrs. Mary Lou Griffin, who, we were told, organized and manage this service; and express our appreciation to the citizens of Amory and its neighboring countryside, and to the charming little misses who made our hearts glad at Christmastime.

"No matter where we go, nor how long we live, we shall always remember Amory as one of the brightest spots in all the world.

"And we'd like to know the name of the conductor from Amory who was so proud of what his town is doing."

—An American Soldier, Camp Polk, La., in Commercial Appeal.

December 29, 1943.

They had new neighbors and the wife was much interested in them. In a few days she reported:

"They seem a most devoted couple, John. He kisses her every time he goes out, and even waves kisses to her from the sidewalk. Why don't you do that?"

"Why don't I?" replied John. "I don't even know her yet."

—The Watchman-Examiner.

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

The Bible is the book of the invisible, the book of the new birth, the book of life; . . . the Bible is a Thought greater than all thought, and always at work, a word which has never ceased to become flesh, and which strives to incarnate itself in our very selves so as to use us to accomplish its grand purpose.

—Wilfred Monod.

THE PRAYER-ROOM TODAY

A New Year Prayer

If any little word of mine
May make a life the brighter
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing
And drop it in some lonely vale
To set the echoes ringing.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleeter
If any life of mine may ease
The burden of another
God give me love and care and strength
To help my toiling brother.

—Author Unknown.

Vol. 91. No. 2.

NEW ORLEANS, LA.,
THURSDAY, JANUARY 13, 1944.

The Conquerors

By Lydia M. King

I saw them passing like a cloud
That blotted out the morning sun,
Stern conquerors, agressive, proud,
Bloated with victories dearly won.

While in their wake dread horsemen rode,
Destruction in their fiery breath,
Reaping the harvests conquest sowed—
War, famine, pestilence and death.

I saw them leave the stricken plain,
Blood-red against the setting sun,
Who learned that conquests are in vain
And victories never really won.

Then He passed by—the swordless King,
From Whom eternal healing flows
That woeful hearts are made to sing
And deserts blossom like the rose.

I heard the mild Voice softly say—
Nor did the tender accents chide—
"Love still remains the only way
The conquerors have never tried."

—Religious Telescope.

WALLET OF THE WEEK

ANOTHER CANCER CURE was recently announced. The remedy was developed by Dr. E. C. Dodds, professor of biochemistry in the University of London in 1938. It is still in the experimental stages, and its use appears to be limited to cancer of the prostate gland. It is estimated that, if further experimentation should confirm the cure, it will save as many as four thousand lives annually. Its administration is said to be very simple—the taking of a few pills by mouth daily, but it is likely that the pills would have to be given under the direction of a physician.

* * *

PASTOR CARL ERIK WENNGREN, from Sweden, has arrived in this country for work among German war prisoners. He has been chosen by "The World Council of Churches for Prisoners of War," according to the prisoners, but actually he is to be the representative of the "Ecumenical Commission for Chaplaincy Service to Prisoners of War." He will work among German prisoners in America, just as Swiss and Swedish chaplains are working among American, British and French prisoners in Germany.

* * *

MODERN BUSINESS CALENDARS are said to date from 1888, when E. B. Osborne sketched a picture of the Montgomery, Iowa, courthouse, pasted a calendar on it and sold the idea of printing their names on it to twenty-two merchants. Since that time it has been developed into an annual business of twenty million dollars, with several big firms specializing in the production of calendars with colored pictures of scenes pastoral, agricultural, architectural, glamor girls and military pictures. The sizes vary all the way from notebook size to enormous wall calendars.

* * *

A NEW ZEALAND GIRLS' HOME, known as the Kirkpatrick Masonic Institute, is located at Nelson, at the northern end of South Island, New Zealand. In the home the daughters of deceased Masons are given a home and schooling comparable to the best to be had. It was established in 1926 and in the seventeen years of its existence, seventy-six girls have been residents. The home accommodates only twenty at a time. The home was left by the man whose name it bears and the Masons of New Zealand contribute the money for its maintenance.

* * *

THE SELECTIVE SERVICE LAW provides twelve offenses for which men have been imprisoned under the Draft Act. A breakdown of convictions to date shows that 1,253, of the more than two thousand sentenced, are Jehovah's Witnesses. Of those convicted from January 1 through September 30, 1943, 290 were Jehovah's Witnesses, 11 no church affiliation, 9 were Mennonites, Church of God and Presbyterians had three each, Baptists, Brethren, and Friends had 2 each, while the following were each represented by 1: Assembly of God, Father Divine, Gospel Hall, Lutheran, Molokan, and Pentecostal. **Not a single one was a Methodist.**

THE CLERGY DEFICIENCY has become so acute in the Church of England that Lord Grey, writing on behalf of the central board of finance of the Church, has made an appeal for "sponsors" for the ordination of candidates to the clergy. He argues that by 1948 the number of the "serving" clergy will be reduced by three thousand from the number in 1938. This is a situation facing all the churches of the countries at war. The taking of the young men becomes more serious as the older men begin to drop out.

* * *

SERIES E WAR BONDS, according to the United States Treasury, were cashed in November last in the sum equal to twenty-three per cent of the total sales for the same period. This means that the bond sales are thereby reduced twenty-three per cent from the total sales record. It is legitimate, of course, to cash these bonds to meet emergencies, but it means that the money of the small purchaser does not actually represent the total indicated by sales figures, and it means a waste of paper and of the clerical expense of issuing the bonds.

* * *

OLD FIRST CHURCH, of Passaic, New Jersey, has the distinction of having had but fourteen pastors in two hundred and fifty years—an average of approximately sixteen and two-third years for each pastor. The church was formerly the Reformed Dutch Church, and when it was ninety years old, the army of General Washington encamped in the cemetery and the women of the congregation gave food and clothing to the sick soldiers. It would not be easy to duplicate such a record of history and service.

* * *

ISRAEL ZANGWILL, in an essay on Judaism published approximately fifty years ago, said that for centuries Israel, as an organization and a religion, has been barren, but through individuals has made a great contribution to history. The Jews brought science from Arabia to Europe by way of Spain; invented the mechanism of commercial exchange; and were the chief slave-dealers. Through Spinoza, the Jew affected the whole course of modern philosophy. He founded political economy, and created socialism; and, although suppressed for two thousand years, he looms large in the arts, letters and bourses of every capital of civilization.

* * *

A HANDICRAFT HOSTEL is maintained at Cummington, Massachusetts, by the Congregational Church. It was founded two years ago, and it has graduated thirty-five artists and craftsmen into self-supporting jobs since its founding. The house accommodates five or six refugee artists at a time. Thus far the refugees have been mostly over forty years of age and have come mainly from Germany, Austria and France. It appears to be a place operated chiefly as a philanthropy for the care and placing of artists and craftsmen who have been driven to this country for refuge from the tyrannies of their homelands.

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EDITORIAL

THE CRUSADE FOR A NEW WORLD ORDER

A misapprehension seems to have arisen in some quarters concerning the intention and nature of the nation-wide effort to be made by the Methodists. The fact that it is declared to be an effort to secure an expression of Methodist thinking regarding peace and a world settlement which might offer some security against the recurrence of international strife seems to have been overlooked. Some seem to think that it may be a pacifist maneuver sponsored by such groups as Jehovah's Witnesses. People of such a mind will doubtless be present in the meetings, but it is safe to say that the Crusade was not inspired by such thinking, nor will its pronouncements be dictated by those whose patriotism might be called in question.

More than once the editor of this paper has declared himself as being against the naming of a Peace Commissioner to represent any church, Catholic or Protestant. It was our feeling that the introduction of divergent theological views and religious interests would militate against the making of a just and righteous peace. We stated further that it would tend to fix responsibility upon the Church for a peace whose terms would be determined by a commission of which church representatives would form an insignificant fraction. Having taken that position, we now say with equal emphasis that our peace emissaries are entitled to know what Methodist people of America think about terms that would eventuate in a just and lasting peace.

It appears to us that the Methodist Church has chosen a method which is calculated to secure the freest and fullest expression of sentiment on that subject, and that the deliberations throughout the nation may ascertain, as far as it is humanly possible to do so, exactly what the millions of Methodists are thinking on the subject of the peace to come. As for the Crusade itself, we published in our issue of December 16 last, an interpretation of its aims and purposes. First, was the desire to clarify the thinking and to mobilize the sentiment of Methodist people for a righteous and lasting peace and a Christian world. Second, to bring that body of opinion to bear upon those who may be chosen to fix the peace terms, so that they may fully understand Methodist sentiment and be able to speak positively concerning our collective thinking when they come to the Peace Table.

Another phase of the program, cooperated in by all the boards through which the various interests of the Church function, is the desire and purpose to create inside the Methodist Church the atmosphere of righteousness which we seek to have written into the treaty of peace for the warring nations. The publicity for the various meetings that has come to our attention conforms to this pattern, and we do not think that there is ground for the least apprehension that any meeting will be controlled by those who may hold subversive sentiments. It is simply an effort upon the part of The Methodist Church to do its full share toward promoting a just peace and a peaceful world. It seeks no negotiated peace, nor a peace dictated by either puddle-mindedness, or social meddlers, but a peace that may move in the currents of world progress for achieving the righteous ends envisioned not alone by Methodists, but by the whole Christian world.

A TIME OF GRIM ADMISSIONS

One must not forget the element of deceit which has characterized the pronouncements of Nazi leaders throughout the war-weary years, but neither is it possible to miss the less boastful and confident note of the Fuehrer's New Year's address to the German people, delivered only a few days ago. It was certainly in strange contrast with the messages delivered on other occasions. Mr. Hitler now expresses the view that "In the war there will be no victors and losers, but merely survivors and annihilated." It matters not which member of the equation he may claim for Germany, it is a grim admission that the confident promises of the past are now empty of meaning.

Admiral Karl Doenitz, Commander of the German Navy, whose recent unbrilliant sorties into the path of the storm cost him the Scharnhorst, pride of the German fleet, and a part of other fighting units, finds himself so completely out of "iron" arguments that he turns to moralizings about a fight which "will make us inexorable against our enemy." Such words will furnish cold comfort to those whose loved ones have been permanently consigned to "Davey Jones' Locker."

Mr. Hitler, even, turns to wishful thinking when he says that "the Bolsheviks' attempt to break through into Europe will fail again, and definitely, in one way or another." Stranger still is the declaration that Germany's fighting is inspired by "the old Biblical saying, 'An eye for an eye, and a tooth for a tooth.'" It is true that he then spoke of "retaliation," "surprises," and an "appropriate welcome" for those who might come for the opening of the European front. All this was reinforced by angry words about Britain and America, and his dire threats may not prove to be altogether empty, but they lose something of their punch when they are associated with a confession of disaster and imminent peril.

We have no disposition to minimize the Fuehrer's threats, nor do we blind our eyes to the bloody road to victory, but we think that the indications at the present moment are that nothing but the breaking of Allied unity could make his promises come true. He admits the worst.

AN AMERICAN MILITARY CEMETERY

An American Military Cemetery, located on the slopes of the foothills facing Jerusalem, was dedicated recently. It is said that three tiers of eight graves each have already been filled, and that chaplains of the Protestant, Catholic, and Jewish faiths officiated at the dedication. A British cemetery on Mount Scopus, on the north side of Jerusalem, was made for the soldiers of General Allenby, who fell in the fight for Jerusalem and the Holy Land twenty-five years ago.

STRIKES

It would appear that the old maxim, "strike while the iron is hot," might be paraphrased "strike and the iron is not," to fit our present predicament.

Dr. A. P. Hamilton

We seem to have traveled far since Calvin Coolidge coined a phrase and made himself president by it, to the effect that "no one has a right to strike against the public safety at any time."

Out of all the welter of words, regardless of how anybody feels on the subject of Capitol and Labor, emerges one indisputable fact and that is that any strike at any time now, no matter for what purpose it be called, is a disservice to our country and to the cause of freedom, and in the final analysis to the very cause of Labor itself.

This statement is made with full knowledge and appreciation of the fact that Labor has a right to fair treatment, also with full knowledge of the fact that Labor in the past has been the "under-dog" in a good many of the vicious practices that have grown out of our profit system.

But times have changed in recent years. Labor seems to have come into its own and unfortunately some of its leaders have shown themselves just as selfish, just as grasping, just as arrogant, and just as unpatriotic as many of the so-called "Captains of Industry" ever were in their palmiest days.

The Federal Council of Churches of Christ in America, of which body our church is a member, has taken up the cudgels for Labor more than once through the years. The attitude of modern Labor, therefore, puts the Protestant Church in a somewhat embarrassing position. It would seem to be a rather dangerous policy for the church to take sides in any class war. Indeed, the Kingdom of God for which we stand visualizes a society that shall be permeated by the spirit of righteousness and justice in all spheres of corporate life. As a church then we should be just as interested in seeing to it that Capital receives its just dues as that Labor does. And above all to see to it that the ideals of both should be filled with the spirit of Christ. Selfishness and greed and a callous indifference to the general welfare are responsible wherever found in the ranks of Capital, of Labor, of State, or even in the church itself. The very essence of Americanism is that there shall be cooperation among all classes, all creeds, all professions, and vocations. And this is an absolute essential not only for winning the war but for winning and keeping the peace afterward.

A. P. H.

Editorial Miscellany

TOO FAT

By Dr. H. T. Carley

There used to be a story about a man who went to the butcher to sell him a pig. In the course of the negotiations, the butcher asked the man if his pig were fat. "Fat," replied the man, "why, that's the fattest pig you ever saw. In fact, he is so fat he can hardly walk." "In that case," said the butcher, "I don't think I can use him—he's too fat." Without a moment's hesitation the would-be seller rose magnificently to the occasion. "Listen, friend," he said, "that pig's not as fat as you've been hearing about." I have always wondered just how fat the pig was.

Downtown the other day I heard two portly persons discussing the merits of their respective proportions, and debating certain proposed measures for reducing ponderosity. It seemed that one had actually got rid of a considerable surplusage of flesh by following a prescribed diet; the other was longing to achieve a like desirable result, but was appalled at the prospect of having to do without various viands that were peculiarly pleasing to the palate. The concluding remark of the discussion was, "Don't we fat people have a hard time!"

I should not have been particularly interested in the foregoing if it were not for the fact that I myself have of late been acquiring an avoirdupois that is noticeable to the public and distressing to me. I am not worried for fear of the fate involved in the saying, "Nobody loves a fat man," for I know I still have the affection of my family; the real trouble is that all my clothes are getting too tight; and, in addition to that, the fatter I get, the hungrier I am—I want to eat practically all the time.

I trust I shall not be violating any of the proprieties by explaining how I happened to fall into this deplorable predicament. I have never tried to disguise or hide the fact that Lady Nicotine and I were good friends. For forty years or more I was an adept with cigarette, cigar, and pipe—an adeptness acquired not only by long use, but also by tolerably frequent use. During the late unpleasantness, when my activities in various directions were greatly circumscribed, the doctors suggested—perhaps I should make it a little stronger than that—that I restrict my smoking to two or three times a day. Forsooth! The suggestion made me mad—and I quit altogether. So, for nearly a year now I haven't taken even one puff.

But see what it has done for me—here I am, too fat, clothes too little, and hungry all the time.

But—I'm living and working, and am reasonably happy.

I know something that is a lot worse than being a little overweight!

WITH THE PASTORS

THE PASTORS' SCHOOLS

By Charles O. Ransford

Military observers hold the opinion that the American Army is the best trained and most intelligent body of military men the world has known. In military training and discipline, in strategy and technique, our armies are unsurpassed. The educational standards for the draftees are high. The special studies and reading courses in military tactics and in history and government have been prepared by university-trained experts. Their travels and observations have made them world citizens. Special training has also been given the young women in military service. Practically every person engaged in the production of arms and munitions has served an apprenticeship.

When these young men and women return to citizenship and the munition and arms workers return to normal pursuits they will make new demands on government and society, schools and churches. We shall have a new citizenry with a new outlook on life.

If our President and Congress and Senate, and the Peace Commission to be appointed may have their way we shall have a new world and new relations among men and nations.

After such a cataclysm of war this world can never more be the same. World and national adjustments will demand new studies, new attitudes, and new human relations.

In this changing order the Church can never more be the same. To remain static would prove unfitness. The impairment of our religious forces would be spiritual inertia and death.

Schools and colleges must have new curricula; churches must have new attitudes and methods, and withal a new understanding and approach.

John Wesley, the university-trained man, demanded for himself continued study. He raised a standard for his co-workers and provided books and special studies. Taking men untaught in the schools, he made them forceful preachers. For the lay workers, he established Kingswood College before he organized class meetings. In America, Bishops Coke and Asbury established Cokesbury College in the inception of organized Methodism. Courses of study selected by the Bishops have been continued to this day for all undergraduate preachers.

In recent years The Methodist Church has appointed Pastors' Schools in every state. In some states Pastors' Schools have been appointed for each Conference.

These Pastors' Schools provide courses of study for all undergraduate preachers and special studies and lectures for full Conference members.

The lectures and studies provided and the attendance of the pastors is evidence of their growth and appreciation by the Church. Pastors in large number have given testimony to their benefits. The ministry of not a few men has been refreshed and broadened. Laymen, noting the better preparation and zeal of their pastors, have made possible, in some Conferences, the attendance of every preacher. The Methodist Church has been made progressive by these extra-curricula activities.

There are now and there will be yet greater demands on the pastors of all churches for new methods in service and new thoughts in preaching; sermons prepared five and ten years ago cannot be adapted to this age.

Men's concepts of life are different. Human relations have been much changed. Human contacts are closer and more sensitive. The world's thinking is in world and national spheres. The parochial-minded pastor will not fit into this new age.

Ambitious young men cannot be content with the old ways. This is not to say we must revolutionize the church. We must revolutionize ourselves and our thinking to fit into a world that has already been revolutionized.

Before the World War men were saying business and money-making are the biggest things in this world. Some politicians seemed to think politics was the biggest thing. We all now realize that some men in their megalomania thought that war was the biggest business in this world. Whether we would or not the masses of the people in all lands, particularly in these United States, have been compelled to envisage the bigness of war to save our government and to save our souls.

REV. D. T. RIDGWAY,
Bolton, Miss.

Pastors and laymen must now so teach and prepare themselves as to compel the world to know that religion is the biggest business in this world. Pastors and laymen must compel the world to understand that the Christian faith is the chief concern of mortals here below. "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

The Boards of Education, both General and Conference, must get this new world point of view. The courses of study and the lectures presented must give a new world perspective. Awakened pastors and laymen will be content with nothing less.

When the battle flags are furled and peace shall return to men, the Church, more than any other institution, will have the task of creating the needful new understandings and attitudes. Right relations are Christian relations. The Church must create a new individualism in order to have a new humanity. The Church must integrate the new social order.

To this new task pastors and laymen must dedicate themselves with all we are and everything we have. Jesus' new commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

God is perceived by faith, but the understanding of his ways is more than by intuition. One must study to know. One must have knowledge to have power to persuade men and lead them in paths of knowledge, to God and to heaven.

RETREAT SESSION OF THE CONFERENCE BOARD OF LAY ACTIVITIES, MISSISSIPPI CONFERENCE

On December 11-12, 1943, at Hattiesburg, Miss., our Conference Board of Lay Activities held what has proved to be one of the most interesting and valuable sessions in its history. The theme for consideration and discussion was "Lay Activities in the Mississippi Conference," and only sickness or very urgent business engagements prevented a full attendance. Those present and participating were: District superintendents B. L. Sutherland, J. L. Neill, Otto Porter, C. H. Gunn; district lay leaders Curtis Youngblood, B. M. Stevens, D. S. Dearman, E. A. Loftin, W. D. Myers, J. H. Fleming, R. B. Anderton, L. C. Corban, T. K. Boggan, R. E. Selby, J. B. Stafford, and the Conference Lay Leader, J. M. Sullivan.

The program had been carefully prepared beforehand and subjects were presented by selected speakers. Those present entered freely into the discussions and experiences, which proved most helpful. The topics considered were: "Objectives of the Lay Program," "The Charge Lay Leader and Official Board," "Lay Speaking and Men's Organizations," "The Crusade for a New World Order," "World Service and Conference Benevolences," "Christian Stewardship," "Use of Our Literature," "Laymen's Day and the Week of Dedication," "Personal Evangelism."

The fellowship was stimulating and at the concluding session there was unanimous expression favoring the holding of a similar "retreat" session of the Board early in the next Conference year. Resulting from the discussions of this meeting there were developed the following objectives:

1. That we cooperate wholeheartedly with our General Board in its program of Lay Activities for the Annual Conference.
2. Pledging our support to the plan for the Crusade for a New World Order led by the bishops of The Methodist Church, we call upon our laymen, especially all lay leaders and official board members, to plan as far as possible to attend the Conference-wide Inspirational Meeting of the Crusade, that will be held at Galloway Memorial Church, Jackson, at 10 a.m., January 19.
3. The topic for Laymen's Day program being "Foundations for a Christian Peace," we believe this to be a most timely subject, and that the program can be made very valuable to the Church. Therefore, we recommend that this program be used in every church of the Conference on February 20, 1944, and that prompt plans be made for securing the best possible results. We further recommend general observance of the Week of Dedication, February 27 to March 5.
4. We urge the lay membership of the various charges to support acceptance of the full askings for Benevolences and that local boards work toward having the benevolent askings paid systematically and in full.
5. We recognize the value of a personal

(Continued on Page 13.)

CONFERENCE NEWS AND PERSONALS

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Rev. J. Melvin Jones writes that the work at Ellisville, Miss., goes well. Attendance is good, the spirit of the people excellent, and finances easily kept up to date.

Rev. W. C. McCay has had eight additions to the church at Houston, Miss., since Conference, and he is looking forward to a great year in his new field of labor.

Rev. W. Norman Purvis writes that he is much pleased with the Ridgeland, Miss., charge, and that he is happily situated in his new field. His new address is Ridgeland, Miss., Box 354.

Mrs. T. W. Beville, in remitting her subscription for the Advocate, places us in her debt by the assurance that its weekly visits mean so much to her that she does not want a break in its coming.

A breezy note from the irrepressible, Rev. J. H. Felts, says that after five days in bed and two weeks indoors fighting a persistent case of bronchitis, he has his troubles licked and is now going at pleasure again.

Rev. Guy Ray has had a gracious reception by the Methodists of Sherman, Miss., for his third year of service. He is hoping and praying that this may be the best year of his pastorate at that place.

Dr. R. H. McCoy, of Giddings, Texas., has our thanks for a word of commendation for the Advocate, and particularly for our editorial on "Repentance" in our issue of December 30. We appreciate such from readers outside our field.

Mrs. Verna Coburn, Advocate promoter and good friend at Ponchatoula, La., is on the road to victory in Advocate promotion in the land of strawberries. She is another of our friends who makes the Advocate a "First" in her church thinking.

Dr. Henry M. Bullock and his people have been unable to secure the presence of Bishop Decell for the service dedicating the new windows of the church at Natchez, Miss. They are planning to go on with the dedication as originally scheduled.

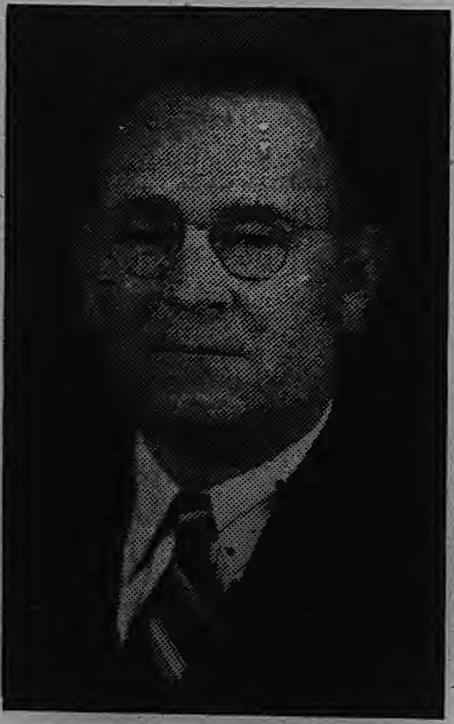
Mrs. J. R. Murff, writing from the Masonic Home, Columbus, Miss., says that her two sons in the armed services are doing active duty for their country. Second Lieut. Rex M. Murff is in Florida, and Pfc. James C. Murff is in England.

A cut of Mrs. Frances Baker Hager, of the General Board of Missions and Church Extension, of New York, was carried in a recent issue of the Methodist Woman. Mrs. Hager is the daughter of Rev. and Mrs. W. B. Baker, of Aberdeen District, North Mississippi Conference.

Rev. W. F. Youngblood, of Meadville, Miss., reports that everything is moving well at Nebo church, Mississippi Conference, J. N. Lambert, pastor. Half the amount for superannuates was raised at a recent service, and the church hopes to make progress over the achievements of the past.

Rev. Roy Wolfe had a wonderful reception at Pearl River Avenue church, McComb, Miss., and prospects are bright for the year ahead. The full askings for World Service have been accepted—an increase of more than one hundred per cent over last year.

Dr. Dana Dawson, First Church, Shreveport, La., deemed it advisable to postpone the dedication service of the Educational Building from the time originally planned. It was hoped that the epidemic might have subsided sufficiently to have the dedication service on January 9, or 16.



REV. W. M. HESTER,
Myrtle, Miss.

Rev. Sidney A. Seegers, pastor at Park Avenue Church, Shreveport, La., frames the alibis offered by those who propose to do nothing under the caption "No resolutions no obligations philosophy." The phrase at least has the merit of saying something to the point.

Mrs. W. E. Moreland, Advocate representative for Natchitoches, La., begins the new Advocate year with a list of subscriptions and the assurance that more are to follow. It is a great pleasure to make acknowledgment of her effort, for she is one of the friends who never let us down.

Rev. and Mrs. A. R. Hoffpauir, Blackwater church, Route 1, Baker, La., announce to their friends the marriage of their son, Dan W. Hoffpauir, to Miss Virginia Daniel, a registered nurse of Louisville, Ky., on December 23, 1943. Mr. Hoffpauir is a Flight Officer of the U. S. Air Corps, and is stationed at present at Maxton, N. C.

Rev. E. S. Lewis says that the people of Arcola-Murphy charge are still showing great kindness to him and Mrs. Lewis. On Sunday, January 7, Bro. Lewis drove more than forty miles in bad weather and preached to a congregation of seven people. He says that the worst that happened to him was a muddy car.

Miss Mattie Rebecca Bennett, whose home is in Fayette, Miss., but who is employed in New Orleans, is in Touro Infirmary where she had an operation for appendicitis on Tuesday, January 5. Her mother is with her and it is hoped that she may soon be able to resume her work, and that her health may be fully restored.

According to Conference action, Sunday, January 16, was named as the day when the "Louisiana Moral and Civic Foundation" should be presented in every pulpit throughout the state of Louisiana. If this movement is to mean anything, it should be earnestly and intelligently presented and a collection taken for the maintenance of the work.

Mrs. H. M. Johnson, of Monroe, La., is doubly bereaved. Within approximately a week after the loss of her own daughter, her mother, Mrs. E. D. Fondren, succumbed to a heart attack in Jackson, Miss. She died on Monday, January 3, and the funeral was held on Tuesday afternoon, with Rev. H. A. Gatlin, pastor of Millsaps Memorial church, in charge. Burial was in Jackson, where Mrs. Fondren had spent her life.

Chaplain Lieut. Commander Rowland Faulk preached an excellent sermon on Sunday morning, January 2, at First Church, Lafayette, La., according to a report sent by Rev. W. H. Giles, the pastor. Within recent weeks, the sum of $3,500 has been raised on parsonage debt and repairs, and this leaves a total indebtedness of only $500. Plans are under way to erect a Methodist Student Center adjacent to the campus of S. L. I. to cost approximately $35,000.

Hawkins Memorial Church, Meridian, Miss., made Rev. and Mrs. W. L. Hamrick the honor guests at a parsonage party

LUZIANNE
COFFEE
100% GOOD

Friday evening, December 31. In addition to Rev. and Mrs. W. L. Hamrick, Mrs. Lorena Benson and C. H. Crabtree were in the receiving line. Members of the Board of Stewards and the W. S. C. S. were hosts and hostesses. Refreshments were served by Mesdames J. T. Williams, Emma Massengale, and Rollo Gamblin from a beautifully decorated table.

Chaplain Featherstun Vaughan, of the Mississippi Conference, is in the thick of the fighting in the South Pacific, according to a letter received at the Advocate office. He says: "I am in . . . . . really fulfilling my ministry in the Army. I am very happy in the work, but need the prayers of my friends. I need letters from friends as well as loved ones." We wish to urge Bro. Vaughan's friends to remember him in their prayers and with letters in his far-away post as their representative.

CHURCH DEDICATION AT MATHISTON, MISS.

Rev. R. E. Wasson, pastor, gives notice that the Methodist church at Mathiston, Miss., will be dedicated by Bishop W. W. Peele on the evening of January 23, at 7:30 p.m. All former pastors, members and friends are invited to attend the service.

GRAMBLING-AVERA WEDDING

Lieut. Robert F. Grambling and Miss Marne Dee Avera were married at Canal Street Methodist Church on Christmas Day, at 11 a.m. Lieut. Grambling and his bride had been classmates since their second year in High School at Bogalusa. Mrs. Grambling is completing her nurses training at Charity Hospital in New Orleans and will graduate in September. Lieut. Grambling is instructor in code in the Pre-flight Bombardiering School, Ellington Field, Houston, Texas. He is the son of Rev. and Mrs. J. B. Grambling, of Jonesboro, La.

REV. A. R. HOFFPAUIR HAS SPLENDID RECEPTION

Dear Dr. Duren: Mrs. Hoffpauir and I have had a splendid reception from the fine folk of Blackwater station, and they are responding in a fine manner to the program and work of the church. We were the recipients of an "old-fashioned Methodist pounding," and many other tokens of love and appreciation. We are fortunate indeed to serve these fine people, and appreciate very much the splendid work of my worthy predecessor, Bro. J. P. Bonnecarrere. We look to a successful year's work. Mrs. Hoffpauir's health is improving steadily, and she will soon be her former self.

DEDICATION OF WINDOWS, JEFFERSON STREET, NATCHEZ

Sunday, January 16, at 4 o'clock in the afternoon, the new windows of Jefferson Street Methodist Church, Natchez, Miss., will be dedicated. On account of his crowded schedule with Crusade meetings in Birmingham and Jackson during the same few days, Bishop Decell will be unable to conduct the dedication service.

However, the occasion is sure to be a high day in the lives of the members of Jefferson Street church, because all former pastors have been asked to return and make a brief talk. These inclued Revs. W. B. Alsworth, C. W. Crisler, H. A. Gatlin, O. S. Lewis, J. L. Neill, W. H. Saunders, C. A. Schultz, and W. M. Sullivan. The dedication ritual will be conducted by Rev. O. S. Lewis, a former pastor who is now district superintendent in charge of this church.

Members of the congregation are looking forward to renewing friendships with the pastors who brought them into the church, and otherwise ministered to their spiritual needs in other years.

MAYO-UNDERWOOD WEDDING

A recent marriage of interest to Advocate readers is that of Miss Evelyn Underwood and Mr. William F. Mayo, Jr., which was celebrated Monday, December 27, at 7 o'clock p.m., at the First Methodist Church in Baton Rouge, La. Dr. W. L. Doss, Jr., superintendent of the Baton Rouge District, officiated.

Miss Underwood is well known in the vicinity of Baton Rouge, where she was employed for the past few years. She is the daughter of Mrs. Laura Underwood and the late William E. Underwood.

REV. L. A. BODIE,
Houma Heights, La.

Mr. Mayo is remembered in Baton Rouge where he served as assistant pastor at the First Methodist Church. He was graduated from L. S. U. and is now studying theology at S. M. U. "Bill" is well known in the Louisiana Conference, and is especially interested in young people's activities.

The young couple will make their home at 3716 Granada Avenue, Dallas, Texas, where Bill will continue with his studies at S. M. U.

LAYMEN OF NEW ORLEANS DISTRICT MEET

At the call of Dr. M. F. Wilson, District Lay Leader, the Lay Leaders and others interested in the work of the laymen, met at First Church, New Orleans, on last Tuesday evening. Owing to many circumstances, among them the epidemic of influenza, the attendance was rather small, but was much larger than the attendance the previous year. The meeting was opened with a short devotional service by Dr. Wilson, and in the course of the program, Mrs. Dykers, of First Methodist Church, rendered a beautiful vocal selection.

The program was wholly inspirational and was built around the idea of the evangelistic and missionary function of the Church. Those who gave brief addresses were: Dr. W. W. Holmes, W. L. Duren, Dr. Otis M. Johnson, and Dr. M. F. Wilson. Following the completion of the program, doughnuts and coffee were served to the entire group. Dr. Wilson is not only faithful in his efforts to measure up to the responsibilities of his position as district lay leader, but is equally zealous in seeking to meet the spiritual implications of his task.

NATCHITOCHES GOES FORWARD

Just to let you know what Natchitoches Methodism is doing.

We are remodeling the interior of the church and educational building. When completed, the interior will be painted, the floors sanded, the auditorium enlarged to seat an additional 75 people, and a new second-floor extension capable of caring for a hundred people. The project will cost approximately $2,000. The money is in hand. Our people approved a 10½ per cent increase in the budget. The Benevolences received a 20 per cent increase over last year's acceptance. The lot recently purchased for a new parsonage will be paid for this year.

We have 650 Navy men enrolled in the Pre-Flight School at Normal who, together with the regular students, present a wonderful opportunity. Our congregation is on the alert in serving the needs of all these students.

Cordially yours,
CARL LUEG.

HON. H. VAUGHAN WATKINS DIES

The death of Hon. H. Vaughan Watkins, at Jackson, Miss., on Thursday, January 6, came as a sorrowful surprise to his friends throughout the state. He was sixty years old and death followed a stroke which he suffered the previous day. He was a member of an old and highly respected family of Jackson. He was graduated in law from Millsaps College in the class of 1904, and his life had been spent in Jackson in the practice of his profession and in the wide business connections which he had made. Among his business interests was the presidency of the corporation which publishes the **Jackson Clarion Ledger**, and the **Jackson Daily News**. He was a member of Galloway Memorial Methodist Church, and for a number of years he had been president of the Board of the Mississippi Methodist Home—a joint enterprise maintained by the two Methodist Conferences of the state. He was also a leader in the campaign which resulted in the liquidation of the large debt which so long hampered and embarrassed the institution. He is survived by his wife and several children, and by other relatives, among whom are Hon. W. H. Watkins and Mrs. B. W. Lipscomb—a brother and sister. He will be greatly missed in the Jackson circles with which he was connected, and many warm personal friends throughout Mississippi will mourn his going.

I will place no value on anything I may possess except in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given away or kept, only as by giving or keeping it I may promote the glory of Him to whom I owe all my hopes in times and eternity.—David Livingstone.

PERSONAL NOTES AND INCIDENTS

Rev. A. M. Martin, pastor at Indian Bayou, La., reports a Youth Fellowship organization with 24 members. Eight boys and girls have joined the church on profession of faith within the past three weeks.

Rev. J. B. Cain reports that things are moving off well in the Seashore district, as indicated at an enthusiastic meeting held recently. Dr. Donald O'Connor, pastor at Handsboro and North Gulfport, is to be the district correspondent for the New Orleans Christian Advocate.

Rev. H. B. McCann, father of Rev. J. B. McCann, died at his home in Pineville, La., on December 29. He was 87 years old, had been a Methodist minister for 50 years, and was a veteran in spirit and in service. He will be greatly missed in the community where he had spent his life.

A radio transcription of the Crusade for a New World Order program is to be carried by radio stations throughout the nation. In our territory, it will be carried over KMLB, Monroe, in January; WSKB, McComb, Monday, Jan. 17, 11:30 a.m.; WMIS, Natchez, Wednesday, 3:30 p.m. We regret that the schedule sent us is not more definite.

Elsewhere in this issue we carry the report from the **Globe-Democrat**, St. Louis, which practically ends the suit of Dr. Rembert G. Smith and other retired ministers for a division of the Pension Fund on the complaint of mismanagement. The judge allowed the lawyers for the plaintiff time to file a brief, but practically served notice on them that the suit was ended. The decision in this case reflects great credit upon those who have been and are now handling the pension funds of the Missouri Corporation.

EUPORA, MISS., DEDICATION NOTICE

Please announce through the Advocate that we will dedicate our church at Eupora, Miss., January 23, at 11 a.m. Bishop W. W. Peele will be with us and dedicate the church. All former pastors and district superintendents are invited to be present for the service.

M. E. SCOTT, Pastor.

BISHOPS' CRUSADE MEETING AT OXFORD, MISS.

Please announce Crusade meeting at Oxford, Miss., Friday, January 21. Morning session begins at 10:30. Speakers, Bishops Lowe and Decell, and Drs. Roy Smith and E. D. Kohlstedt. Large attendance expected.

W. W. Peele, Bishop.

HAMMOND, LA., REPORTS

Dear Dr. Duren: We are off to a good start for our second year at Hammond. At the close of the last Conference year the Board of Stewards raised $992 to pay off a paving bill not yet due, and paint the outside of the church and parsonage and the inside of the church. On a set budget of $4,800, not including Sunday School and Woman's Society work, our total amount raised last year was more than $8,200. The budget has been increased for next year $900. And with the offering for our University church at Batón Rouge coming up, we likely will do even better this year than last.

This is a most delightful charge to serve. Dr. Doss held our first quarterly conference the evening of January 5. We are planning to hold a revival meeting in February. Our people are quite cooperative and appreciative. Come to see us.

Fraternally,
H. D. MARLIN.

REV. S. E. FLURRY DIES

Rev. S. E. Flurry, retired member of the Mississippi Conference, died at his home near Perkinston, Miss., on Monday, January 3, and was buried from Alexander Memorial Church on Wednesday morning Participating in the services were Revs. O. C. Hull, M. N. Howell, N. U. Boone, W. C. Fulgham, and J. B. Cain. Bro. Flurry had not been in the best of health for quite a long while, but the imminence of his going was not generally known. He is survived by his wife, Mrs. Margaret Whittington Flurry; Mrs. Clara Lansing, Jackson, Tenn., and Mrs. Lottie Hatten, daughters; and two sons, Elbert Flurry, Louisville, Miss., and Rev. Fred Flurry, Clinton, La.

REV. C. L. MOORE,
Pioneer, La.

MISS MARY BYNUM ENTERS INTO REST

Miss Mary Bynum, of New Orleans, died at a local hospital on Saturday morning, January 8, following a heart attack the previous afternoon. Early in December she had an attack of influenze from which she seemed not to be able to recover. In her weakened condition, the heart attack caused her to be rushed to the hospital where she died early the following morning. She was born at Kossuth, Miss., April 23, 1871. When she was but a child she moved with her family to Brownwood, Texas, where she grew to womanhood. Her father and mother passed away and their bodies sleep in Brownwood. Many years ago Miss Mary moved to New Orleans and made her home with Mr. R. J. Bynum, a brother and only surviving member of the family. She was truly a woman of unselfish devotion and noble Christian character. Funeral services were conducted from a local undertaking parlor by her pastor, Dr. H. L. Johns, at 2 o'clock Sunday afternoon, and interment was in Metairie cemetery, New Orleans.

AIRPLANE ACCIDENT FATAL TO GEORGE NEBLETT

Lt. George R. Neblett, son of Rev. and Mrs. R. P. Neblett, of the North Mississippi Conerence, was killed in an airplane accident on the night of December 26, near Fort Leavenworth, Kans. He was in the armed services and had been transferred from Washington, D. C., to Fort Leavenworth for the final lap of his training. He was not expecting to visit his family in Shelby, Miss., for the Christmas holidays until Major Charles Mullins invited him to accompany him in an airplane to Memphis and to return with him to Fort Leavenworth on Sunday night. He spent Christmas with his family in Shelby, Miss., and drove to Memphis for the return trip. In the effort to land in a fog at Fort Leavenworth, they missed the field and the plane crashed and both were killed. The body was returned to Shelby for burial. Funeral services were in charge of Rev. A. R. Beasley, assisted by Rev. H. H. Wallace and Rev. J. J. Burson, pastor of the local Baptist church.

Lieutenant Neblett is survived by his wife, the former Mary Lamoine Wilkinson, of Shelby, two children, Rev. and Mrs. R. P. Neblett, father and mother respectively, and three brothers: R. P. Neblett, Jr., Jackson, Miss., Capt. Thomas F. Neblett, of the Civil Air Patrol, San Francisco, Calif., and John F. Neblett, Radio commentator in Chicago.

PALESTINE CHURCH

The minister and members of the Palestine Methodist church, located just off of Monroe highway, 6 miles out of Alexandria, want the people of this community, who are not interested in some church, to know that we have a wonderful place of worship and a pastor who will bring you a good message each Sunday at 11 a.m., and Sunday night at 7:30. We are proud of our church. The building is completed, with rooms for each Sunday School class. We had planned to have the dedication the first Sunday in January but, due to the passing away of our pastor's father on December 29, it was postponed till a date to be announced later. We want the prayers of the Christian people, and especially remember our boys in the armed forces.

A MEMBER.

SEASHORE DISTRICT NEWS

By D. R. O'Connor

"Home visitation by pastors has Biblical sanction and can be Christ-centered," the Seashore district evangelism-education institute was reminded by the Rev. E. W. Scott, of Saucier, who made one of the principal addresses at the all-day meeting held at First Church, Gulfport, on January 6.

District superintendent J. L. Neill presented the Rev. J. H. Morrow, Picayune, chairman of the Conference Commission on Evangelism, and the Rev. I. H. Sells, Jackson, executive secretary of the Conference Board of Education, the respective program leaders for the day, who were assisted by the following group discussion leaders: Mrs. Norman Boone, Wiggins, Children; Mrs. Ed

Rasor, Biloxi, Youth; and Mrs. C C. Clark, Gulfport, Adults.

"I don't know who might take heed, so I must be careful what I say to people," was the novel interpretation the Rev. J. B. Cain, of Columbia, gave to the scheduled address on "The Significance of Teaching."

Following discussions in which practically all pastors and most of the laymen participated, the institute adopted as the goal of the Seashore district the "1944 Special Emphasis on Evangelism in the Church School," as released by the Division of the Local Church, Nashville.

Attention was called to the Crusade meeting in Jackson on January 19; Race Relations Day, February 13; the district missionary institute, February 15; the evangelism training school institute in Jackson, February 21-24; Millsaps College Day, May 7; Church School Day, May 14; and Methodist Student Day, June 11.

The Rev. William Fulgham, Lucedale, was named secretary for all district meetings of the year, and the Rev. J. B. Cain and the Rev. D. R. O'Connor, Handsboro, Chicago and New Orleans Advocate reporters, respectively. Attendance numbered 175.

IN REMEMBRANCE OF (UNCLE BUCK) REV. H. B. McCANN

After traveling life's highway for 87 years, on December 29, 1943, at 10:20 p.m., heaven's gates opened and our blessed Savior beckoned our dear friend, Rev. H. B. McCann, and in his good and gentle way he entered in. "Uncle Buck," as he was known by his many friends, had been a Methodist minister for 50 years, had been a great soul-winner for Christ, and was always willing and ready to do all in his power for the building of a place of worship. During recent years he was minister of Ward's Chapel and Palestine Methodist churches, in Rapides Parish. On December 30, 1943, he was laid to rest in the Greenwood Memorial Park. "Uncle Buck" leaves to mourn his passing four sons, three daughters, grandchildren, one great-grandchild, and many friends throughout the entire community. We hated to give him up, but we know the Lord's will must be done.

A LOVING FRIEND.

LETTER FROM CHAPLAIN NEASE

Dear Dr. Duren: I believe it is said that John Howard Payne wrote "Home Sweet Home" on Christmas Eve when he was overseas. I have some idea now how he felt when he was writing that immortal song.

Here I am sitting on my cot with two copies of the Advocate beside me—the numbers for October 28 and November 4.

Fruit cake, candy, nuts, and other good things have arrived from the folks back home. And, not least of all, these two copies of the Advocate that just arrived today. Here I sat thumbing through the Advocates, reading your thoughtful editorials, reading about the plans for Annual Conference, reading of the death of Dr. Pierce Cline, and the chaplaincy for Rev. Ted Howes. Then I read of Dr. Pugh's report on his visits among the chaplains in North Africa and elsewhere. I was especially impressed with his last sentence, "The other night I had about 1,500 men under the stars, and somehow there was an almost uncanny note to the old hymns being sung amid such surroundings."

That has also been my experience. I have found that the old world scenes tend to make the Bible more real. As I wrote Bishop Smith several months ago about how the mountainous country had stimulated me to preach on such subjects as "Jacob at Bethel" and upon "Christ, Our Rock," especially as I was preaching outdoors at the time.

While I have not had the privilege of visiting the Holy Land, I have lived in a land that was quite holy to the Arabs and I am confident that country in many ways resembles Palestine, for there were camels and asses in great abundance; the sheep and shepherds were daily seen; the flat-roofed houses and the flowing robes worn by the people; the vineyards and the orchards. These things turned one's thoughts to the times when Jesus lived, and turned one's eyes afresh to read again the gospel story. The ancient environment carried one back even to Old Testament days and made it easy to preach about Moses and Joshua and Samuel and others. And out of the study of Moses easily developed a series of sermons on "The Ten Commandments." So I have had my reward in that, among other things, my sermons have received a more attentive hearing than they ever received in civilian life.

So here I sit on the side of my bunk in relative comfort for these parts, though without any heat, though I've learned to keep fairly comfortable by eating heartily of the substantial army ration and by wearing plenty of warm clothes.

And so 'tis Christmas Eve. Oh, yes, I'm in Italy now, and beginning to get a glimpse of the art and beauty here, though I have so far been careful to keep at a discreet distance from Rome!

The days are so short. 'Tis now 7:30 p.m., and it has been dark for what seems like a long time. The trees are up and beautifully decorated. Announcements have been posted for religious services. We Protestants are to attend services tonight at 10:30. The Catholics will have Solemn Mass at midnight. Our Jewish friends had services this evening at 6:30. Tomorrow will also find all three groups of faiths represented at worship services.

Not least of all, we are looking forward to a meal tomorrow that is sure to equal most any to be enjoyed back in the States.

Through faith in the risen Christ and the presence of His Spirit, I feel near my loved ones and friends and brethren back in Louisiana, especially while I've been writing this rambling epistle.

I thank God daily that it was my high privilege to get in the chaplaincy. But I want you and the readers of the Advocate to know that we are terribly dependent on the faith and work and prayers of the Christian people back home. I keep pretty well informed on what the churches are doing and I am delighted with the zeal and vision of our own Methodism.

May I congratulate you and all concerned on the splendid record that was made during the Advocate campaign this year?

A Happy New Year to you and all.

L. R. NEASE, JR.,
Chaplain, 1st Lieut.

MRS. MARY DUNN PHARES

Whereas, on October 18, 1943, God, in His infinite wisdom, called from our midst a friend and co-worker, Mrs. Mary Dunn Phares; and,

Whereas, we, the members of the Woman's Society of Christian Service of the Methodist church of Clinton, La., desiring to give expression to our deep sense of loss and our appreciation of the kindly, helpful life that she lived among us; and,

Whereas, her loyalty, her kindliness, her gracious hospitality and friendliness were and are an inspiration to us. Therefore, be it

Resolved, that we deeply regret her passing; that we will miss her service among us; be it further

Resolved, that a copy of these resolutions be spread on the minutes of our Society, and that copies be sent to her family, to the local press, and to the New Orleans Christian Advocate.

"I've anchored my soul in the haven of rest;
I'll sail the wild seas no more.
The tempest may sweep o'er the wild, stormy deep,
In Jesus I'm safe evermore."

Presented and passed at a regular meeting of the Woman's Society of Christian Service, December 6, 1943.

MILDRED A. IRWIN, Cor. Secty.,
W. S. C. S., Clinton Methodist Church.

MINISTERS LIKELY TO LOSE SUIT OVER $6,000,000 PENSIONS

No evidence of mismanagement of the $6,000,000 pension fund of The Methodist Episcopal Church was produced in Federal Court by Dr. Rembert G. Smith, of Tulsa, Okla., and 65 other retired ministers, Federal Judge Rubey M. Hulen said yesterday from the bench at the conclusion of the testimony.

"As to liquidating the fund and dividing it between the retired ministers of the former Methodist Episcopal Church, South, as asked in the suit, I would not be a party to such a thing," Judge Hulen added. "Such action would be to the benefit only of those retired ministers living at the time of the liquidation."

Judge Hulen indicated the suit would be dismissed for lack of evidence, but in order to give the counsel for the plaintiffs the usual chance to file a brief, the decision would not be entered for two weeks.

Bishop John Calvin Broomfield, of St. Louis, and Bishop Ivan Lee Holt, formerly of St. Louis, were among the witnesses yesterday for the defense. They testified regarding the establishment of the pension fund by The Methodist Church, South, which in 1939 was merged with two other Methodist churches, at which time the individual property of the three churches became the property of the new church. The Bishops said that while the pension fund now is available to any retired minister of the new church, so far it had been used only for retired ministers of the former Methodist Church, South. The plaintiffs in their suit sought to have the fund limited legally to that group.—From January 6, 1944, edition of St. Louis Globe-Democrat.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
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CANAL STREET - - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Bethlehem's Star is a Service Star,
Hung from Heaven's window sill . . .
An only son has gone to war
For peace on earth and man's good-will.

"Still shines on Service Flags today
The Star o'er Bethlehem unfurled;
God grant our stars may light the way
To the peace of Christ and a better world."
—From the Chapel Bulletin, Key Field.

* * *

January Executive Committee Meeting

The regular January meeting of the Executive Committee of the Mississippi Conference Woman's Society of Christian Service will be held in Galloway Memorial Church, Jackson, January 27-28, 1944.

This is a very important meeting and it is hoped that every officer can be present.

Our president, Mrs. W. F. Mahaffey, will attend a Jurisdictional meeting in Atlanta on the 18th and will have the very latest information concerning our work. Too, the meeting will be held on the eve of the Crusade for a New World Order, and plans will be made for this movement.

Recently the conditions in defense areas in our Conference were given nation-wide publicity. At our annual meeting in April we voted to place a worker in this area, but because of conditions beyond our control it has not been done. Doubtless, plans will be made at the January meeting for this work.

We ask the prayers of of the women of the Conference as the Executive Committee plans for the coming year.

* * *

Grace Church W. S. C. S. Closes Year's Work

The W. S. C. S. of Grace Church, Jackson, closed its year's work with a Christmas party, the spacious room being beautifully decorated with a Christmas tree and "all the trimmings," and the Girls' Interest Group special guests.

Mrs. W. B. Alsworth gave the old, but ever new, Christmas story, and the pastor Rev. W. B. Alsworth, offered a special prayer for all the young people in the service, and that the day will soon come when there will be "peace on earth, good-will toward all men."

Miss Ruth Carryer, deaconess at Wm. Johnson Bethlehem Center, Jackson, beautifully rendered a solo, "Night of Nights," and as she finished, Mrs. W. B. Fazakerly presented her a Life Membership in the W. S. C. S. from the Jackson district in recognition of her outstanding work and her willingness to cooperate in the work of the district. She was deeply touched, and responded by saying she would always prize her pin among her souvenirs and wear it with appreciation for the love that was given with it.

Miss Geraldine Wilkerson gave a reading, "The Gift of the Magi," followed by the singing of "O, Little Town of Bethlehem" by the entire Girls' Interest Group. The credit for the work of this group goes to their very efficient leader, Mrs. J. D. Love.

Mrs. Fazakerly gave an interesting summary of the work of the W. S. C. S., stressing the use made of local and Conference funds.

Mrs. P. D. Wilkerson, president of the society, reported the entire year's work, which showed progress, and as she closed, Mrs. Fazakerly presented her a Life Membership from the Grace W. S. C. S.. Mrs. Wilkerson pledged her time and service for another year's work.

Mrs. J. D. Love reported for the Girls' Interest Group and Mrs. Hugh Brown for the Children's Work, both showing increasing interest.

As Mrs. Alvis McNeill started her report on Missionary Education and Service, Mrs. Fazakerly presented her with a Life Membership from the Grace society, for which she expressed her deep appreciation and pledged renewed effort in her work for the society.

Mrs. Paul Arrington recently returned from the meeting of the National Board of Missions and Church Extension, where she saw and heard the missionaries who returned on the "Gripsholm." She gave a very vivid account of this meeting, and said that the reports of the missionaries gripped the heart with pain, but not once did she hear a murmur or complaint from them.

Several Christmas carols were sung by the entire assembly, followed by games and stunts in which all took part. Gifts were presented to Mrs. Alsworth, Mrs. Arrington, and Miss Carryer in appreciation of their contribution to the society during the year.

The hostesses served a delicious salad plate, which carried out the Christmas motif.

* * *

A Splendid Idea

Recently we learned of the plan used by the W. S. C. S. of Centenary church, McComb, when there is a death in the family of a member. Instead of sending flowers, the following card is sent (the card is printed with a space left for the name):

The Woman's Society of Christian Service
of Centenary Methodist Church,
McComb, Mississippi, extends sincere
condolence to you in your recent bereavement.
As a token of our sympathy and
as a memorial to

(name of person)

We are making a donation which will become a part of the Memorial Fund to
be used for benevolences.

* * *

From Pleasant Ridge

Recently we asked or reports concerning gifts sent to Japanese Relocation Centers, and the following comes from Pleasant Ridge, DeKalb charge, Meridian district:

"Our women and girls sent 25 cakes of nice toilet soap to the Japanese children in relocation centers. We did it because we read an article in the Methodist Woman suggesting that societies and Youth Fellowships do this.

"On fourth Sunday afternoons our women meet with our young people, and it was the fourth Sunday afternoon in November that we suggested the plan for the box, asking each one to give one cake of nice toilet soap, and everyone seemed happy to do so.

"One thing that touched my heart and made me more eager to help suffering humanity was this: A little girl from a very poor family brought a piece of home-made soap, all wrapped with oil paper and tied. I knew it was her best. I brought the soap home, replacing it with two bars of good toilet soap. The home-made soap was the best I ever used in the kitchen for cleaning. The child helped me and I helped her. She will always think her soap went to the little Japanese children."

Did you get a blessing when you sent your gifts to the relocation center? Why not share your experience with us?

IN LOVING MEMORY OF CURTIS PARISH

God saw fit, in His humble way, to call from this earth to His heavenly home our brother, Curtis, on November 3, 1943. He was a loyal and faithful member of the Methodist Church, serving as a steward at the time of his death. He was loved by young and old, always administering help to those in need, in many ways by his sweet gentle ways. His beautiful life and Christian spirit in which he carried himself and lived daily, will always remain fresh in our lives. He was buried in Oak Vale cemetery by the side of his mother and father, with Rev. A. J. Leggett and Rev. Mr. Thompson, his pastor, also Rev. Mr. Beckman, of Collins, officiating. He died in Columbia Hospital.

I cannot say that he is dead, for he is just away.
With a cheery smile and a wave of the hand,
He has wandered away in an unknown land.
And left us dreaming here so sad.

His needs must be great up there, as he was called away from us so sudden.

Though I am sure he is as dear to his loved ones up there as he is to his loved ones here.

So we must think of him still as the same dear brother Curtis, who was so sweet and good.

Again we must say he is not dead; he is only away. So we must live in a way to meet him some day.

His sister,
MRS. DAVIE STEVENSON.

IN HIS NAME

Lay all your temporal and spiritual wants before the Lord. Bring, also, in faith, the needs of your friends and relatives . . . But the great point is that we ask "in the name of the Lord Jesus," and ask only for that which it would be God's will to give. That, and that alone, can bring blessing.—George Muller.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Officers Installed for 1944 at Meeting of Woman's Society of Christian Service

Installation service for the 1944 officers of the Woman's Society of Christian Service was held Monday afternoon at 3 o'clock at the Methodist church. Mrs. R. N. Hopson, retiring president, presided over a brief business session. Mrs. H. L. Talbert presented Life Memberships from the society to Mrs. S. A. Blackman, Mrs. R. M. Coleman, Mrs. E. L. Murphey, and Mrs. Hattie Willie.

Mrs. B. T. Collier led the group in worship, using the 1944 theme of the Woman's Society of Christian Service, "The Lord's Song in a Strange Land." The meditation was based on Psalm 37, in which the children of Israel were asked to sing a song of Zion while they were Babylonian captives. Mrs. Collier used the analogy of Christians being asked to sing a song in the present day of revolution and change, "strange" to Christianity.

Mrs. R. N. Hopson thanked the officers, circle leaders, and members for cooperation during 1943. As a token of their appreciation for her leadership the group presented Mrs. Hopson a gift.

Mrs. H. L. Talbert, Jurisdictional Secretary of Foreign Work, installed the officers for 1944. She told of the sacrifices during the time when they would serve, comparing them with David's sacrifice of the water which was brought through the enemy lines to him. The days of this year are like the precious water, for which the lives of men are daily in jeopardy.

To each officer Mrs. Talbert gave a symbol of her responsibility and spoke of the duties related to each office. The officers with the symbols were: President, Mrs. J. G. Curtis, the gavel; Vice-president, Mrs. R. N. Hopson, a yearbook of the programs for 1944; Corresponding secretary, Mrs. H. L. Stoddard, record book for reports to Conference officers; Recording secretary, Mrs. Willis Connell, record book for the minutes of business meetings; Treasurer, Mrs. Shaw Johnson, treasurer's book; Secretary of Christian Social Relations and Local Church Activities, Mrs. Martha Hall, materials on "Christianity in Action;" Secretary of Missionary Education and Service, Mrs. S. H. Caffey, one of the new study books; Secretary of Student Work, Mrs. E. P. Haggard, a copy of the plan given in the Conference Minutes; Secretary of Young Women's and Girls' Work, Mrs. H. G. Brewer, literature for missionary education of young women; Secretary of Children's Work, Mrs. D. H. Griffin, the hand of a child, Wilanna Bennett; Secretary of Literature and Publications, Mrs. E. P. Moore, copies of World Outlook and the **Methodist Woman**; Secretary of the Wesleyan Service Guild, Mrs. B. T. Collier, the Guild hand-book; Secretary of Supplies, Mrs. F. E. Gilliland, a basket for supplies to institutions; and Chairman of Spiritual Life Committee, Mrs. J. M. Wells, copy of "The Upper Room."

As an act of dedication, the officers read together John Haynes Holmes' poem, "The Voice of God is Calling."

The president, Mrs. J. G. Curtis, asked all members to separate a certain time for worship, to cooperate with leaders in the study of the Bible and meeting the needs of the day, and to give in keeping with the salaries and obligations of our day. Each member was given a copy of the 1944 yearbook and a pledge card.

Rev. S. H. Caffey announced a series of sermons on the prayer life of Jesus, which he will begin next Sunday evening, and the mass meeting for "Crusade for a New World Order" in Oxford on January 21. He closed the meeting with prayer.

* * *

Dear President of the Woman's Society of Christian Service:

I am sure that you have been reading of the plans for the Crusade for a New World Order, which becomes a major emphasis for Methodists during the month of January. 1944. The very theme of the Crusade—The Coming Peace and the Prince of Peace—strikes an inspiring note.

We are indeed honored in being asked to cooperate in what is perhaps the most striking feature of the Crusade. Please read all instructions carefully. We personally urge your every cooperation in assisting your pastor in setting up the plan for the house-to house visitation in your community and carrying it forward successfully.

As you have already noted, the Crusade begins with an extensive series of mass meetings across the country, which are being duly announced through the church and secular press. We hope that you may be able to attend one of these meetings and receive the inspiration which always comes from such events. Then we come to January 30, when your pastor will preach on the theme of the Crusade and immediately we have our visitation in order that the purpose of the Crusade may be presented personally to thousands of Methodists. They will write to their representatives expressing their opinion as to the kind of peace they wish to see established. The house-to-house visitation is really one of the most important features of the Crusade—we cannot overemphasize this.

We pray daily for peace, just and enduring. Here is an unusual opportunity for action to help answer that prayer. We are depending upon you for your very best effort in this Crusade for a New World Order.

MRS. J. D. BRAGG, President,
Woman's Division of Christian Service.

IN GOOD FAITH
The Meaning of Christmas

By Wm. C. Kernan

The world will never be the same again. Christ was born here.

If men ever thought that life here was futile, self-defeating, a maze of wandering from despair to despair to inevitable death, they can think so no longer. Ours is not that kind of world. It is the kind of world in which the sick can be healed, and sin forgiven, and the dead raised. It is the kind of world in which Christ was born and in which He must reign. Men who believe can become "more than conquerors" through Him who loved them and gave Himself for them.

Let us not surrender the world to the devil. Let us rather affirm with every breath our right to pray, "Thy Kingdom come, Thy will be done on earth as it is in Heaven." For this is Christmas, and Christ has been born in Bethlehem. The Light shines in the darkness, and the Eternal word of God manifests Himself in our midst in power and great glory. We belong there, with Him, on the side of power and glory. We do not belong to the devil. He is not our master. Christ is.

Let us, therefore, as the servants of God, "cast away the work of darkness and put upon us the armour of light now in the time of this mortal life in which our Lord Jesus Christ came to visit us in great humility."

Let us begin to rebuild the world. There are men enslaved by fierce passions who must be released from them, and men in dungeons to be set free. There are children who cry from fear and from hunger whose tears must be dried. There are women who watch for the dawn of that day which will justify their sacrifice of husbands and sons in the war. And they must not watch in vain. There is a world to be redeemed and rebuilt, free of fear and free of hate.

We need not despair about that. It can be rebuilt. We are not without resources to do it—the resources of God who can "cast out our sin, and enter in," and be born in us this day. Nothing is impossible with God who, Christmas assures us, is with us. We are not alone. Christ has been here. The Light shines and God reigns. This is the meaning of Christmas.

MY FRIEND

"I love you, not for what you are, but for what I am when I am with you.

"I love you not only for what you have made of yourself, but what you are making of me.

"I love you for the part of me that you are bringing out.

"I love you for putting your hand into my heaped-up heart and passing over all the foolish, frivolous and weak things that you can't help dimly seeing there, and for drawing into the light the beautiful radiant belongings that no one else has looked far enough to find.

"I love you for ignoring the possibilities of the fool and weakling in me, and for laying firm hold on the possibilities of the good in me.

"I love you for closing your ears to the discords in me, and for adding to the music in me by worshipful listening.

"I love you because you are helping me to make of the lumber of my life, not a tavern, but a temple, and of the words of my every day, not reproach, but a song.

"I love you because you have done more than any creed could have done to make me good, and more than any fate, to make me happy.

"You have done it without a touch, without a word, without a sign. You have done it just by being yourself. Perhaps that is what being a friend means, after all."

—Author unknown.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. Gladney Hoffpauir was re-elected president of the Indian Bayou Woman's Society of Christian Service at a meeting held at the church, Thursday, January 6, 1944. Other officers elected were: Mrs. R. P. LeDoux, vice-president; Mrs. C. L. Boulet, corresponding secretary; Mrs. R. Perry, recording secretary; Mrs. A. E. Robideaux, treasurer; Mrs. Ornan Spell, secretary Christian Social Relations; Mrs. Gladney Hoffpauir, Missionary Education and Service; Mrs. G. A. Martin, secretary of Literature and Publications; Mrs. G. A. Martin, Spiritual Life leader; Mrs. R. P. LeDoux, secretary of Supplies.

Installation of officers will take place at the regular worship service in the church the first Sunday in February.

Another point of interest in the meeting was the signing of pledges for 1944, after a heart-searching talk on whether the individual pledge was what one honestly believed would be acceptable to Jesus.

The closing prayer was made by Mrs. G. A. Martin.

MRS. RICHARD PERRY.

Maurice, La., Jan. 7, 1944.

WHAT DOES GOODWILL COST?

By Harold N. Brewster, M.D.,
Kutien, Fukien, China.

Someone asked us the other day how much it costs in these times to operate our Wiley General Hospital—and if it is worth it.

This year the cost will be about $500,000 Chinese currency, or something less than $17,000, of which only about $3,000 (U. S. currency) will come from America. That is to say, we hope we shall get $3,000.

What does that amount to? I do not know what the market price is for a "block-buster," but I would guess that the cost of running our hospital for a whole year would be somewhat less than a Flying Fortress' bomb-load for one trip.

How much is it worth to keep the spirit of goodwill alive in a world of hatred and jealousy? Do not think that because America is helping China to win this war against Japan that all future relations will automatically be smooth and harmonious. Remember "Uncle Shylock" after World War I!

I venture the opinion that Christian hospitals, churches, and schools are far more valuable in the building of the new world order after the war than any amount of money spent on bombs for demolishing cities. Whatever the superstructure of the future world organization will be after the war, unless its foundation is built upon the rock of the spirit of Jesus Christ, it cannot survive the inevitable storms and floods which are sure to come. It is only the Christian church and its enterprises which can spread that spirit. The entire cost of the missionary enterprise in China could not equal the investment spent and lost forever in the course of a single air-blitz. Is love in action worth the price?

Months ago a man was badly injured in an air raid in Chekiang. Both legs were broken in many places and one of the shin bones had failed to unite, so that his leg was quite useless. Somehow he got down to Foochow while I was there. I operated on him at the Union Hospital. Usually we take a piece of bone from the other shin and graft it into the broken bone, making a sort of bridge across. But his other shin had also been badly fractured and although healed was not suitable for a bone graft. So we cut about six inches from one of his ribs and used that. The Lord made Eve out of a rib. We couldn't do that, but we could make a useless leg useful again!

What would it have meant to that man if he could not have had that operation? What will it mean in goodwill that we did operate? It happened that he went to the one hospital in Eastern Free China which had the equipment and the personnel to help him—a **Christian** hospital. Isn't this sort of thing, which is happening every day and several times a day in many mission hospitals, worth continuing?

CHILD DELINQUENCY

Dear Editor: Having lived in Mississippi the greater part of my life and a regular reader of the Advocate, but lately moved to Texas, and continue to get the Advocate, I feel it my duty to express some of my views through your column (if they find favor) on our great and much-talked-about subject, **child delinquency.**

To my way of thinking, if one is guilty of a crime, then prosecute that one for same crime and don't put the blame on someone else. I say that to say this, children are as good today as they were one hundred years ago; the difference is one hundred years ago we didn't ever hear the word, or words, child delinquency, and today it is a very familiar word.

But don't blame the child for something that he or she is not responsible for, but let's put the blame where it belongs—on the father and mother of the child.

It is like building a house without a foundation—it just won't stand; but build a real foundation and you can build whatever kind of a house you want to and still the foundation stands.

So it is in the life of a child. If that father and mother are true Christians the right foundation will be built in that child's life, and we won't have child delinquency.

Then if people would stop condemning the child for something he or she is not guilty of I think that alone would help to decrease this much-talked subject.

I think if we keep reminding a child of so many wrong-doings, then that child says to itself, Well, the world says I am guilty of this or that offense, so what do I care? Father and mother don't care or they would do something about it.

So my contention is to break the father and mother from setting the bad example before their children and spend more time at home teaching them the better things of life, than sending them to shows while they attend road houses, night clubs, bridge parties, and never darken the door of a church for any service.

The devil is a very polite person. He never enters the home unless invited, but once he is invited in, then he is hard to get out, for he doesn't know the word insult, and many fathers and mothers have invited the devil in their homes to care for their children while they go out in search of worldly pleasure, and when this is done then child delinquency is the big word. I say, is it fair to the child?

So the great solution for obliterating this word of child delinquency from front pages of our paper and from the history-making of today is **don't send them to church, but take them to Sunday School, then to church, and don't forget mid-week prayer service, and spend more time making a home than in building a house,** for anyone can build a house in a very short time, but it takes a lifetime to make a home.

Let us wake up, fathers and mothers, and take the burden on our shoulders and stop placing the guilt on our children when it rightly belongs on us. When we can convert the adults and they become God-fearing men and women, then we will have solved child delinquency. So, in the words of the poet:

"Your life is a book before their eyes;
They are reading it through and through.
Say, does it point them to the skies?
Do your children see Jesus in you?"

B. D. BRYANT.

MORAL AND CIVIC FOUNDATION DAY NEXT SUNDAY, JANUARY 16

By J. D. Grey, Publicity Director

The church people and Christian forces of Louisiana will be again called upon next Sunday, January 16, to give their financial support to the enlarging and far-reaching program of the Louisiana Moral and Civic Foundation. Pastors in all churches are urged to make a strong presentation of the work and to give their people an opportunity to make contributions for the program.

Through the office of the financial secretary, Mrs. H. H. Hoff, of New Orleans, packets of literature and envelopes have been given out to the pastors of the state. If more supplies are needed, write to Mrs. Hoff, 3724 Pitt Street, for them. As soon as the offering in the churches is finished, all funds should either be sent direct to the treasurer, Rev. M. M. Snyder, 1013 Dante Street, New Orleans, or mailed through the State denominational headquarters.

At a recent meeting of the executive committee of the Foundation, a budget of $10,000 was set up for 1944. It is believed that the friends of righteousness and morality in the state will rise to the need and oversubscribe this modest budget. At a meeting of the executive committee in Alexandria, La., Thursday, January 6, Rev. Oscar E. Sanden was formally installed as full-time director of the Foundation. The Rev. Mr. Sanden, through adequate preparation, brilliant intellect, and complete grasp of the alcohol

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON SUNDAY, JANUARY 16, 1944

By Rev. W. C. Newman

JESUS ANSWERS HIS CRITICS

Lesson Text: Mark 2:23-28; 3:1-6.

Golden Text: Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you, falsely, for my sake.—Matt. 5:11.

W. C. Newman

The habit of fault-finding is so common among us, especially in those countries where freedom of speech is maintained, that no man can hope to follow any occupation successfully unless he is able to meet criticism with equanimity.

Indeed this tendency to be critical of his fellows is one of the oldest of the human characteristics. Ancient history, literature, music, and art abound in illustrations of it. But never before has that tendency been so perfected, so capitalized upon, so often stimulated by deliberate intention for such evil purposes, or so very dangerous.

For never before has the ruthless critic had such facilities for broadcasting his vituperation. Newspapers banded together by commercial interests hold such power over public opinion that they may destroy a leader or sabotage a great movement—as they undoubtedly did sabotage the prohibition cause in our generation. Radio commentators, columnists, politicians, labor leaders, capitalists, lobbyists, propagandists, race baiters—these are some of the kinds of people who have in our day used irresponsible criticism of others to gain selfish, and often evil, ends.

Even church folk—even preachers—are not exempt from this kind of thing. I once witnessed one minister help to defeat another minister's pastorate in a certain town—by criticising that minister severely and often to members of his congregation.

We have often studied the sin of fault-finding; now we are to look at the other side of the picture—how to endure criticism. For be sure that every man who undertakes any serious or noble work must meet it. And if we can discover Jesus' secret, we may be the better able to stand up under its withering fire.

Kind Refutation

One theory about meeting criticism is that the person criticised should simply ignore his critic. Perhaps this would suffice if the criticism were minor, not wide-spread, and if all the people involved were well acquainted with the truth of the matter. But it often happens that a man's finest intentions and most promising possibilities are completely frustrated by assuming this martyr attitude.

Jesus did answer his critics. And his answers are among the most revealing of all his speeches. He did not fly into a tantrum, nor reply with even more bitter criticisms of his critics. But he answered them. Answered them with the truth, simply told, often in the form of a story, always so pointed that none could mistake his meaning.

Knowing the truth of his teachings and work he did not need to resort to revilings, he did not hesitate to stand firmly on that truth.

That, then, is the first thing: Be sure you are right; learn to express your convictions simply, impassionately, clearly; then stand upon them, quietly, even if your persecutors have their way.

Remember Your Great Predecessors

It may also be of practical help to you in meeting criticism if you will remember that as a criticised person you are in the line of a very great succession.

Jesus sought comfort in this thought: "Thou that killest the prophets" he said, remembering that some who went before him had received ill use also. Socrates, John Wesley, George Washington, Abraham Lincoln, and Woodrow Wilson are only a very few of the world's great who have felt the barb of the human tongue. To be unjustly berated puts you in their class. You belong to a unique aristocracy. Only—you must remember that these men saw it through, refused to quit, would not compromise their convictions, nor surrender to discouragement.

Had Jesus been willing to palliate the feelings of the Pharisees with a little well aimed flattery, or had he simply retired to private life in a little "house by the side of the road," he would most surely have escaped death. But he would also have gone into oblivion. He is Jesus today because he stood his ground in the face of unfair opposition.

By God's Grace

C. F. Andrews, the missionary, tells a thrilling story of his boyhood. His aged parents had lost their life's savings through treachery of a trusted friend. Stunned, and facing poverty and old age, they met for family prayer. To the boy's astonishment he heard them pray in genuine sincerity for the man who had betrayed them so shabbily.

Jesus knew this secret, and used it in meeting all kinds of opposition including criticism. It is still the only way. Our fathers used to talk a lot about the grace of God. I think there is no better phrase in the world for what happens when a man honestly goes to God with his critics or enemies. Only so can we meet them graciously and victoriously.

RETREAT, MISSISSIPPI CONF.

(Continued From Page 5.)

practice of stewardship of life, including time, talents, and material possessions, and urge full cooperation of our laity with the plan for a Church-wide program of stewardship cultivation during the next quadrennium.

6. As a goal for each charge, let an effort be made to promote "Methodist Men," our national men's organization for fellowship, study, and service, with the use of the 1944 Annual, "Methodist Men at Work."

7. It is felt that a more earnest effort should be made in each district to secure an extensive and careful use of our literature, including a subscription to **The Methodist Layman** by each lay leader and steward, as well as club subscriptions in each charge.

8. We should seek to secure a group of trained laymen in each charge qualified to do effective lay speaking, and a more interested and participating effort on the part of our laity in the field of personal evangelism, that many more may be saved from sin, the attendance upon the worship services of the church increased, and the great world mission of the church advanced.

9. In order to secure successful promotion of our lay program throughout the year and achieve the objectives developed, we recommend prompt action through a meeting in each district of the District Board of Lay Activities, including the district superintendent, district and associate and all charge lay leaders.

Submitted by L. C. Corban, D. S. Dearman, J. M. Sullivan.

MORAL AND CIVIC FOUNDATION

(Continued From Page 12.)

situation, will serve in a splendid way. His work will be to promote all of the program of the Foundation, which includes education for temperance and morals, introducing legislation, and assisting in leading parish-wide campaigns against liquor. Headquarters of the Foundation were set up at 351 Florida Street, Baton Rouge, where Rev. Mr. Sanden will maintain his office as State Director.

It is suggested that if, for any reason, a church cannot present the cause of the Foundation on Sunday, January 16, that another Sunday more convenient be chosen. Many churches have already put the Foundation in their budget and will send their support regularly.

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

NATIONAL MUTUAL CHURCH
INSURANCE COMPANY
Old Colony Building
Chicago 5, Illinois

THE CHRISTIAN FIRESIDE

THE GIFT

By Rev. Vivian T. Pomeroy, D.D.

Before I knew how lovely Christmas can be in New England, I used to go down to Virginia. And there I would stay in one of the loveliest houses I have ever known—lovely to look at and lovely because some of the very happiest people lived in it. There were, of course, a nice mother and a nice father; and then there was Mary, who was fifteen, and Hookey, who was thirteen, and Isabel, who was eleven—and last, there was April, who was six.

The first time I stayed there I arrived at Charlottesville and drove along some red muddy roads into the deep and rich country; and we arrived at the big house. In the parlor, waiting to welcome me, were the children—Mary with golden hair and Hookey with a sweet, twisty smile, and Isabel very grave and still—and April with bobbing curls and one front tooth missing, which made her laughter all the more adorable. Also a great many dogs. And they all had the best manners and were very polite and kind when I fell over the sixth dog.

Soon Mary took me out and showed me her horse in the stable; and Hookey showed me the shed where he made book-shelves and picture frames; and always April danced in front of us, laughing, while Isabel walked gravely, saying nothing. Later we went into the house again, and their mother said, "Perhaps Isabel will play for you." And quietly Isabel got her violin and laid her little pointed chin against it in an odd and loving way, so that her hair fell like a silver bell round her head and face.

So Isabel played. The music filled the large firelit room, and rose and sank and stirred in my heart so that I felt glad and sad at the same time. When it was finished, I do not remember what I said. One often says foolish things at such times. Confused memories of Christmas in past years came to me, and the music like a thread running through. Suddenly I became quite sad. Perhaps I was homesick. How can one tell?

And then surprisingly April rushed up to me, and she grasped my knees and hugged them, and said, "Oh, I do love you; you're so funny." My heart gave a great leap, and happiness like a flood tumbled back over me; and before I could speak, April said, opening her little fist, "There! That's for you." I held out my hand and she put into it a silver button all warm and shining.

Everybody laughed, and her mother said, "Well, that is a gift. April has always loved that button, though nobody knows why." And she came over and picked up April and kissed her and said, "Now we must have our supper, mustn't we?" And April nodded and her curls bobbed; and I said, "I will keep this button for a year; it's lovely; and next Christmas I'll bring it back and you shall have it for the next year, and on and on—you one year and I the next." April laughed and said, "Oh, how funny and nice!"

When she had gone, Mary said, "You mustn't mind April; she's always like that."

Hookey said, "She's often embarrassing. She gives me the jumps. You can't tell where she will burst out."

Isabel said, "You see, she's so young; she doesn't think."

And their father said, "She's missed the New England streak, hasn't she, Isabel? She has no reticence"—and his eyes twinkled.

I said, "But I got just what I wanted most."

"What?" said Hookey, laughing. "An old button?"

"No," I answered. "April Herself."—Reprinted by special permission of the author and the Christian Leader.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

INTEREST IN SOULS DECLINING

The church member who does not try personally to lead the lost to repent of sins committed and trust Jesus Christ for salvation has no regard for the eternal welfare of friends. Such a church member has no regard for the real meaning of Gethsemane nor of Calvary. Such a church member has no regard for the love of God for sinners as expressed in the immortal words: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." If every other church member through the ages had failed to try to lead the lost to repentance and salvation, Christianity would have been dead long ago.

Not one indifferent church member on earth has any right to membership in a church of Jesus Christ. It is the most amazingly inconsistent course any person can pursue about anything that touches human life. It is more consistent for a father or mother to let a child starve to death in the home than to let a lost child go on day by day exposed to certain, eternal punishment for sins. "Come thou and thy house into the ark," was God's word to Noah, and the same duty, greatly multiplied, is upon every father with reference to the ark of eternal salvation.

Does an indifferent church member believe the Bible or is he an infidel? Let every reader seriosuly face this question. Such a church member will say, "I do not know how to win the lost." Then go to work at once to learn how. An infinitely important duty ought to be learned. It will be learned by those who care. The most discouraging words in any language are, "No man cared for my soul." There should be a great, worldwide, effective increase in evangelism immediately. A new day of spiritual interest should come to every indifferent church member.—Editorial in Baptist Standard.

What a new face courage puts on everything! A determined man, by his very attitude and tone of his voice, puts a stop to defeat and begins to conquer.—Emerson.

He: "Did you hear about the near-sighted snake?"
She: "No, what about it?"
He: "It eloped with a piece of rope."

WISE OR OTHERWISE

By Rev. Jas. H. Felts

Yesterday's leadership will not win today's battles.

There are many denominations but only one goodness.

"There are no delinquent children, but delinquent parents."

Where there is one man who knows how to make a fortune there are dozens who can tell him how to spend it.

Men make clothes but clothes do not make men. The easy way is seldom the best way.

Education that consists of a diploma and only a diploma isn't worth "a sheep's skin."

"Educated fools who would build a foolproof world, build instead a fools' paradise."

Swapping old friends for new is too much like swapping Aladdin's lamp for gewgaw lamps.

"Notable increase in all-around church efficiency" should be followed by equally notable increase in membership and attendance on public worship.

When plain, honest, intelligent service, shot through with praiseworthy philanthrophy, is discounted, the Church is a heavy loser.

Figured on the per cent basis there are as many fools in evidence on the radio as off.

The woman who testified that her husband's average income was twelve o'clock at night got her divorce but not much else.

The business man who made his highest paid employee a present of his business may not have been crazy—just taking precautions.

The difference found in a trained and untrained horse is not so much their relative strength, as the use of that strength. One produces, the other consumes.

True or false? Heap big talk makes up for little nothing do.

Keep the Home Fires Burning

One person said that the modern home life of an evening is Out. Father is out to the lodge; mother is out to the club; Buddy is out with the gang; sister is out to a party; the dog is out hunting; the cat is out to the neighbors—and the light is out. Home is the most sacred institution man has. We need not only to get back to the family altar, but we need to get back to the hearth of the home as well. Love is still the bulwark of the nation.

—Camden, N. J., Church Bulletin.

Beware Coughs
from common colds
That Hang On
Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.
CREOMULSION
For Coughs, Chest Colds, Bronchitis

REPORT OF SOCIAL BETTERMENT COMMITTEE TO NEW ORLEANS MINISTERIAL UNION

Dr. W. W. Holmes, Chairman

Mr. President and members of the Union:

In keeping with your instruction we have addressed letters of inquiry to all the Louisiana candidates for governor, lieutenant-governor and attorney-general—sixteen in all. It has not been the purpose of our Union to embarras any candidate or to side with any political faction. We feel, however, that it is our moral and civic duty, as well as our patriotic duty to make a public stand for those measures we know to be right in the sight of God and for the moral and religious good of all our people. It is very necessary that we know the attitude of all of our would be law enforcement officers, if we would vote intelligently. The letter addressed to the candidates contained four questions:

"If you are elected governor, (or Lt. governor, or attorney general),

"1. Will you enforce those state laws which regulate the operation of a saloon?

"2. Will you enforce those state laws which concern prostitution?

"3. Will you enforce those state laws which concern commercial gambling?

"4. Will you use your influence in keeping intact, without amendments, the present Civil Service Laws?"

Of the sixteen candidates written to, only four failed to respond. These four were:

For governor, Dudley LeBlanc and Jimmy Morrison.

For Lt. governor, Earl Long.

For attorney general, Fred LeBlanc.

A second letter was addressed to these, but we have no reply.

The twelve candidates who answered our letter, in most instances, gave more than a mere "yes" to our questions, but the limits of this report will permit only a brief statement from each candidate. The letters with their answers are in our possession and will be filed for future reference. They are not private letters, but can be read by any who desire.

The candidates answered the four questions as follows:

For governor:

Sam S. Caldwell—"Yes" to all four questions, and cites his past record in lengthy and comprehensive letter, which was also carried in the **Shreveport Times** in full, and was carried in part by some other papers. His past record he made a promised guarantee that he would enforce the state laws if elected.

Ernest Clement—"Yes" to all the questions.

Jimmy Davis—"Yes" to questions 2 and 4. In answer to questions 1 and 3 he promises: "I will aid in the enforcement of all laws, including those which concern the operation of a saloon and gambling. . . . Enforcement of all laws . . . under our system is the primary duty of the local officials. When called on by the local judges, district attorneys, peace officers or grand juries, I shall be glad to provide additional assistance."

Lee Lanier—"Unreservedly and wholeheartedly yes," was his answer to all the questions.

Lewis L. Morgan—"I will say that through my long experience in governmental affairs I have become fully convinced that the only true foundation of good government is law enforcement. I shall, therefore, if elected, exert every effort to strengthen and reinforce that foundation whenever and whereever possible." This was his answer to the first three questions. "I am unqualifiedly in favor of Civil Service," was his answer to question four.

Vincent Moseley—Answers: To question 1, "Certainly;" to question 2, "Certainly, that will be my oath, as stupid as those laws may be found to be;" to question 3, "Certainly, though we seem to have learned nothing;" to question 4, "Yes."

For Lieutenant Governor:

Frank B. Ellis—"I wish to state that I am wholly in accord with answers made by Mayor Sam S. Caldwell. The laws of the state should be strongly enforced, whether they pertain to gambling, prostitution, or any other form of vice."

Carl T. Jeansonne—"Yes," was his answer to the four questions. "I am 100 per cent for Civil Service," he said.

Sam Tennant—Answers: "I will use my influence, when elected lieutenant governor, to enforce all laws upon the Statute Books with reference to the operation of saloons, beer parlors and taverns; . . . the laws with reference to prostitution, . . . laws which concern gambling. You must realize, however, that the enforcement in the first place is a matter for the municipal and parish authorities and that the people should use their influence to elect strong and courageous men as law enforcement officers of the various parishes. I believe the present Civil Service law should be continued."

J. Emile Verret—(Original letter with questions misplaced, but makes the following statement): "I am in favor of enforceing all the laws on our statute books, especially those dealing with the morals of our people, and I would like for you to accept this as my answer to your questions. My desire is to cooperate with your organization or any other organization with purposes such as yours."

For Attorney-General:

Joe T. Cawthorn—His answer to questions 1 and 2: "I state unqualifiedly that I will exert the full authority of the Attorney-General's office to see that the laws against certain saloon violations and the laws against prostitution, as well as all other laws, are strictly enforced." In answer to the question concerning gambling, he said that he failed to see wherein the law against gambling was at present allowed to be openly violated in one parish and enforced in the adjoining parish could be justified. "I can assure you," he said, "that if I am elected I will certainly do everything possible to uniformly enforce the gambling laws." Answering question four, he said: "I certainly believe the law (Civil Service) should be kept intact."

Eugene Stanley—"Yes," to the four questions.

K. K. Kennedy—Through oversight of ours the letter was not sent to him.

We wish to express our appreciation for the courteous answers given to our letter of inquiry. Those answers become a matter of public record. We hope the successful candidates will carry out their promises and that the state may be rid of these vices that are all too common.

Your Social Betterment Committee wishes to make the following observations:

1. Our candidates are making many promises of things material that should mean prosperity, comfort and advancement of the people. If all of these promises are fulfilled, while vice, corruption and lawlessness are allowed to continue, our condition will be none the better; in fact, it will be worse. The lawless gang, with millions of dollars filched from a gullible people through racketeering, graft and gambling schemes, will dominate the political life of the city and state. All legitimate business will be expected to pay toll, directly or indirectly. There can be no doubt about it, the first duty of the citizens of Louisiana is to rid the state of this lawless gang.

2. Some of the men who are now candidates for high office in the state, and some of the political factions, have it in their power to act **now** in the suppression of lawlessness. Vigorous action now would be more assuring than promise of action after the election.

3. Some of the candidates claim that the enforcement of state laws is the primary duty of local officials. Certainly the local law enforcement officers constitute an important part of the law enforcement personnel of the state, and every municipality and every parish should see to it that the very best men are put in office; but we raise this question in all seriousness and in grave concern: Where is the state and what be-

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With More Comfort

FASTEETH, a pleasant alkaline (non-acid) powder, holds false teeth more firmly. To eat and talk in more comfort, just sprinkle a little FASTEETH on your plates. No gummy, gooey, pasty taste or feeling. Checks "plate odor", (denture breath). Get FASTEETH at any drug store.

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GIVE YOUR CHILD
this cold-relief used when
QUINTUPLETS CATCH COLD
It promptly relieves coughing—makes breathing easier

Whenever the Dionne Quintuplets catch cold—their chests, throats and backs are immediately rubbed with Musterole. Musterole gives such wonderful results because it's MORE than just an ordinary "salve." It's what so many Doctors and Nurses call a *modern counter-irritant*. It helps break up local congestion in the upper bronchial tract, makes breathing easier, promptly relieves coughing, sore throat and tight, aching chest muscles due to colds.

MUSTEROLE

IN 3 STRENGTHS:
Children's Mild, Regular and Extra Strong.

comes of the state laws when local officials become a law unto themselves and refuse to enforce these laws? This act nullifies the state laws throughout the state, except in those places where the local officials are disposed to enforce them. This is not a theoretical question and statement, but is a matter of fact. What has become of the state laws against commercial gambling in New Orleans, in the parishes of St. Tammany, St. John, St. James, Lafourche, and several other parishes where gambling devices of every kind are constantly in operation and where saloons flagrantly violate the law under which their permits to operate are issued? What has become of the state laws in Jefferson parish, where the great "Monte Carlo Gambling Palaces" operate seven nights a week with the full knowledge and apparent consent of the local officials? What's the use of having a Legislature and state laws, if they are to be repudiated in such fashion? The whole business is a mockery of justice and common sense. Our boys are fighting on battle fronts throughout the world. If we would be true to them and the cause they represent we must see to it that the batlle on the home front is not lost.

4. That this paper may have wide circulation, and the attitude of the candidates on moral issues known to the largest number of voters, we respectfully ask that it be carried in the leading newspapers of the state and in the church press.

METHODISM OF COLUMBUS ANSWERS MR. BIRNEY IMES' EDITORIAL OF DEC. 13 ON "A DANGEROUS PROGRAM"

On December 13, 1943, there appeared an editorial in the **Commercial Dispatch** with the caption, "A Dangerous Program." To refresh the public's memory, I give here the editorial as it appeared. It follows:

"The newly-united Methodist Church of the United States is planning to launch a peace program. It is a dangerous move. It purported to be a drive for peace; prayer for peace. We had better be praying for victory first. Peace will come after victory. Pray for victory over the forces of evil that would destroy the very foundations of the Methodist Church itself, and all Christian religion. The Methodist move has all the ear-marks of pacifism. Since this war started there have been some notorious pacifists operating in the Methodist Church, as well as in other denominations. The Jehovah Witnesses have been dangerous pacifists. The rank and file of Methodism shouldn't be fooled by the maudlin, if not vicious, moves of their Church towards a premature peace which would play into the hands of Germany and Japan and give those countries a breathing spell for another war. We should be praying for victory."

When this editorial appeared I tried to get in touch with Mr. Imes and could not contact him either at home or at his office. A day later I found that he was out of town for some days. I was amazed at the statements made, because I had all the literature on the Crusade that had been published and knew that he had not gotten his information from the right source. Personally we like Mr. Imes, but all of us Methodists feel that he has done Methodism an injustice in speaking out concerning a thing that he knows nothing about.

That the public might see Mr. Imes' error and really know the facts about the "Crusade for a New World Order," I wrote immediately to the President of the Crusade, Bishop G. Bromley Oxnam, for information from the man who suggested the Crusade. In the letter I inclosed Mr. Imes' editorial. I asked him some point-blank questions, such as: "Are you a member of the Fellowship of Reconciliation?" "Are you a pacifist?" "Will the Crusade stand for a peace that will call for the policing of the Axis nations in a way that will change their philosophy of life . . . by changing their school systems, or just stand for them going on as they now are, teaching militarism?"

Bishop Oxnam answered as promptly as he could. The answer came yesterday and, word for word, was as follows:

"The Methodist Church,
"G. Bromley Oxnam, Resident Bishop,
"The Boston Area,
"581 Boylston Street, Boston, Mass.

"December 22, 1943.

"The Rev. J. D. Wroten, President,
"Commission on World Service and Finance.
"North Mississippi Conference,
"Columbus, Miss.

"My Dear Brother Wroten:

"I appreciate your letter of December 15 and am happy to send an immediate answer.

"In the first place, will you inform this editor (Mr. Imes) that the Crusade was organized after Conference with the President of the United States, the members of the Cabinet, and other leaders of government; that Mr. Cordell Hull regards it as a highly significant move and that I have several letters from him commending us for what we have done? As a matter of fact, it was Mr. Hull's generous reception of this entire plan that made it possible for us to visit Washington and to launch this significant endeavor. Please point out to him in addition that I have two sons in the Army of the United States, one who was wounded in the Italian campaign, and another who is an instructor in weapons in the Infantry School at Fort Benning, Ga. Please tell him that what we are doing is in full accord with the earnest desires of all those who are thinking in terms of a better post-war world. We must plan for that post-war world now, or when peace comes we will be unable to take positive and constructive action. Personally, I am one who has believed from the beginning that Germany must be beaten and Japan beaten, and have supported the war from its outset. I have been serving as a member of the Commission on Chaplains. Will you tell him The Methodist Church has furnished 1,300 chaplains to the Armed services of the United States, a number nearly equal to that of the Roman Catholic Church? **I am not now and never have been a member of the Fellowship of Reconciliation.** I have never held the pacifist view.

"I am enclosing a little pamphlet which may indicate something of my own view, although it was written for public consumption and naturally is not a thoroughgoing treatment of the theme. Your reference to police force is clearly indicated in that pamphlet. I, of course, believe that there must be an international police force. One of the most important tasks we face is that in the educational field, where the coming generation must be trained in the bases of democracy and the absolute repudiation of the whole fascist concept. I heard Hitler deliver his defense for the killings of July 1, 1943, and came home seeking then to arouse our Church and our people to the menace of the whole Nazi movement. At that time one was thought an alarmist because he saw in Hitler a threat to the future security of the world.

"When this editor says the Methodist move has all the ear-marks of pacifism he is speaking without knowledge. No one is asking for premature peace, and so far as I know no one wants a premature peace. We wish a victory, but we likewise wish to move from physical victory to the moral victory that will give us world law and order and see that our sons' sons do not have to march a generation hence.

"If this editor were a little more in touch with affairs in Washington, or for that matter in touch with the thinking of the great leaders of the United Nations, he would know that the Cairo Conference, the Teheran Conference, and similar meetings, have considered not only the strategy to win a military victory but that fundamental strategy which is necessary to insure that victory once it is won.

"G. BROMLEY OXNAM."

There is a further word that must be said about the organization of the Crusade. In February of last year the Council of Bishops of The Methodist Church met in Washington (50 Bishops) and spent a week. A business session of the Council was held in the White House. President Roosevelt was in part of the meeting. When he left he hesitated in the door, turned around and said that this movement should be carried to various points on the globe, and asked if such were their plans. They answered that travel was the problem. The President said they could have a government plane and pilot. Upon that suggestion Bishop Leonard, one of the strongest anti-pacifists in the nation, was selected to go. The world remembers the crash of that plane over Iceland that killed the great Bishop. We want to ask does Bishop Oxnam's letter have the earmark of pacifism? Does the death of Bishop Leonard have that mark? Or does the White House meeting of the fifty Bishops have such earmarks?

As Methodists, we would like for Mr. Imes to give us the source of his misinformation. We think that he will agree with us that this is no time to fight the backbone of our nation—the Church. Nothing would please Hitler better than for the press to belittle the great leaders in Christianity. For the sake of justice and in the interest of harmony on the home front, and in behalf of a great church such as the Methodist, we feel that Mr. Imes, seeing that he had no knowledge of the Crusade, will apologize to Methodism for the mis-statements made and for the remarks made paralleling our Crusade with Jehovah Witnesses.

We invite him to the mass meeting at Oxford, Miss., January 21, where this movement will be explained. After that we request that he use his paper for spreading the news of this Crusade, that the voice of the Church may be heard "where the peace **is made before it is made.**" It is foolish to let peace terms be made and then protest things we do not like. We propose that when the peace table is set up and those to make the terms have gathered they will know that the American people stand for collaboration and not isolationism.

Yours for a lasting peace,
J. D. WROTEN.
—The Commercial Dispatch.

There is only one Negro problem between the brave and the honest of the races. That is the problem of mutual assistance in a difficult and sometimes cruel world.

—Atlanta Journal.

New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

Christianity must be a stronger tie, a more compelling loyalty, even than patriotism. One must be a Christian first, and anything else second. It has been well said, "It does not take much of a man to be a Christian; but it takes all there is of him."—William Pierson Merrill.

THE PRAYER-ROOM TODAY

Forbid, O Lord, that Thou shouldest ever have to turn away from my door. Help me, even now, as I prepare for the festival of Thy coming long ago, to be eagerly attentive for any sign of Thy presence with me, any indication of Thy will for me. Give me a mind ready to think Thy thoughts, a heart responsive to Thy love, a spirit so sensitive that I shall know at once what it is that grieves Thee or makes Thee feel unwelcome in this soul that is Thine own. Amen.

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NEW ORLEANS, LA.,
THURSDAY, JANUARY 20, 1944.

My Prayer

Another day has dawned, another long, full day;
But 'ere I go to work, O God, to Thee I pray.
I thank Thee for the will, the power, the blessed right
To lead immortal minds in ways of truth and light.
And yet I feel how small, how futile all my power
Unless Thou grant Thy help and grace to me each hour.
Teach me that I may teach, and by Thy grace I pray
Let me not dim for once the brightness of the day.
Grant me Thy wondrous love that I may touch their souls
And turn their eager hearts to high and noble goals.
Give me, for I am frail, Thy patience so divine,
That I may deal with them in tenderness like Thine.
Let me be kind to them—dull who often call—
The trying, restless ones, the poorest, weakest, all.
O let me not forget that for each little one
An angel ever pleads before Thy holy throne!
Grant me Thy strength, Thy love, Thy wisdom deep
So shall the day be bright for them and me.

—Exchange.

WALLET OF THE WEEK

THE ENGLISH HOME AND FAMILY are to play a large part in the planning for the post-war world. The conviction is growing that the home must be the center of the nation's life, not recreation and amusement centers. This planning includes an appraisal of the place of the mother, the father, and the children in the home which shall be reconstructed by the return of the father from the battle front, and others from the various war industries which have kept them apart while the war has been in progress.

* * *

BRITISH METHODISM reports the nomination of over three hundred candidates for the ministry at the December circuit quarterly meetings. A large number of the nominees are in the Forces and some of them serving overseas. The Church is maintaining contact with the men in the Forces by letters and through the Chaplain's Department. The candidates in the Forces are being assisted in the preparation for the ministry as service conditions allow, and in the Near East, visits to holy places and lectures interpreting them are included in the preparation.

* * *

THE AFRICAN AARDVARK is said to be one of the most peculiar looking animals known. It has a long, narrow head with donkey-like ears, a short neck, an arched back with fuzzy yellow hair, and a long tapering tail without hair. Its name means "earth pig," and it was found in Africa by the Dutch explorers in the seventeenth century. In reality he is a species of anteater. He goes from ant hill to ant hill until he has enough food to last to the next night, when he comes out of his burrow in the ground for another invasion of the home of the termites.

* * *

THE PLAGUE OF LEPROSY, according to a New York physician who has had considerable experience in the study of the disease in the Belgian Congo, is a growing threat to the New World. The latest statistics estimate that there are ten million lepers in the world—that one of every one hundred and eighty-five persons is afflicted with the dread disease. It is said that leprosy exists in thirty-eight states and that the disease is "endemic" in Texas, Louisiana, and Florida. He states, however, that it is one of the least contagious diseases, it is not believed to be inherited, and does not flourish except under unfavorable living conditions.

* * *

RELOCATED BUDDHISTS have erected a two-story brick and stucco building on the fringe of the manufacturing district of Salt Lake City. This building is to be the headquarters of the sixty thousand Japanese Buddhists of that section. The main body of American Buddhists are headed by the Japanese-born Bishop Ryotai Matsukage, who lives voluntarily in the internment center at Topaz, Utah. War Relocation authorities allow the Japanese to practice any religion except Shinto, which is the national emperor-worship. It is said that, despite the permission to have Buddhist worship, the young American-born Japanese show a tendency to turn away from it.

NEW YORK ANTI-SEMITISM staged an exhibition recently when, as it appears from reports, boys of sixteen years old and under resorted to beating Jewish children and scrawling insulting words on synagogues. Two million of the four million seven hundred and seventy thousand Jews in America are in New York. The tension against Jewish people there seems to have grown out of the fact that their numbers made them an issue in the life of the Metropolis, just as had been the case in Boston a short time earlier.

* * *

CHURCH PAPER JOURNALESE was the subject of a final editorial in the **Church Chronicle** of Victoria, Australia. The editor complained that we are introducing all kinds of euphemisms in order to avoid the mention of death, such as "passed away," "called to higher service," and "entered into his reward." He concluded with a blast against the practice of referring to the Papuans as "fuzzy-wuzzy," and he said that by the same rule the Papuans might refer to the whites as "skinny-winnies," and to the editor himself as a "baldy-waldy."

* * *

DR. F. W. BOREHAM, whose great ministry was widely followed through his published books, is now retired and makes his home in Melbourne, Australia. There he continues to delight the congregation of the Scots Church by his picturesque style and graphic language. Recently he conducted a series of addresses with the general theme, "Out in the Ever-Ever Country"—a recapitulation of the arguments for immortality. He said of John Keats, the young English poet whose ashes rest in Rome, "He ensphered himself in thirty perfect years and died not young."

* * *

THE HOUSE NAVAL AFFAIRS COMMITTEE seems to have exploded Secretary Ickes' boast that the Petroleum Administration for War is not being run by dollar-a-year men. A recent inquiry is reported to have discovered that at least three of the top-bracket men are receiving a salary from the Government of from eight to ten thousand dollars, and that they are still on the payroll of their original employer oil companies for amounts ranging from two to nearly five times as much as they are paid by the government. The PAW is said to have refused to give the Committee a list of others receiving supplemental pay.

* * *

AMERICAN LUTHERAN CHAPLAINS assigned to prison camps, are making every effort to reorient the German prisoners by talking to them in their own tongue. In our prison camps, local civilian clergy are sometimes invited to hold services for prisoners, but the American prisoners of war in Germany are not granted the same courtesy. This denial, however, does not violate the provisions of the Geneva Convention prescribing for the treatment of prisoners. One of the strange things which developed among German prisoners was the necessity for holding two separate communion services, as the Nazi prisoners would not commune with those who were not Nazis.

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EDITORIAL

MISSIONS—LOOKING AHEAD

Our Methodist people are greatly concerned about the coming peace and the post-war world. That is as it should be, but if the post-war world is to be a mere framework of an international pattern—social, ethical, economic, and political—it will offer little guarantee of a peaceful and prosperous world. We had as well face now the fact that the permanence of any international peace pattern will depend more than ever upon the national and international righteousness with which the framework may be clothed. Without that an international police force cannot hope to be more than a conqueror's dare.

At the present moment, it is altogether probable that the missionary enterprise of Methodism faces one of the most desperate periods of its history. What are we doing about it? Is the Church girding itself for the stupendous task which will be thrust upon us when an armistice is signed? We will not return to take up an interrupted task, but to face a radically changed situation. In many fields, our mission properties have been destroyed, the people whom we had gathered have been scattered, and even where such is not the case, war will have taken toll of their Christian loyalties. It will be like returning to a home from which we fled at the approach of a devastating storm—to a place which offers only the opportunity to begin anew.

Following the first World War, Methodism made great strides because of the daring ventures which it launched while the war was at its height. On the day that the Armistice was signed, the Church was ready to take its place at the front. Let us ask ourselves what we would do should the war end tomorrow. Have we either the resources or the plans for such a day of need? No ten per cent increase in benevolent giving would enable us to meet the heart-breaking desolations of such an hour. It would take a quadrennium of cultivation to bring us to the missionary enthusiasm of a quarter of a century ago, and if we wait until our people find themselves staggering under a load of taxes the like of which this country has never known before, we had as well admit defeat now.

We need to realize the critical missionary situation ahead of us. If the Church is to be saved from desperate missionary weakness and insufficiency, the General Conference should launch us upon a courageous adventure. To our mind, it is less important to arrange the peace than to make it a real peace by sowing the good seed of Christian missions in the centers of social and political disturbance. If the General Conference should follow a timid and hesitant course at this time, it may well result in setting back the clock of social and Christian progress for generations. Methodism must launch out if it would meet its missionary obligation to the world.

LIQUOR'S HIRED MOURNERS

When we were in Egypt a number of years ago, we saw a procession passing and heard the most outlandish wailing that ever greeted our ears. Upon inquiry, we were told that it was a funeral procession and the wailing was being done by "hired mourners." It seems that they may not have even known the person who was to be buried, but mourning was their business and, doubtless, their profit depended in no small degree upon the artistic effectiveness of their performance.

We were reminded of this episode a few days ago when we chanced to read the charge that the effort of the drys to secure the banning of liquor for the duration was dishonest and a mistreatment of the soldiers in that it would take their liberties away from them when they were away and unable to be heard for themselves. It is about the nearest approach to that Egyptian funeral procession that we have heard in a long while.

This emotional concern for the soldier about to be deprived of drink would make racy reading if it might be separated from the arrogant ruthlessness of liquor's invasion of the home and the wretched contribution which it has made to social debauchery since the repeal ten years ago of the Eighteenth Amendment by the now sickening specter known as the "New Deal." The person is too stupid to be described in polite language who does not know that it is liquor which has helped the wave of crime and which furnishes such examples as the three young criminals who broke out of St. Quentin prison in California recently and left a trail of thefts and burglaries and holdups from the West Coast to Memphis, Tenn., where their debaucheries ended in their arrest and with every prospect of being condemned to prison for life.

This concern of disguised liquorites for wronged soldiers reminds one of Nazi paroxysms of devotion and their recommendation of religion to people whom they taught to hate men and God until the whole world was made to wallow in blood. To us, it was but one last effort to save the unworthy agents of the greatest crime in the history of civilization. Such an indirect defence of the liquor business is little less than an effort to save the irredeemable sponsor of a trail of crime and corruption which has blackened the course of all history with shame, sorrow, and degradation. It is a silly plea for leaving the liquor business free to exploit the nation on both the home and the battle fronts, when no legitimate and sensible reason can be offered from the saloon record which has disgraced America for a whole decade.

BEGIN THE ADVOCATE CAMPAIGN NOW

The pastor who expects to succeed in Advocate promotion should begin now. Keep the paper on the hearts of your people. It will help both you and them.

BILL WRITES A LETTER

B. P. Brooks

Our alumni overseas are writing frequent letters back to the old Alma Mater. These letters are thought-provoking and often reveal what these men are thinking about. Here are extracts from a typical letter received just a few days ago. This letter is just exactly as written by one of our '42 graduates, a former captain of the college football team:

"I find much truth in the circulated statement that 'fighting men in this war are also thinking men.' While I have contributed but little to the truth of the foregoing statement, most of us are naturally concerned with what to expect upon return to our respective homes. It is my very good fortune to have a bright outlook, but a cautious one. Topics such as 'husband shortage,' 'race riots,' 'immorality,' etc., I usually pass on as being something to sell newspapers, primarily. I'll admit it is most disturbing the way our moral code has been stretched outlandishly . . . , but it doesn't mean a permanent ebbing of morals.

"Since being in the service with men from all the states, religions, occupations, etc., it is only natural that I make comparisons—all of which regard our Mississippi. You can well imagine how clearly I can now see truth in the classroom at college. Sure, we lack education and various facilities enjoyed by the more successful industrial sections. Heavy is our burden in the uneducated Negro, and almost equally is the burden of the uneducated whites. . . . Take me, for instance; I stood practically frozen in my steps while at school and watched the world of learning walk past me. Why? There may have been other smaller reasons but the big reason was that I wasn't old enough, or groomed enough, to grasp fully the value of that which was at my fingertips. Too much this is the case of the average young man. And now, in realizing all this, there is a driving urge within me to look back or even go back, if necessary, and begin to correct that loss which I inflicted upon myself. Every day, every hour, it is my ambition to prepare myself to the extent of actually contributing to the solving of the various problems confronting those who are to follow."

This young man wrote much more telling of his aims, and desires, and hopes for the post-war period. He made no mention of the hardships, the trials which he, as a good soldier, has met with courage and success. He realizes that the world hasn't been a very decent place in which to live lately and he has purposed in his heart that he wants a share in making it a better world. Bill is doing some serious thinking. While he is engaged in the business of destruction, he wants to hurry and get through with this job and join in a program of rebuilding.

That person is a true hero who can see through the clouds the sun still shining and who can go with unfaltering courage to grapple with the future, to strengthen the weak, to comfort the weary, to point the wayworn traveller to the golden heights of achievement where palms of victory wave. B. P. B.

Editorial Miscellany

By Dr. H. T. Carley

SOMETHING NEW

Things—and people, too—have a way of getting old. Several years ago—five or six, to be exact—I bought a hat. It was a classy one—well-known brand, good-looking, high-priced, and up to the minute in style. I like that kind of hat—and the friend who was giving it to me, knowing how my taste ran in hats, insisted that I do the buying. In other words, I had an order for a hat of my own choosing, price no object. It certainly is easy to buy on those terms. I bought a good suit of clothes that way once. I also bought a box of good cigars (tantalizing memory) by the same method, years ago.

But what I started to say is that my hat has got old. I still wear it; but its sheen is gone, its shape is not what it was, and its style is that of the yesteryear. It is still intact, though; it is comfortable on my head, and these are war times. So I may wear it quite a while yet.

But the time is coming when I shall need a new one. I can almost think of myself as wanting one, though my idea of an old hat is practically the same as that of the toper concerning old wine—wanting one because I haven't yet learned to go bareheaded—except when I take my hat off.

So, when I need a new hat and want one bad enough, I know what to do—get one. There are new hats, and stores that sell them; and I believe I can get together enough of the coin of the realm to buy any kind that strikes my fancy. In doing this, I shall be following one of the elementary principles of industrial economy—replacing the old with the new.

What got me to thinking about all this is the fact that we have started to build a new parsonage here. The one we have at present is lovely—one of the nicest in the Conference; it's in one of the nicest towns of the Conference, too. But it has been here several years; so we started a new one, the other day.

Well, maybe I'd better qualify that statement a little bit. What we actually did was to build some new backsteps. The trustees bought the lumber for $2.14; Mr. Gabriel sawed it for nothing; I bought a nickel's worth of nails, and Mr. Coburn did the work. So there you are. If we should keep on going as we began, we'd be building a new house, beginning at the back porch and going on through to the front. We don't expect to do that any time soon, though—unless something else wears out, as the backsteps did.

If we could give some new brains as easily to those whose old ones are wornout, we could build a new world —a better one.

IN THE LIVES OF MEN

By Charles O. Ransford

That man is poor indeed for whom the calendar has no meaning. Time is God's richest gift. It is the stuff of which life is made. A year has many precious days for all thoughtful persons. One's birthday should always be an event in his life as marking a year of progress. The day one entered fellowship with Christ and united with the Church should for him mark life's high hour of decision. One's marriage day should mark a sweet and holy hour when his or her life became established. All along life's way there are holy days. January first, when one enters a new year, should bring a pause and retrospect. January was named for the god Janus, the deity represented with two faces looking opposite ways. We should look backward to note our progress. We should correct our mistakes and overcome our weaknesses and failures. We should make new resolves and determine on a purposeful and noble career. A better year awaits every soul who will aspire and strive.

The only way upward is the spiritual way. To remain in sin one can only grow worse. A revival in spiritual living has never been so much needed. Let all men pray for that revival. As for me, I shall pray more for myself, my household, my daily associates, and my friends and neighbors.

The preacher asks for more power. It is before him every Sabbath in the people to whom he preaches. Let him warm their hearts, inspire their faith, and quicken their zeal. For him and his Church spiritual power will then increase.

YOUTH WEEK

Emphasizing the importance of work with boys and girls, J. Edgar Hoover, director of the Federal Bureau of Investigation, has called upon adults to "welcome the opportunity to salute our future citizens in the annual observance of "Youth Week," in a statement released by the Rev. Philip C. Landers, director of public relations for the International Council of Religious Education. Youth Week is sponsored annually by the United Christian Youth Movement, which is administered through the International Council of Religious Education.

DR. J. C. YANG
A Leading Speaker in Crusade Meeting Next Week

Methodist Youth is one of the youth groups of 42 Protestant denominations cooperating in the observance in which more than 2,000,000 young people of the United States and Canada will participate during the period of January 30 to February 6. Historically, this observance dates back to the founding of the International Society of Christian Endeavor sixty-three years ago, and has been observed since by youth groups of many denominations.

"As we salute our future citizens in Youth Week," Mr. Hoover states, "we must accept the responsibility of guiding our young people so they will develop into upright, courageous citizens. By doing so, we will put our faith into action.

"I know from my own experience that a deep and sincere belief in God carries the individual through times of great crisis. Our faith can and will result in victory if our belief embraces a consciousness of responsibilities which we must discharge fully if we expect Divine guidance and assistance.

BISHOP A. FRNAK SMITH
Director of Crusade Meetings in Louisiana

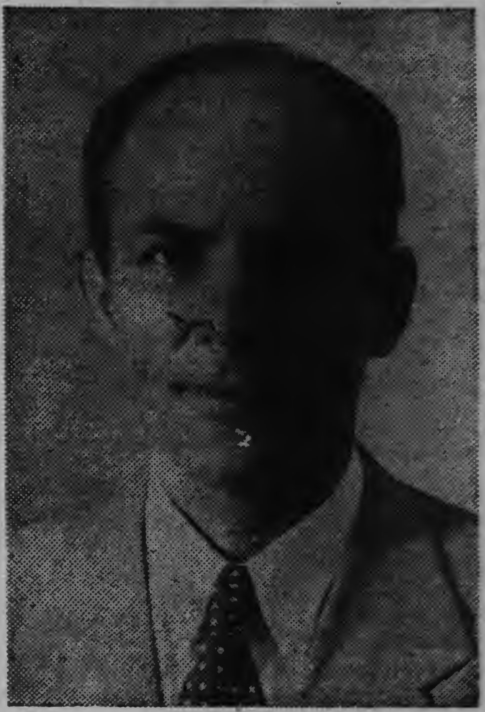
"The task of building a better world for tomorrow is one for young hands, and because I have the fullest confidence in youth I believe it will be done well," Mr. Hoover said in concluding his endorsement of Youth Week.

Special attention will be paid to youth in thousands of church services during Youth Week, while more than 50,000 groups of young people will take part in special programs designed to emphasize their activity in helping to win the war and the peace both on the battle front and the home front. In addition to the 42 Protestant denominations which are cooperating in the observance as members of the United Christian Youth Movement, other constituent agencies taking part include the Boy Scouts of America, Y. M. C. A., Y. W. C. A., and the International Society of Christian Endeavor.

Show not yourself glad at the misfortune of another, though he were your enemy.
—George Washington.

MRS. F. C. LUEG

It has been a privilege to serve as pastor to Mrs. Lueg these past three years. Every visit with her was a pleasure. We find our consolation at this time in the knowledge that she is not dead but just waiting in another room of our Father's house.



DR. G. P. WARFIELD
Whose great messages thrilled the audiences gathered for the Missionary Institutes in Louisiana last week

Mrs. Lueg was an artist and, like all good artists, she dreamed of the day when she would paint a finer picture than any she had ever done before. To her, life was always an advance to better things day by day—a deepening of the appreciation of the beautiful. But, as is always true, she was limited by the frailties of the flesh. Now her hopes and dreams are all being realized in heaven, where the limitations of the flesh are all removed, where she can do all the things she wanted to do here but could not. Like the poet, we see her painting again:

"When earth's last picture is painted,
When the tubes are twisted and dry,
When the oldest colors are faded,
And the youngest critics have died,
We shall rest, and faith, we shall need it;
Lie down for an eon or two,
Till the Master of all good workmen
Shall put us to work anew.
And those that were good shall be happy;
They shall sit in a golden chair.
They shall splash at a ten league canvas
With brushes of comet's hair.
They shall have real saints to draw from,
Magdalene, Peter and Paul.
They shall work for an age at a sitting
And never grow tired at all.
And only the Master shall praise us,
And only the Master shall blame;
And no one shall work for money
And no one shall work for fame;
But each for the joy of the working
And each in his separate star,
Shall draw the things as they see them
For the good of things as they are."

JAMES T. HARRIS.

The encouragement of drunkenness for the sake of the profit on the sale of drink is certainly one of the most criminal methods of assassination for money hitherto adopted by the bravos of any age or country.
—Ruskin.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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Publishing Committee:

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C. MILTON CHALMERS ....Publisher

Mrs. G. W. Huff, living at Duncan, Miss., has our thanks for a cordial message in appreciation of the Advocate.

Mrs. A. R. Hutchens, who has been sojourning in Colorado, is now back at her home in Belzoni, Miss., according to request for change of address on her paper.

Rev. T. E. Hightower reports that he has gotten off to a flying start in his new pastorate at Taylorsville, Miss. He is enjoying the cordial hospitality of his people, and everything points toward a good year.

Mrs. Robert Gonig, Calhoun City, Miss., adds to a business note the assurance that the Advocate has a real place in her home. We are glad for any contribution which it may make to the spiritual life of her family.

Rev. L. W. Cain, retired member of the Louisiana Conference, has been somewhat unsettled of late, but he now asks us to change his paper back to Denham Springs, La., his home.

Rev. R. H. Staples, pastor at New Iberia, La., reports that they had a good missionary institute and that Dr. C. P. Warfield is about the best speaker that they have had for such meetings in a long time.

Rev. A. L. Davenport, pastor at Vaiden and West, Miss., reports quite an epidemic of sickness among his people and much bad weather, but continued progress in the work of his church. Eight have been received into church membership since Conference.

The editor desires to acknowledge his appreciation of a cordial message from Rev. E. W. Scott, pastor at Saucier, Miss. It is good to know that we have the approval of men whose hearts are set on building the kingdom of God.

Mack Ritchie, Jr., formerly of Tallulah, La., is now attending Harvard University in the Navy College Program. He will soon begin his work in the pre-theological school at Harvard for training to become a Methodist chaplain in the Navy.

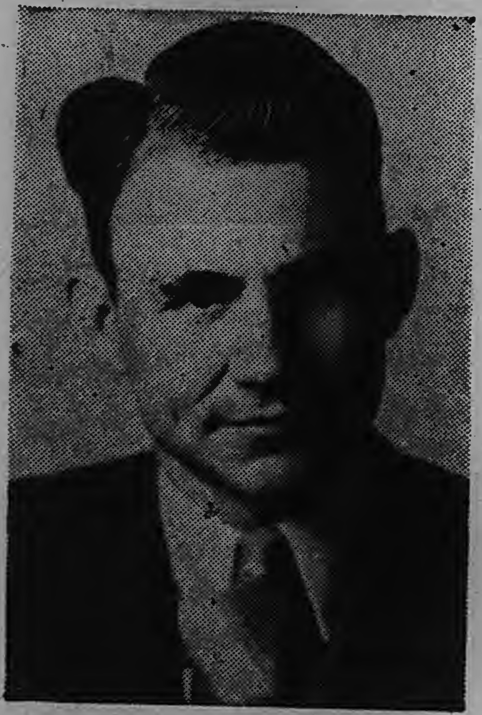
Friends of the late Bishop H. M. Dubose will regret to learn of the death of his sister at Taylorsville, Miss., a few days ago. She had reached a good age and had been a loyal Methodist through all the years. She leaves two sisters of the family to which she and Bishop Dubose belonged.

Rev. C. M. Morris, pastor at Lottie, La., paid the Advocate office an appreciated call on Wednesday morning of last week. He was en route home from a visit to his daughter, whose husband, a major in the Army, is at present stationed at Gulfport, Miss.

Dr. Dana Dawson will have the dedication of the new educational building of First Church, Shreveport, La., on next Sunday, according to announcement appearing in the bulletin of January 9. The dedication was postponed on account of prevailing illness in his congregation.

It is with sincere regret that we learn through Mrs. J. D. Myrick of the illness of Rev. W. T. Phillips, of Tchula, Miss. Mrs. Myrick is Bro. Phillips' daughter, and she writes that her father is now in the Methodist Hospital in Memphis, and on January 10 his condition had shown some improvement.

Rev. J. H. Cameron, pastor of the Chunky, Miss., charge, carries an item in his bulletin, "The Challenge," to the effect that the contract for repairing the parsonage was let on December 29. Work is now in progress and it is contemplated that the house will be greatly improved in every way when it is finished.



REV. J. W. LEGGETT,
Capitol St., Jackson, Miss.

Rev. Chas. F. Smith, retired member of the Texas Conference, living in Houston, Texas, says that he has been a continuous subscriber to the New Orleans Christian Advocate since 1883. He was originally a member of the Mississippi Conference, but spent many years in Texas before his retirement. We appreciate his loyalty to the Advocate and its editor.

Mrs. M. E. Cribbs, Lyon, Miss., writes that she is now in her 85th year, has been a member of the Methodist Church since 1881, has been blind for thirteen years, and goes to church every Sunday when her health and the weather permit. She says that she enjoys having the Advocate read to her. All this is a remarkable record and we are glad that the Advocate helps her to maintain contact with the outside world.

Mrs. Leonard H. Smith, wife of Corporal Smith, who was reported "missing in action" a year ago, and has now been declared "officially dead" by the War Department, has been awarded the Purple Heart medal. The only thing that she has known of her husband is that his ship did not reach its destination. Of course, she still hopes that somehow and sometime he may yet be found alive. Mrs. Smith is the daughter of Rev. and Mrs. T. D. Lipscomb, Kinder, La.

Dr. George W. Truett, pastor of the First Baptist Church, Dallas, Texas, and one of the most widely known ministers of that denomination, was voted a leave of absence by his Board at a meeting on January 5. Dr. Truett's condition was described as a trouble growing out of pains in his left limb, for which an operation was performed on the thigh bone, but without causing notable improvement in his condition over the weeks since that time. Dr. Truett has been pastor of First Baptist Church more than forty-six years, and his temporary retirement will mean a distinct loss to the militant forces of evangelism in his own church and in the section to which he belongs.

THE ADVOCATE, FRIEND IN PEACE AND WAR

Dear Editor: Through my mother, Mrs. W. F. Youngblood, of Meadville, Miss., I learn that your publication will be sent upon request to those of us serving overseas. Your paper has been a source of good reading material in my home for years. I feel that it would be of much value to me while overseas, too. Besides the good reading material, the Christian Advocate offers also a means whereby I may keep up with our Mississippi Conference, of which I plan to be a member after the war, God being willing.

Everything is going fine these days, it seems. There are hardships, of course, but we can bear them to be free to live and worship according to our own understanding of Christian religion after the clouds are lifted.

A new year of happiness and success for all, we pray.

HOLLIS YOUNGBLOOD.

LUZIANNE
COFFEE
100% GOOD

MRS. SELECMAN DIES

News of the death of Mrs. Chas. C. Selecman, wife of Bishop Selecman, will occasion sorrow to many friends throughout the Methodist connection. Mrs. Selecman and her family were all together on Christmas day, when she appeared to be in her accustomed health, but on Tuesday morning, December 28, she suffered a stroke and was rushed to the Methodist Hospital in Dallas. Another stroke followed at 3:30 in the afternoon, and she died that evening. Bishop Selecman and his children will be remembered by many friends both in the area of his service and throughout the South in this hour of bereavement.

LOTTIE CHARGE AND REV. C. M. MORRIS BETTER 1943 RECORD

The Lottie charge, which last Conference year increased assessments for Conference Claimants and Benevolences by 21 per cent and paid the full amount by January 13, 1943, has exceeded that record this Conference year. Bro. Morris, on December 30, 1943, sent to our Conference treasurer 12 per cent more for Conference Claimants and Benevolences than was assesssed and paid last year.

In view of August conferences from 1945 on, Bro. Morris thinks that all charges which do not pay up everything each month would find it easier to collect the full amounts for these noble causes during the Christmas season than at any other time.

Without a car until August, 1943, Bro. Morris, with a plan for only minor church repairs, reported to the 1943 Annual Conference an increase of 100½ per cent for grand totals over the preceding year. Since the Annual Conference, $140 has been spent on painting the parsonage at Lottie, and $225 has been raised for painting the New Roads church.

Among outstanding members and officials who cooperated with the pastor to make these accomplishments possible are Mrs. R. E. E. Jones, recently of Baton Rouge, who gave $50 to the New Roads church as a memorial to her late husband; and Mrs. P. W. Holliday, of Grosse Tete, Mission treasurer of the Rosedale church, who before January 1 collected the assessments for the Conference Claimants and Benevolences, and almost enough for the other collections for the Rosedale church. Bro. Morris expects to increase the 37 subscriptions on the Lottie charge to a possible 50. With the people of this charge we enjoy your fine paper and your fair and square treatment of all, and hope your health will be better than ever.

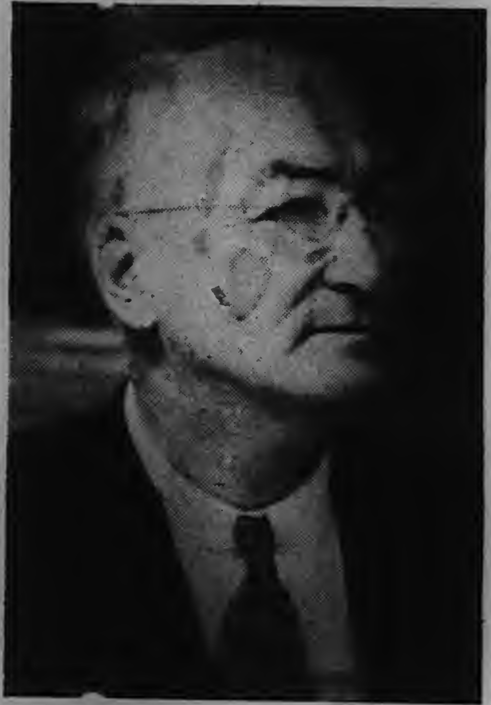
REV. J. H. DILLARD,
Lena, Miss.

MRS. ANNIE DUBOSE GRAY

Funeral services for Mrs. Annie Dubose Gray, 91 years of age, were held Thursday, January 6, at Hebron Methodist church in Wayne County, Miss.

Mrs. Gray, born in Jasper County, Miss., October 23, 1852, passed away Wednesday, January 5, 1944, at her home in Waynesboro. She was a sister of the late Bishop Dubose. She was a consecrated Christian woman and a member of the Methodist Church. It was from the little church that she loved so well and supported through the years until her death that the funeral was held. Her pastor, Rev. T. A. King, officiated, assisted by the Revs. J. H. Jolly, Percy Emanuel, T. E. Hightower, and others.

Survivors are five sons—Dr. W. P. Gray, Jim, Victor, Whitley, and Harry Gray, all of Waynesboro; four daughters, Mrs. Chas. Carter, of Clara; Mrs. Early Mozingo, of Hattiesburg; Mrs. L. R. Newsom, and Miss Minnie Gray, of Waynesboro; a sister, Miss Hal Dubose, and a brother, Willie Dubose, both of Los Angeles, Calif.; 27 grandchildren and 15 great-grandchildren.



REV. J. F. DRING,
Oak Ridge, La.

MERIDIAN DISTRICT INSTITUTE

The Educational-Evangelistic Institute for the Meridian district was held in Central Methodist church in Meridian on January 11, 1944. C. H. Gunn, district superintendent, presided over the meeting, and led the devotions at 10 a.m.

All but five of the pastors in the district were present. Three of these were sick, and two in school. A large number of laymen and laywomen were present.

J. R. Grisham gave a thought-provoking address on "Missionary Education in the Sunday School." James Connor spoke of our obligation to Millsaps College. I. H. Sells discussed "Church School Advance." C. H. Gunn discussed "Plans for Preparation for the Forthcoming Conference Campaign of Evangelism." J. H. Morrow discussed "Preparation and Training for the Campaign." T. J. O'Neil outlined a "Program of Home Visitation."

REV. G. A. LaGRANGE,
Grayson, La.

At the noon hour lunch was served in the sub-story of the church by members of the W. S. C. S.

After lunch the audience assembled in groups as follows: Children's Division, led by Mrs. L. V. Calvert; Youth Division, Miss Mary Alice Bennett; Adult Division, Mrs. Stanley Wilson; Administrative Group, Rev. I. H. Sells.

After an hour's study in these several groups, all re-assembled in the auditorium for reports and worship, which closed with an inspirational address, delivered by V. G. Clifford, on "The Significance of Teaching."

By unanimous vote, the Conference committed itself to a strenuous campaign of evangelism in the Church Schools in an endeavor to reach all the people in the constituency of every church in the district, and to lead the unsaved into a decision for Christ, and for membership in the church.

It fixed as its special objectives for this year: A Training School, or Class, and a Vacation Church School, in each church in the district, and at least a ten per cent increase in Church School enrollment and attendance.

T. J. O'NEIL, Reporter.

FLIGHT

By Ruth Franks Whitton

The lamp is low, the wind doth blow,
  And the night is dark, my brother.
Ere thee depart, warm well thine heart,
  For the night is cold, my brother.

While yet from afar find thee a star
  To guide thee home, my brother.
Old landmarks are gone and thou art alone.
  So choose with care, my brother.

I'll wait for the day, and, waiting, I'll pray
  God speed thee on, my brother.
And when day has begun may we both see
    the sun,
  Though strange be thy way, my brother.

PERSONAL NOTES AND INCIDENTS

A brief note from Rev. B. F. Bullard, of Rienzi, Miss., reports the death of his father on January 13. He was 89 years old. Burial was in Memphis.

The editor appreciates the generous commendation of Mrs. Joseph Libby in connection with a remittance for the renewal of her subscription for another year.

Miss Leora Simpson is now back at Oklahoma Baptist Hospital, Muskogee, and through the Advocate she keeps in touch with her friends in Mississippi as she has done through the years.

Ensign W. W. Holmes, Jr., of the U. S. Navy and son of Dr. and Mrs. W. W. Holmes, has been assigned to duty on the East Coast and is to report for duty soon. He will be accompanied by his wife and son.

Mrs. L. R. Nease, Jr., Boyce, La., writes that her husband, Chaplain Nease, has recently been promoted to the rank of Captain. Chaplain Nease is now serving in the Mediterranean area.

Rev. M. D. Felder reports everything as going well on the St. Francisville charge. Bro. Felder writes that he is including the Advocate in the early plans for his year's work.

Mrs. R. G. Whitton, formerly of Sterlington, La., and an occasional contributor to our columns, is now living at Bruni, Texas, whither the family went on account of her health. We are glad to report that her health shows some improvement.

Mrs. R. H. Wynn, uniformly beloved in Louisiana, writes that she has moved from Houston to Kalamazoo, Michigan. She is now living with Mrs. W. F. Allen and family who have recently moved from Dallas, Texas, to Kalamazoo. She expects to be in Kalamazoo for quite a while.

Rev. J. H. Holder, pastor at Winona, Miss., reports a good start in his work for the new year. This is especially true with reference to his promotion of the Advocate cause. The statement of the church treasurer for December 13 shows a healthy financial condition.

REV. W. T. PHILLIPS,
Tchula, Miss.

Rev. J. O. Twitchell, who was appointed supply pastor at Black Hawk, Miss., has been inducted into the Armed Services. He is a brother of Chaplain M. H. Twitchell of the Navy, and was licensed to preach last fall. A new pastor for the charge has not been found as yet.

Rev. G. P. McKeown, one of the veterans of the Mississippi Conference, writes that he and Mrs. McKeown are now happily located at Woodville, Miss., among people whom they love and who in turn have shown their love for these who have given their lives to the ministry of The Methodist Church.

Dr. R. W. Gaston, long a practicing orthodontist in New Orleans, has suffered a nervous breakdown, and he and Mrs. Gaston have gone to Monroe, La., to live with their son, Dr. Nathan Gaston. Dr. and Mrs. Gaston were among the good workers in Rayne Memorial church twenty years ago, and the editor of the Advocate joins their many friends in the hope and prayer that he may soon be restored to health.

Rev. A. P. Stephens, evangelist of the North Mississippi Conference, is serving the Sallis charge from his home in Kosciusko, Miss. He reports that the work of the charge is going forward satisfactorily, notwithstanding the fact that he has had a siege of influenze in his home. Brother Stephens is still doing evangelistic work and is now arranging his slate for spring and summer. His appointment to supply the Sallis charge, as we understand, was not a regular appointment.

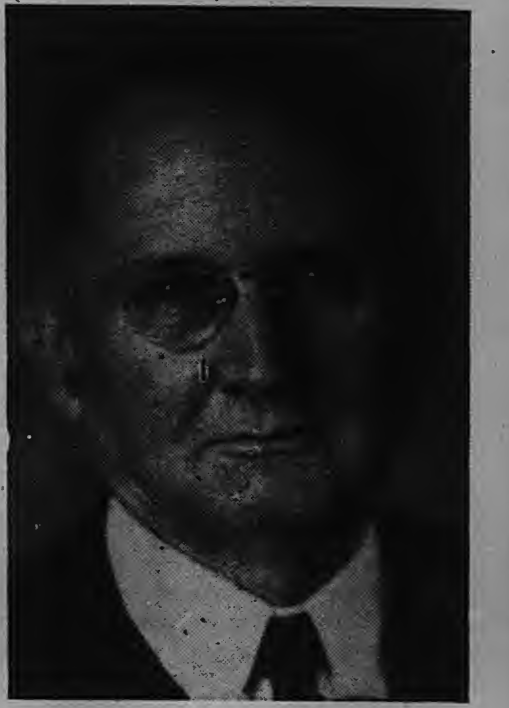
REV. S. A. SEEGERS,
Park Avenue Church, Shreveport

NEWS FROM TALLULAH, LA.

The Tallulah church is moving forward in 1944 after a Christmas season filled with activity and inspiration. The annual Christmas cantata, "The Song and the Star," presented the Sunday night before Christmas and dedicated to the husbands, sons, and daughters of Madison Parish who are in the armed forces, measured up to the high standard set by previous cantatas.

On the Sunday after Christmas, Student Recognition Day was observed at the morning service, and in the evening the Methodist Youth Fellowship presented a play, "Everywhere Christmas," under the direction of Mrs. C. S. Pierce, Mrs. W. G. Goza, Mrs. J. C. Lee, and Mrs. H. B. Ivy.

In financial aspects, $1,500 cash, contributed to the pipe organ fund, has been put into war bonds and $500 from the general fund has been put into war bonds. There has also been an increase in the pastor's salary and in World Service. There have also been recent improvements in the parsonage, consisting of inlaid linoleum in the kitchen and bath and purchase of new furniture.



REV. W. B. JONES,
Logtown, Miss.

Since the establishment of the War Prisoners' Camp in Tallulah the church has held open house each Sunday afternoon for the soldiers in charge of the camp, and the pastor, Rev. Henry Rickey, was instrumental in securing the cooperation of officials in the establishment of a permanent USO here for the duration.

LOUISIANA PASTOR'S MOTHER DIES

Mrs. Edith Weal Lueg, wife of Felix C. Lueg, died at the Baptist Hospital, New Orleans, on Saturday afternoon, January 15. The family, who had been residents of New Orleans for many years, were connected with the Canal Street Methodist Church. In addition to her husband, she is survived by two daughters, Mrs. Roger J. Abbott of New Orleans, and Mrs. Louise Harrell of Hattiesburg, Miss.; and two sons, the Rev. Carl F. Lueg, pastor at Natchitoches, La., and Dr. F. W. Lueg, of Fort Lauderdale, Fla. Buriel was from a local undertaking parlor with interment in "The Garden of Memories" followed by services at Canal Street church.

"BAPTISMAL FONT DEDICATED" AT SALLIS, MISS.

A very impressive service of dedication was held on Sunday, January 9, at 11 a.m., in the Alice Brown Memorial Methodist church, at Sallis, Miss., when Prof. Frank K. Mitchell, a former Sallis boy, but for the past several years on the teaching staff of Duke University, presented to the church the beautiful marble baptismal font, in memory of his parents, the late Dr. Frank K. Mitchell and wife, Mrs. Milinda Love Mitchell.

During appropriate music, the font was unveiled by the attendant, Miss Doris Long. Then followed the presentation by Mrs. J. H. Brown, a life-long friend of the family. The acceptance was made by M. B. Holmes, chairman of the Board of Stewards, after which, the pastor and congregation participating, the beautiful font was dedicated to the service of God.

It truly is a most fitting tribute, and the church is indeed grateful for this expression of love and faith.

THE PASTOR.

DEATH CLAIMS SPLENDID YOUNG MAN

J. A. Pharr, Jr., son of J. A. and Mary Charlotte Smith Pharr, died at Touro Infirmary, New Orleans, on Friday, January 14, following an illness of many weeks. Several weeks ago he had a very serious operation, but he recovered sufficiently to be carried home from the hospital, and hopes were entertained for his restoration to health. The fight against the Grim Reaper ended in his death on Friday. He was forty-one years of age, and a good part of his life had been spent in a valiant battle against a serious malady. He never lost heart in the struggle and he carried on in business despite his physical handicap. He was well educated and a young man of splendid mind and sterling character.

In addition to his father and mother, he is survived by one sister, Miss Elizabeth Pharr; three uncles, H. N. Pharr, and Matt G. and Kemp C. Smith of Baton Rouge; one aunt, Mrs. Anna Smith Pharr; and several cousins and other relatives. Funeral services were held on Saturday from the family home, Fairview Plantation, Berwick, La., and interment was in New Iberia.

DISTRICT MISSIONARY INSTITUTE COMBINED FOR BETTER WORLD ORDER FOR MISSISSIPPI CONFERENCE

At the Mississippi Annual Conference the Board of Missions and Church Extension and Cabinet met to arrange for District Missionary Institutes and to combine them for Better World Order.

REV. C. M. MORRIS,
Lottie, La.

The time and place for these institutes were arranged as follows:

Brookhaven District—Brookhaven, Feb. 8.

Vicksburg District—Crawford St., Vicksburg, Feb. 9.

Jackson District—Galloway Memorial, Jackson, Feb. 10.

Meridian District—Fifth Street, Meridian, Feb. 11.

Seashore District—First Church, Gulfport, Feb. 15.

Hattiesburg District—Main Street, Hattiesburg, Feb. 16.

At each place the meeting opens at 10 o'clock a.m., and closes at 3 p.m. Everyone interested in missions and a better world order should attend, especially ministers, stewards, trustees officers and teachers of Church Schools, all officers and members of Woman's Societies of Christian Service, Youth Fellowship, and all laymen. The program for each district will be arranged by the district superintendent and the District Missionary secretary and others who will cooperate with them.

It is expected that all publicity will be given through the districts for each meeting. Very special emphasis will be given to the sale of the very valuable book, "The Church After the War," by Bishop Francis J. McConnell.

REV. J. H. HOLDER,
Winona, Miss.

W. D. HAWKINS,
Missionary Secretary.

EDITOR OF BAPTIST STANDARD RETIRES

Statement From Board of Directors

At a special called meeting of the Board of Directors of the **Baptist Standard,** on December 7, 1943, with every member present, except three, the following actions were taken:

1. Mr. Cecil Baugh was elected business manager for the ensuing year.
2. Dr. F. M. McConnell was elected editor until February 15, 1944, which is the close of his 16 years as editor.
3. Dr. McConnell was elected editor emeritus for the balance of his life, with an annuity of $2,000 per year. Such relation to begin when he retires as active editor.
4. In the position as editor emeritus, Dr. McConnell will have no duties or responsibilities except as he and the incoming editor may agree for him to assume.

The Board of Directors covenanted to give themselves to earnest prayer, seeking the will of God concerning the important position for which they must choose a man. They earnestly request the prayers of the brotherhood in this matter.

REV. W. L. HAMRICK,
Hawkins Memorial, Meridian

WALTER H. McKENZIE,
President Board of Directors:
ROBERT H. COLEMAN,
Secretary.

EXTRACT FROM BISHOP JOHN M. MOORE'S STATEMENT

In his report on the meeting of the Council of Bishops of The Methodist Church, held in Princeton, N. J., December 13-16, 1943, Bishop Moore said:

"The statistics of the Spring Conference had just been issued and showed a loss of 86,000 from the membership of the Sunday school. The Sunday school has been losing for some time in all parts of the Church and in all denominations. It has been losing not only in membership but also in influence, in effectiveness, in its support of public worship, and in its evidence of spiritual life. 'By its fruits' and not merely by its blossoms shall it be known. Too much teaching is thin. Too much literature lacks substantial spiritual content. It is very nice but its grip is light. Convictions are really more important than credits. Evidently the era has arrived when somebody must rethink the Sunday School, rethink its literature, and rethink its religious teaching.

"The Bishops were deeply impressed by the straight-forward statements of Dr. J. Q. Schisler, the Secretary of the Department of the Local Church, or more directly of Sunday schools. His analysis of the conditions, the causes that produced them, and the possible methods of correcting them was intelligent, reasonable, and convincing. His recognition of the necessity of new constructive work for and in the Sunday school was deeply appreciated. Upon his request a Committee from the Council of Bishops was appointed to work with the Secretary and the Editors in re-invigorating and strengthening the Sunday school and its service to the Church."

—In the Southwestern Advocate, Jan 6.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"We, as Christians, want to share in the new world order. We believe that, apart from political plans, all men need a complete moral regeneration. Without that, all political plans will come to naught. Pride, greed, hatred, materialism must be eradicated, or humanity will eventually come to destruction, no matter what kind of government may be set up."

* * *

Have You Responded?

In a recent letter, our Conference president, Mrs. W. F. Mahaffey, says:

"If you have read the editorial in the December issue of the **Methodist Woman,** I know your hearts were deeply touched. Calls, calls, calls—from afar, from nearer points, from homeland! And the reply: 'Not a dollar for increase—unless . . . '

"This is a tragic time. World upheaval creates emergency needs and greatly adds increased demands to regular work. From all sides compelling needs are facing Methodist women. Under normal conditions we could feel that we are making progress. But these are not normal times!

"Living costs have greatly increased and are increasing at home and more so abroad. One year ago we were having to pay our missionaries to China $5, per day for them to have food. In order to do this our women were asked to increase their pledges 5 per cent. But, alas! by November the cost for bare necessities had risen to $8 per day—and rising rapidly. It is expected to double that amount soon, if it has not already done so. This is an alarming situation. The present appropriations of our Woman's Division can not meet it. Why? Because we Methodist women in our local societies are giving on a 'pre-war basis.'

"Our hearts are burdened. We can not let our own missionaries go hungry while we do not know the pangs of a hungry body. We can not refuse to meet the appeals for an expanded program when we know the only way to sheathe the sword is to spread the gospel of Christ. We are His representatives. We must be determined "to sing the Lord's song in a better way this year.

"Our money is needed—urgently needed. I plead that we **each** one increase our personal pledge; that your society increase its pledge—increase it **generously, joyfully,** and **prayerfully.** Let us pledge more than we ever dreamed we could. Pledge in faith out of love and commensurate with your blessings.

"Through our coined personality Methodism can 'sing the Lord's song in a strange land' more effectively and in the homeland more efficiently.

"I have faith to believe you will."

MRS. STANLEY WILSON.
2212 15th St., Meridian, Miss.

* * *

From a Japanese Re-location Center

Below we give excerpts from a letter written by Mrs. Leland Abel to her aunt, Mrs. Charles Wesley, of Hazlehurst. Mrs. Abel and her husband formerly taught school in Kokomo and are now serving as teachers in the Japanese Relocation Center in Manzanar, California. Mrs. Abel was at one time leader of the Eastern zone of the Brookhaven district:

"For the first time, this year I believe we really realized what 'being remembered' meant. The churches of the mid-west and eastern states sent in boxes of gifts to the internees, and California churches sent in candy and such. I helped to re-wrap numerous gifts for the children, and it was a joy to see some of them when they received what they wanted, but they understood that it is hard on the 'outside' to buy things. There are stores here to provide the necessities for the people living inside.

"It was fun passing on kindnesses to others this year, and there were several special features of the holiday season that will stand out in my memory. I surprised my home-room of 45 children with candy that I had managed to 'accumulate' and, then, one other class period we had a 45-minute social the last day of school, and we had choral singing. You see, there is a very large per cent of the people who are Buddhists and do not celebrate Christmas as the birthday of a Saviour; rather they worship Buddha as a prophet. The entire camp will celebrate the New Year more enthusiastically than Christmas.

"Nearly all of the 'subversive' element of Japanese have been removed to Tule Lake, and those left are Americans, or aliens who cannot receive citizenship under the present immigration laws, but whose sympathies and loyalties lean to the United States.

"Our church put on a nice program and each of us teachers gave a little party for our class. The 'outside' provided the presents which we were able to give to the children. The 'mess" division provided us with part of the refreshments, and the local church paid for some. There wasn't much left that we, personally, had to do, other than provide the games."

* * *

From Natchez

The W. S. C. S. of the Jefferson Street Church, Natchez, sent a box of gifts to the children of a Japanese Relocation Center:

Our society sent a box as a result of our study, 'The Church and America's Peoples.' We brought our gifts to the church after the completion of the study and they were boxed and sent to Camp Topaz, Topaz, Utah.

"We discovered the railroad express had no office there, so we sent it by parcel post. I do hope that we hear they arrived all right. I wrote Dr. Shimada.

"The women all seemed enthusiastic in sending these gifts and took special thought in enclosing a religious Christmas card with each gift."

* * *

Race Relations Sunday

Destined for major emphasis in the new world order for which we strive and devoutly pray is the whole area of race relations.

Ways must be found whereby different races may live together in peace both in the world and in the local community.

More than that, members of every race must be recognized as God's children and must be permitted to achieve the dignity to which that status entitles them.

Race relations Sunday, February 13, will provide an excellent opportunity for the local church to focus constructively and prayerfully on this vital world-wide need. You will want to begin now to plan for its observance in your church.

For suggestions and supplies, write the Board of Education of The Methodist Church, Division of Educational Institutions, 810 Broadway, Nashville 2, Tenn.

A GUIDE FOR THE SPIRIT

By Mrs. Irvin Rowland

"Thy word is a lamp unto my feet, and a light unto my path."

How valuable the compass, the short wave radios, the map, the signposts, and other multiple and varied instruments and supplies to the man who is trying to find his way through an unknown and dangerous region! Were it not for these helps, he would often lose his bearing completely. Modern science has perfected marvelous devices to guide man, in the air, on the land or sea. Is there a more futile, a more helpless feeling than that of being completely lost without a guide of any sort? We would count one very foolish who had the opportunity to take advantage of various helps and would not. Nevertheless, he must learn to read or operate such instruments before they become of use to him.

How many people are wandering around today in a lost spiritual state, not knowing where they are going or having no instrument to guide their erring footsteps? The Word of God is an available guide to all who will accept it. Yet, to be able to use it effectively, he must have an understanding and knowledge of God. Jesus is the link between man and God, the bridge that spans the chasm. Through him we come to know the Heavenly Father and he gives us his Spirit to lead us into the paths of righteousness and helps us to read his Word with understanding. Dare we face this life without a spiritual guide?

I have become convinced that industry is a better horse to ride than genius. It may never carry any one man as far as genius has carried individuals, but industry—patient, steady, intelligent industry—will carry thousands into comfort and even into celebrity.—Julian Ralph.

A cleric owned a farm, and endeavored to practice rigid economy in its operation.

One day, taking a stroll, he saw his ploughman sitting idle on the handle of his plough, while the horse took a needed rest. The sight rather shocked the good cleric-farmer's sense of economy.

He was paying the man twenty-five cents an hour, so he said gently, but reproachfully, "John, wouldn't it be a good plan for you to have a pair of shears and be trimming these bushes while the horses are resting?"

John returned the minister's gaze and answered: "And might I suggest that you take a bowl of potatoes into the pulpit and peel 'em during the anthem?"—Exchange.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

You have finished your work for 1943, but even so that will not prevent you from emptying your treasury of all funds left after sending in your pledge for 1943. Every letter from Division Headquarters and every W. S. C. S. magazine or leaflet has something to say of increased needs and lack of funds. Let us not leave any money in our local treasury. Then when our pledges are made in this month let us make them commensurate with the need. Twenty-four and one-half per cent is the actual rise for living at home, and in the foreign fields it takes $2,920 to buy what $900 used to. These pledges should be reported to your district secretary.

There is the question of reporting the names of your new officers to the district secretary and the need of each officer, whether new or old, writing to her corresponding officer in the Conference that the Conference officers may have a complete list on whom she may depend when the need arises.

Did you notice on page 29 of the January **Methodist Woman** the three-point program in Supply work? One of these points was, "Reports, complete and on time." Did you not like the reference in your Installation Service to the one basket presented to the Supply chairman becoming twelve? That will mean work and much reporting for twelve baskets.

* * *

World Day of Prayer, February 25, 1944

The program theme is, "And the Lord wondered that there was no intercessor."

Enlarged observances are timely this year. House-to-house visitation and invitation to participate is suggested.

United States observances have grown from 2,000 in 1938 to 10,000 in 1943, but there are 77,000 communities in the United States! Does your W. S. C. S. belong to these 77,000? If so, I am sure you will never regret the effort of a first program on World Day of Prayer.

* * *

Last Quarter's Report for the Shelby Woman's Society of Christian Service

1. Mission study, "We Who are America."

2. Bible study, "God and the Problem of Suffering. Texts ordered.

3. Literature and Publications: (Subscriptions) **Methodist Woman**—11; **World Outlook**—12.

4. Christian Social Relations: (a) Work continued on first aid projects in colored and white schools. (b) Spent $1.20 for World Day of Prayer literature.

5. Spiritual Life: Sponsored "World Community Day" program on November 11.

6. Supplies: (a) Sent Methodist Home at Jackson Thanksgiving box valued at $190.90. (b) Sent our pastor box of groceries at Thanksgiving. (c) Sent Methodist Home at Jackson this quarter (cash) $85.41. (d) Sent Methodist Home at Jackson Christmas box, valued at $48. (e) Sent Rust College Christmas box, valued at $3.15. (f) Sent Malvina Community Center Christmas box, valued at $31.25. (g) Sent Mississippi Cripple Children's Home, cash, $9.

7. Sent to Conference treasurer: (a) Directed pledge, $41.23. (b) Week of Prayer offering, $42. (c) Christian literature—India and Africa, $6.18. (d) Baby Life Membership, Susan Hall, $5. (e) To be used as Shelby's part on year's deficit. $26.27.

Total sent Conference treasurer, 4th quarter, $120.68.

8. Cash left on hand in local treasury. $12.18.

MRS. J. A. BAGWELL,
Chairman of Publicity Committee.

* * *

How Does Your Budget Read?

This is one I am copying from the Clarksdale Yearbook sent me. I was not told that I could print it, but I am doing so hoping that it will help you work out your budget. There are items you may like to add to yours not included here, and you can substitute according to your deeper interests:

Pledge to Missions, undirected	$ 700.00
Scarritt maintenance	4.00
Rural Work, Malvina	25.00
Sally Evans Bible Woman, Mexico (Greenville District Special)	21.00
Killingsworth salaries	50.00
Scholarship, Wood Junior College	50.00
Superannuate ministers	10.00
Lewis Memorial Hospital, Africa	5.00
Gulfside, Negro Training School	10.00
Negro delegate to Holly Springs	10.00
District parsonage	10.00
World Outlook subscriptions	30.00
Study Leader to Mathiston School	10.00
Life Memberships	100.00
Local Work	100.00
Total budget	$1,130.00

* * *

Officers for 1944

Aberdeen Woman's Society of Christian Service

President, Mrs. Horace Howell; vice-president, Mrs. Lionel T. Seuter; recording secretary, Mrs. W. K. Lile; treasurer, Mrs. J. M. Acker, Jr.; chairman of Christian Social Relations and Local Church Activities, Mrs. Floyd Bradley; secretary of Missionary Education, Mrs. E. M. Sharp; secretary of Student Work—; secretary of Young Women and Girls' Work, Mrs. Hal Heard; secretary of Children's Work—Mrs. Tom Browning; secretary of Literature and Publications, Mrs. William Nickles; chairman Status of Women, Mrs. C. M. Kolb; chairman of Spiritual Life, Mrs. R. A. Pullen; secretary of Supplies, Mrs. Jim Smith; chairman Octagon Soap Coupons, Mrs. T. A. Richardson; local treasurer, Mrs. L. L. Broyles.

TO WHOM SHALL WE GO?

(John, 6-66)

By Rev. C. B. Powell

In this incident the Lord is hearing the early murmuring of final rejection. The chilling air of darkening twilight is already on the road. Deep shadows are falling about him. He has begun to assert his own claims, laying heavier demands upon their loyalty and faith and obedience. Discipleship had been regarded as a smooth and flowery road, leading to earthly power and glory, a noble highway terminating in a throne. But now the Master is speaking mysterious words about drinking his blood. Stern antagonisms begin to appear on the way. The terrible figure of death is seen approaching, all the coveted flowers are beginning to wither, and every bird is losing its song. The disciples had imagined they were marching onward to worldly crowns and dominions, and now they are filled with confusion and sorrow. There is something very cold about desertion, and the sense of it is deepened when the Master turns to those left and says, "Will ye also go away?" But Simon, with a swift impulsiveness, "Thou hast the words of eternal life." Who is this Simon who thus proclaims the Lord as the only fountain of spiritual satisfaction? Is he a man of any distinction, or is he a man of shallow being, whose small capacities are easily filled? We are sometimes inclined to speak of the disciples as just twelve average men, whose gifts were about on a par with any other twelve men whom we might meet on the street. But I am not so sure about this. I am not inclined to regard a fisherman as a type of the average man. There is something about a real fisherman which appeals to me as a distinguished man, especially in this particular case. His very calling is the minister of a larger life, a broad understanding of the things of God, and a servant to humanity, a duty the world does not know, the mysterious presence, and a sense of Infinite.

I love to cherish such thoughts as these, a divine call to the ministry. Do I believe it? Most assuredly I do. A conception of the reality of God, a real revelation, and a new creation: "Thou hast the words of eternal life." This Simon had found a vital relation. Once, perhaps, he was far off, once he was in bonds in a far country; now he is redeemed from bondage and finds himself at home. Once he was a servant; now he is a son. The call was sure, the light was too bright; darkness had gone. "Thou hast the words of eternal life."

Now what shall we do with Jesus? Shall we leave him? Where then shall we go? If we throw Jesus over, where shall we direct our steps? When our life is all in pieces, when we are confused, when our wills are maimed and evil habits have fastened upon our souls, at whose door shall we knock for relief? What is the alternative to all this? "Thou hast the words of eternal life." Shut down all obstinate questionings, close thy windows, draw the shades, silence the thought of God and his forgiveness, limit the thought and the voice of God in the present hour, you will then know something of tragedy.

When our days are broken with a sense of guilt and shame, when sin pursues us like a shadow, do we know any welcome anywhere else? No, indeed, "Thou hast the words of eternal life."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Copy for this page did not arrive.—Editor.

THE COUNCIL OF BISHOPS SPEAKS

The Situation

After careful and serious consideration of the vital place which it holds in the life of our Church, we feel compelled to put upon the hearts and consciences of our pastors and church members, with renewed urgency, a situation which demands our immediate and concerted action. We refer to the wide disparity between the number of those who are being reached by our church schools and the number of persons in America for whom The Methodist Church has direct responsibility. The continued decline in church school enrollment throughout the Church is such that we cannot allow it to continue without jeopardizing our strength and effectiveness as a religious movement. After due allowance is made for inaccuracies in the records and for the increasing numbers who are being reached by teaching activities outside the Sunday School, the truth remains that we have fewer pupils in our church schools today than we had twenty years ago. When the records of both of the two larger bodies of Methodists are taken into account, we have suffered an almost unbroken retreat for the past twelve years. The fact that our losses have been no greater than those sustained by other major Protestant bodies is no basis for complacency on our part.

There has never been a time when our physical facilities for the work of Christian education were so adequate as they are today. Our literature, for each of the age groups, is of the highest order. Thousands of our teachers are enrolled annually in courses designed to prepare them for more capabe service. For all of these elements of progress we are grateful and there should be no relaxation in their continued development. But the emphasis which is here being made is that the increase in the number of those whom we teach has not kept pace with the improvement of facilities and methods. Unless our processes of recruiting are accelerated, we are in danger of finding ourselves in the position of a skillful diamond-cutter who has no output because all of his energies have been directed to the perfecting of the techniques of his craft and none to the securing of uncut diamonds. Superior physical equipment and improved methods of teaching become a mockery unless they are matched by a substantial passion for reaching the people, young and old, with the essential truths of the Christian faith.

A Forward Movement Necessary

We must be realistic enough to recognize that this retreat cannot be stopped by superficial methods and sporadic efforts. It will yield only to a determined and persistent forward movement which draws its strength from the conviction that what we are defending is not an unimportant outpost but the very citadel of our life as a Church. This conviction finds ample support in the fact that for three generations increasing majorities of our recruits for church membership have come through the church school. With its opportunities of worship, of continuous study, and of Christian fellowship, the church school is the most dependable means of developing intelligent churchmanship. In a day when it is widely recognized that the Christian ideals of freedom and justice and mercy can survive only in an atmosphere of familiarity with the precepts of Christ, the church school has an increasing responsibility for the teaching of these truths. In a word, the church school is the most productive agency of the Church for taking hold of the task of establishing Christ's Kingdom on earth.

It Can be Done

Out of a recent inquiry into our enrollment statistics covering a period of more than twenty years, two significant and encouraging facts emerge. The first is that during the periods in which the Church has seriously undertaken to deal with the problem of declining church school attendance, an increased enrollment has invariably resulted. The second is that even in this present period of decline, there are Methodist churches which, without the aid of favored locations, have moved steadily upward in their church school attendance. These facts lead to the conviction that the situation which confronts us is not a hopeless one. Something can be done about it.

The staff of the Division of the Local Church of the Board of Education and the Conference Executive secretaries recognize the fact that the situation demands their most aggressive leadership. We urge our district superintendents to use district and sub-district meetings and their visitations to the churches as a means of promoting this emphasis. More particularly do we call upon all our pastors and all officers and teachers in the church schools to give themselves, with renewed fidelity, to this undertaking with the full knowledge that it is on this ground that the battle is lost or won.

Action Now Necessary

Without attempting to offer detailed directions of procedure such as each church must adopt for itself, under the leadership of the pastor and superintendent, we feel that the following principles are basically important and represent a minimum effort:

First, find the people, particularly the children and youth, for whom the Methodist Church has responsibility. Locate, definitely, with groups and classes, the obligation for reaching these individuals.

Second, hold those who are reached. Interesting study, intelligently guided, an atmosphere of genuine Christian friendliness, and prompt attention to absentees, are the most dependable methods for maintaining attendance.

Third, deepen in the hearts of church school teachers the spirit of devotion to their sacred task. Emphasize the importance of the pastoral relationship between teachers and pupils. The Service of Dedication on Wednesday, March 1, provides an early opportunity for making this appeal.

Fourth, make full and continuous use of the evangelistic opportunity which the church school offers. The logical expectation is that one who has learned of Christ will make commitment of life to him. To stop short of that consummation is to miss the ultimate goal of Christian teaching.

We Can and Must Succeed

In issuing this call for the kind of activity and prayer which can change a retreat into an advance, we are not unmindful of the difficulties that beset us. We are fully convinced that the forces against which we contend—forces of indifference, of secularism, of shifting residence, and of general unsettlement incident to war—will not yield to ordinary exertion. But Methodism has never been lacking in the ability to find new methods and new enthusiasm for meeting unprecedented emergencies. We believe that, once aroused, there is, under God enough power in this movement to thrust it forth again with an understanding of its mission and with a confident witness of redemption through faith in Christ. And to the carrying through of this holy endeavor we pledge to you our united and continued support until the tide of recession is turned—until Methodist manifests again an eager and sustained concern for the welfare of the people whom the Master described as "sheep not having a shepherd."

Signed: James C. Baker, Bruce R. Baxter, John C. Broomfield, Ralph S. Cushman, U. V. W. Darlington, J. Lloyd Decell, Hoyt M. Dobbs, Wilbur E. Hammaker, Ivan Lee Holt, Edwin Holt Hughes, Robert E. Jones, Paul B. Kern, Lorenzo H. King, Edwin F. Lee, Titus Lowe, J. Ralph Magee, William C. Martin, Francis J. McConnell, Arthur J. Moore, G. Bromley Oxnam, William W. Peele, Clare Purcell, Ernest G. Richardson, Charles C. Selecman, Alexander P. Shaw, A. Frank Smith, H. Lester Smith, James H. Straughn, Raymond J. Wade, William T. Watkins.

LOSS OF THE PRAYER LIFE

Nowadays in the open life of the church and in the fellowship of believers there is seemingly little power in prayer, there is marked absence of travail. There is much phrasing, but little pleading. Prayer has become a soliloquy, instead of a passion. The powerlessness of the church needs no further explanation, and the counselors of the church need seek no other cause. To be prayerless is to be both passionless and powerless.—Samuel Chadwick.

Blessed is any weight, however overwhelming, which God has been so good as to fasten with His own hand upon our shoulders.—F. W. Faber.

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON JANUARY 23, 1944

By Rev. W. C. Newman

JESUS TEACHES IN PARABLES SEED, SOIL, AND GROWTH

Lesson Text: Mark 4:1-9, 26-32.

Golden Text: If any man hath ears to hear, let him hear.—Mark 4:23.

W. C. Newman

One of the finest preachers in our Conference announces as his sermon subject for next Sunday evening, "The Art of Listening to a Sermon." What a sensible thing to do! For while the average congregation thinks a great deal about how the minister preaches, and rightly so, this is no greater factor in the effectiveness of Christianity than how the people hear.

And Jesus is speaking of just that in this parable of the seed, the sower, and the soil. "Take heed how ye hear," he said, after he had preached some of the most pungent truths that ever fell from his lips. And we had better think on that rather personally, I believe.

Some Do Not Hear At All

That is, they feel no deep need, they have no great hungerings, they are conscious of no sin. These are the people who make up the two-thirds of our population outside the church. For them it is as if Christ were never alive.

One of the four freedoms for which it is declared our men are fighting and dying is the freedom to worship. Yet in this land where that freedom is a fact there are millions who never avail themselves of its privileges. The wonder of creation, the goodness of God, the beauty of the life of Jesus, the splendor of religious ideals hold no attraction for them. They will not listen.

Some Listen Scornfully

And these are they whose hearts have been hardened into unbeliefs. They are the "wayside" that has been packed down by feet trampling roughshod over the heart's finest emotions, so that the seed can find no lodging place, can send down no roots, but must lie on the unfallow crust until any passing bird gobbles them up.

They are not necessarily heinous sinners; indeed they may be very regular attendants at church. But what they hear makes no change in how they do or what they think. Their reluctance to change makes spiritual progress impossible for them.

Some Hear Superficially

They are the shallow ground, where there is "not much earth." It is true that they hear, and often manifest a quick and sensational response, some of them going on an emotional "bender," weeping and shouting and spouting pious talk at the slightest excuse. But when the hot sun of opposition, or sacrifice, or selfishness, or race prejudice shines upon them, they wither because they "had no deepness."

These are they who are forever crying out against Christianity's effort to bring justice and brotherhood into the world, and keep shouting that the church has lost its spirituality, by which they mean its easy, morbid emotionalism which they want to substitute for brave and positive action. They weep easily, but they never bear fruit because the soil of their faith is thin, trivial, washed out.

"THE ABSENTEE"

"Someone is absent," the Shepherd said,
As over my classbook he bent his head;
For several Sundays absent, too.
So tell me, teacher, what did you do?"

"I didn't call as perhaps I should.
I wrote some cards, but they did no good.
I've never heard and she never came.
So I decided to drop her name."

He answered gravely, "A flock was mine.
A hundred—no, there were ninety and nine,
For one was lost in the dark and cold.
So I sought that sheep which had left the fold.

"The path was stony and edged with thorns.
My feet were wounded, and bruised, and torn,
But I kept on seeking, nor counted the cost;
And oh, the joy when I found the lost."

Thus spoke the Shepherd in tender tone.
I looked and lo . . . I was all alone.
But God a vision had sent to me,
To show his will toward the absentee.

—Western Forum.

Some Listen In Preoccupation

A most excellent lady, a splendid Christian, told me one Sunday that all through my sermon she was making a dress—in her mind. I did not blame her, for the sermon was poor, and I knew her to be an ardent hearer of the Word.

But what the lady did on one Sunday many people do continually. They are the crowded soil, choked up with thorns, or grass, or flowers, or trees, so that there is no room for the seeds of Christian faith to grow and spread out.

Thorns are not always evil things. The thorn tree of our own Mississippi is a very beautiful thing in the Spring. But anything which is allowed to clutter up our thinking so that Christian truth cannot get a chance to grow in our minds is enough to shut God out of our lives.

Corn is excellent food for man and beast, but too much corn in a cotton field can destroy the cotton crop.

So business, friends, home, recreation, rest, walking in the woods and fields, even charity may prevent Christian growth. In this busy age many a life is too crowded for God.

Some Hear Earnestly

They may not all have the same capacity for understanding or the same ability to work and lead, but they do the best they can. And they are the hope of the world.

How do you hear?

A PATTERN FOR COOPERATIVE ACTION

Good will, racial understanding, and practical religion have found concrete expression in the Little Rock and North Arkansas Conferences of The Methodist Church. In the hottest days of July and August, when in some communities there was conflict, two white conferences and a Negro college were working on a common problem of improving the resources and services for human welfare.

Philander Smith College for more than seventy-five years has been serving young Negroes in the Central Southwest. For more than 50 years two poorly-constructed buildings, long in need of complete rehabilitation, have housed all classrooms, the auditorium, science laboratories, library, and dormitories for freshmen and sophomores. Bishop Charles C. Selecman, with headquarters at Oklahoma City, aware of the situation, invited President M. LaFayette Harris, of Philander Smith College, to present the need to his cabinet. In less than 10 minutes after the appeal and subsequent discussion, the district superintendents had voluntarily accepted quotas for their districts totaling $4,500. July 16 was designated as Philander Smith College Day in the two Conferences. On that day the ministers, having been supplied with significant facts about the history, services, and needs of the college, offered the membership of the churches an opportunity to make contributions to the college. The churches whose morning services are on the air presented an appeal over the radio. The response was a total of $4,595—$95 in excess of the amount proposed.

This substantial financial contribution means much to Philander Smith College. But of greater importance is the good will and enriched understanding which this effort has brought about. A pattern for cooperative action in other sections of the country has been established by showing how groups may work together in areas of excellence instead of placing an accent on differences.

—News Release B. M. M.

THE CHRISTIAN FIRESIDE

CLOWNISH KOOKABURRA

The clown of Australia's numerous species of birds, and one of the best known, is the kookaburra, or, to give him his earliest popular title, the "laughing jackass." Indeed, this member of the kingfisher family. which is slightly larger than our American crow, is so highly admired in the "down under" land that he has been featured a number of times on Australian postage stamps, an honor shared by very few birds of the Commonwealth.

The kookaburra is commonly known in his native land as "Jack," and his friendly disposition and amusing, clownish antics, both in the air and on the ground, have won for him a place on the feathered folks' popularity chart which is exceeded in rating only by the emu, Australia's national bird.

The kookaburra's raucous laughter, consisting of a series of throaty notes combined into a chuckling sound, can be heard throughout the open forest land of southern Australia where "Jack" finds surrounding and climate particularly to his liking, and often at dusk the call of one bird will be the keynote for a chorus in which a large number will join.

Laws that are strict and well enforced protect "Jack" from those who would harm him, and as a snake killer he has won many a friend. Some Australian wild life authorities claim that this remarkable bird can swallow snakes up to three feet in length! If he can't swallow them whole, he carves them in convenient lengths with his powerful bill. "Jack" delights in taking a snake up in the air to a height of several hundred feet, there to drop it and watch it tumble earthward.

Tame "Jacks" become so friendly that they will take food from the hand of those who treat them kindly. But once they become suspicious of the intentions of anyone attempting to strike up an acquaintance, they hold themselves aloof, as though they are questioning your motives. Like an elephant, they never forget an injury, and they eye with distrust anyone who treats them harshly.—Our Dumb Animals.

AMERICA, THE BEAUTIFUL

Puritan faith in God has preserved our democratic government for two hundred and fifty years. France passed through the throes of revolution about the same time as the Thirteen Colonies. The kinship was so close that Lafayette and others assisted the Colonies.

But France permitted her liberty to dissipate itself in license. There followed the Age of Reason, the Reign of Terror and the Napoleonic dictatorship. He sowed the seeds of hatred which have produced three harvests, the wars of 1871, 1914, and 1940.

It is a modern pastime to portray our Puritan Fathers in long robes, longer faces, carrying umbrellas and attending church services. But it was their faith in God and in the brotherhood of man that produced the Constitution and our Bill of Rights. As a result we have come into "The American Way of Life."

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This American way of life must be preserved. But it will not be guaranteed by a foreign military victory. Our boys, returning with victory and laurels, must not be betrayed by a godless citizenship at home. How long would our Constitution and its functions be safe in the control of an atheistic electorate and their officials? Padlocked churches in Europe and empty churches in America will produce identical crops of atheism. Our National Service Day should bring millions of Americans into their places of worship to confess their sins and reconsecrate themselves in deeper devotion to God in Christ.

—R. A. Stauss, in Evangelical-Messenger.

A MISUNDERSTOOD LIFE

One of the most common mistakes about the Christian life is that it is misunderstood by the world around us. It is supposed to be a life of gloom and unhappiness because it does not depend upon the things that are necessary to give worldlings any joy. It refuses to be led by or engaged in the things which worldly minds suppose to be the chief good. It is really thought that to be a Christian means to say farewell to joy and pleasure because the Christian life does not engage itself in the joys of the world.

We are pitied by worldlings. "If I were to become a Christian I must give up all enjoyment and settle down to a life of melancholy. How could I live in such plights?"

As well might a bird say, "I would never become a fish, for how could I get along without the air?" Or a fish say, "I never could become a bird, for how could I live without the water?" It is a matter of nature.

We never think of pitying a bride who gives up all other suitors and sets herself apart for the one that she loves. It is wasted pity. And so it is with the true child of God. He needs no pity for leaving the "weak and beggarly" elements of the world. Such pity is wasted. It is no self-denial for him to refuse the food that he used to enjoy in the world. He is feeding on the hidden manna.

Jesus Christ, the "holy, harmless and undefiled and separate from sinners," was misunderstood and unrecognized by his own church. He was to them "a root out of dry ground, without form and comeliness." Can we expect any better recognition from the world?

David Hume once said that all the devout persons he had ever met were melancholy. Of this Bishop Horne said, "This might probably be true, for in the first place he probably met very few, his friends and acquaintances being of another sort; and, secondly, the sight of him would make a devout man melancholy at any time." It is all a matter of taste. The man who has tasted and seen that the Lord is good will act peculiarly when it comes to spiritual soul satisfying food.—Christian Witness.

WISE OR OTHERWISE

By Rev. James H. Felts

Mr. World lost his head when he quit using his heart.

When truth is hidden, danger appears.

What you quit working for quits coming your way.

Exclusive governmental control is just about as deadly as dictatorship.

The same thing—that makes popcorn pop—inside heat—should make a preacher preach.

Name the man, please, who excuses the faults of others like he does his own. I thought so.

When the giver includes himself in the gift the receiver is blessed beyond measure.

"Personal integrity is the cornerstone of worthwhile achievement."—Babson.

The report that Congress is disturbed over the whiskey shortage is alarming.

"I believe in helping beggars, but I don't choose them for the ministry."—Taken from a private letter.

Something for nothing is unsound, unfair, and unsuccessful, whether it is done by WPA's, PWA's, NYA's, or FSA's in North America or Latin America.

The congressional method of debate, calling the fellow a liar who doesn't agree with you, is weak and reprehensible.

When all the people who can work, actually work, we will approach freedom from want. Faith alone generates freedom from fear.

"The creature we call a gentleman lies deep in the hearts of thousands that are born without chance to master outward graces of the type."

True or false? You are not orthodox until you challenge every man's orthodoxy except your own.

Narrowing?

Is religion narrowing? Well, so is the gun barrel that keeps the projectile in the rifling; so are the railway tracks that keep the express train from the ditch; so is the steering wheel that holds the car in the middle of the road; but they save from wreck and mean achievement.

—Youth's Companion.

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CHRISTOPHER SAUR—ONE MAN BIBLE SOCIETY

Commemorating the Bicentennial of a Notable Achievement in the Story of the Bible in North America

By Margaret T. Hills

A German Bible, the first in a European language printed in North America? Even before an English Bible? Indeed, that is so. Of course, the first Bible printed in all of America was that for the Indians in Massachusetts, in 1663; but that is another story.

It was the last day of August, 1743, when, in the shop of Christopher Saur in Germantown, Pennsylvania—just two hundred years ago—the last sheets of a German Bible came from the press, the culmination of three years of pioneering work.

The printer and publisher, Christopher Saur, was a pious, energetic, and ingenious young man, who came from Germany in 1724, with his wife and small son. After graduating from the University of Marburg, he had studied medicine at Halle. In Germantown he led a busy life as physician, apothecary, optician, glazier, woodturner, and clockmaker. Although not attached to any organized religious group, he was a deeply religious man. The lack of spiritual reading matter among the German community in Pennsylvania and Virginia moved him so that he wrote several people in Germany for supplies of such books, and then set up a press to try to do something about it here. Paper, type, ink, and labor were expensive and scarce. His first press he built himself. In 1738 he started a series of very popular German almanacs, containing "various needful and edifying theological things, and also household remedies." The next year he began a religious newspaper, the first in the United States, which at one time had a circulation of 10,000 copies. In 1739 he also printed a German hymnal of some 800 pages for the Seventh-day Brethren at Ephrata, Pennsylvania. Then he began to think of printing a Bible. He had already been selling and giving away Bibles, Testaments, and other religious books sent him from Germany—a sort of one-man Bible society. But the printing of a complete Bible in good type was an enterprise not to be rushed into. In his almanac and newspaper he asked for subscriptions for a Bible, so that he could form some idea of how many copies were needed, and to help cover the purchase of paper and type. He wanted it to be sold at a price "so low that the parsimonious and avaricious may have no excuse; and those of lesser means, no burden." A new font of type was contributed by Dr. Ehrenfried Luther, head of a famous type foundry at Frankfurt-am-Main. The press seems to have been secured from another printer, who lacked Saur's ability to get things done. The paper had been requested from a religious organization in England; but he may have used American paper. The ink he made himself from a formula of his own devising. The text followed was that of one of the Luther editions printed at Halle. Saur's first edition consisted of 1,200 copies. The fat, square volume is usually bound in stout, brown calfskin over oak boards, sometimes with a little simple tooling. The title page is strikingly printed in red and black, and charming cherubs appear at the end of the Old Testament and of the New. The volumes were sold at eighteen shillings, which is about $2.50; but, announced Christopher Saur, "to the poor and needy we have no price." In his preface Saur says the book contains no notes or explanations, because, "firstly, . . . by means of Scripture parallelisms, one phrase frequently illuminates another in the spiritual sense; secondly, because it is certain that to him who reads the Scriptures with an upright heart, the Holy Spirit in the heart reveals his true meaning by the reading itself; and according as every believer himself undergoes such an experience in himself, individually, so one believes assuredly that the time nears when the whole earth shall be full of the knowledge of the Lord (Isa. 11:9), and there shall be no need that brother teach brother and admonish him to know the Lord (Jer. 31:34) . . . "

To friends of the American Bible Society it is interesting that the first Bibles printed in this country were not profitmaking books, but what we now call missionary editions, and also were without "note or comment."

A fascinating sidelight on the Saur Bible is that twelve copies were sent to the Dr. Luther in Frankfurt who had supplied the type. The ship on which they were sent was attacked by pirates off the coast of France, and the cargo sold at auction. Two years later the Bibles were redeemed by Dr. Luther and presented by him to various European libraries.

In 1745 Saur began a series of German New Testaments, which continued to appear until 1775.

After setting up a paper mill of his own and a foundry for making cast-iron stoves, in addition to his other activities, the older Christopher died in 1758. His son, Christopher, carried on the press, and in 1763 printed 2,000 more German Bibles, this on paper made at Williamsburg, Virginia.

A third edition, printed from type cast in Saur's newly-established type foundry, was printed in 1776. Only a part of this edition was bound and sold before the American Revolution reached Germantown. Saur, an elder of the Church of the Brethren, opposed war, and was held a loyalist by his fellow-townsmen. As he refused to take the oath of allegiance to the state of Pennsylvania in 1778, his goods were confiscated and sold at auction, including many unbound copies of this last edition. These, bound, were still on sale in Philadelphia early in the nineteenth century. The fascinating story that these unbound sheets were used as litter for horses or gun wadding by either the British or Continental troops during and after the battle of Germantown, seems to be unfounded.

Now, two hundred years later, the American Bible Society is printing thousands of German Bibles, many of which may be returned to Germany to help supply the postwar need there; all because the time still seems far off when, as the elder Saur quoted in his preface, "the whole earth shall be full of the knowledge of the Lord, and there shall be no need that brother teach brother and admonish him to know the Lord."

ATTENTION, WINE, BEER AND WHISKY PATRIOTS:

By Bishop Edwin Holt Hughes

I.

A letter from a soldier boy in a hot port of the earth says, "Every ship that lands from home vomits out beer by the thousands." He does not say whether the "thousands" number kegs or steins! But he adds, "Why do we get enough beer to float a navy and we almost die for want of milk?" Why? Because the official organ of the brewers declares that this war gives them a great opportunity to create a beer appetite!

II.

Judge Harold P. O'Connell, of Chicago, was disturbed by the shortage in war work caused by liquor absenteeism. So the next Bottle Excuser heard the sentence, $100 and costs!" He gave this same verdict fourteen times in one day! There was shortly a decline in the list of liquor patriots! Is it not strange that in war times there should be so much more curb upon necessary food than there is upon unnecessary liquor?

III

From the **Philadelphia Inquirer** for March 26, 1943—

"Free beer will be served to Army Air Force Cadets by the Navy League Service

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

Centre at Wayne, Pa." This free distribution was stopped pending a decision by the Liquor Control Board. This decision favored the free beerites! Thus it comes about that these patriotic mothers promote the desire so fervently expressed in the Editorial of the **Brewers' Digest**—and become lovely agents in creating a "beer appetite." "O patriotism, what crimes are committed in thy name!"

IV.

From the Associated Press, May 11, 1943—

Beer and War Weary Soldiers

"The hitherto unrevealed medical story of the hell on Guadalcanal which broke strong men until they gibbered was told to the American Psychiatric Association today by Lieut. Cmdr. E. Rogers Smith, of Mare Island, naval surgeon.

"He said the strain on the Marines produced nervous symptoms that never had been seen before and may never be seen again. These men broke down mostly after the fight was over, not in the course of it.

"Men who had been proud of ability to carry alcohol found they no longer tolerated it. A couple of short beers would make them cry like babies or they would want to fight everyone in sight."

So the promoters of the "beer appetite" become dreadful foreign missionaries and insist that their hop-made beverage must "bubble" even if it does make the soldier boys blubber!

V.

From the **Washington Post**, May 18, 1943—

"Sixty-four out of every one hundred people arrested in Washington, D. C., are just 'plain drunks,' according to Laura Lindley, research secretary of the Anti-Saloon League of America. Nationally, she said, every time we spend $7 for war, $1 is spent for liquor."

Washington, as a center of war operations, is no example in soberness. The next effort will be to prove that the most of these "plain drunks" come over from Virginia and Maryland and disgrace our innocent Capital!

VI.

Absenteeism cost the country 422,700,000 man days in 1942. This made it necessary for industry to maintain a reserve of 1,350,000 extra employees to offset the time lost.

Dr. Frederick W. Slobe, of Chicago, says that a survey reveals that at least 11 per cent of this man-power loss is caused by alcoholism. This means approximately 46,000,000 lost days of man-power due to liquor!

Perhaps the whisky patriots will declare that Dr. Slobe is no authority, or that this Methodist Bishop is a fanatic!

Well, then, listen to Secretary of the Navy Frank Knox, who affirms that the "most serious" cause of absenteeism is week-end dissipation!

The distributors and the guzzlers would be equally loud in their claim that they are patriots!

It is not easy to stand on a rolling beer-barrel and still remain steady at the work that assists dear old Uncle Sam in his prodigious task of winning the war!

VII.

There is now in this country one saloon for about every 300 of our people.

Who really believes that these saloons are the training places for a military victory?

Ration points are still necessary for a bottle of grape-juice, but not one point for a barrel of wine!

There is constant talk of food shortage, yet more than 2,000,000,000 pounds of fruits and berries will be used in making wine in 1943! Two and three-fourths billion pounds of grain, sugar and syrup will be used in the manufacture of beer.

The flag still floats over the patriotic centers that try to make out that their vats are fountains of love for the nation.

VIII.

A staff correspondent for the **Christian Science Monitor** reports on November 18, concerning the meeting of the National Grange. One resolution passed by that great body was as follows:

"We urge the government to deny the use of grains for the manufacture of all intoxicating liquor for the duration of the war, thus releasing this great supply of grain for food channels."

If a measure embodying this resolution should be introduced into Congress, and be seriously considered by a Committee, many politicians would feel that a pigeon hole was a refuge; while the liquorites would appear with a strong lobby, protesting against an interference with a legal and sacred industry!

The simple and sure fact is—

That war and alcohol do not mix! How long will it take for the United States to learn the lesson that has dawned on Canada?

—The Voice.

MEETING ADOLESCENT NEEDS THROUGH CHRISTIAN EDUCATION

By Mary F. Floyd,
Superintendent, Vashti School, Thomasville, Ga.

All adolescents today need a steadying influence in their lives, a stabilizing force. The uniform with its brass buttons sweeps them off their feet. The campaign of hate begs their allegiance. The short-cut to so-called adequate training attracts them. The thought of "big money" easily obtained is a temptation. There is everything to make them restless, mar their normal development, drive them forth seeking, yet unable to find that thing for which they search.

I am impressed with an ever-recurring phrase in news items and other periodicals "counteracting juvenile delinquency." Counteracting arrests my attention even more than juvenile delinquency. Counteracting brings before us an indictment against adults and strongly suggests adult delinquents, and implies that adults have been too apathetic as regards the needs of youth, and particularly war-time youth. Thus, instead of being privileged to use the truly educational approach to the work with adolescents, we must stress a remedial program; and we are having to think in terms of a solvent and cure for present difficulties with our young people.

To give students a Christian education—to permeate and motivate their lives with Christian idealism—is the aim and objective of Vashti School. In attempting to meet the outstanding needs of our students, we have inaugurated a vigorous system of "in-service" training for our staff members.

This began last fall, when the entire staff met three times daily for five days to study our needs and program in light of present conditions. We considered the effect of the war on institutional children, the effect of the war on Vashti School in particular, Vashti's objectives of education and changes that needed to be made.

We anticipated the fact that girls would probably return from summer vacation restless and that dissatisfaction with institutional routine would follow. To forestall this, we studied and planned. We adopted a theme for the year, "Preparation for Earning a Living and Establishing a Permanent Christian Home." Every activity centers around that theme. Everything the students do is tied with the theme. Even when they scrub a floor it is to the tune, "This is helping me establish a permanent home"—it gives more meaning to this commonplace activity. Staff-student committees were appointed to study the various phases of our school and to make the necessary recommendations regarding need for improvement. A Council was organized, with staff and student membership, called student participation in school planning. It is a laboratory for living democratic, Christian lives now!

Scholastic Clinics were recommended and have been functioning successfully this year. The students were thrilled over finding new features which resulted from the staff conference, and have been too busy adapting themselves to the new and heretofore untried program to be restless.

We are striving to make more effective use of the chapel hour, and come back to the spoken word as an educational tool. Even in our church schools I fear we have wandered too far away from the verbal exhortation. Some things cannot be accomplished in any other way. We are eager for our girls to love and appreciate the Germans and the Japanese. Ideally, we would have a Japanese girl on the campus whom they could come to know and to love and to appreciate, but it is not working out that way. Thus, this objective must be realized in some other way. Thus we are using increasingly the spoken word to counteract other words heard elsewhere and under less Christian auspices.

An effort is made to give the girls such a well-rounded recreational life in order that they may experience for themselves that the Christian recreational program is fun-giving and satisfying. It is of little avail to lecture adolescents against certain recreational ills. It must be demonstrated to them that they can have good times in a Christian way. As one girl of a sordid, roadhouse background, said, "Gee, I didn't know folk dances were so much fun."

A more remote need must be met in the lives of these adolescents. Edna St. Vincent Millay said, "We must kill the dragon in such a way as not to be spattered by its blood." These young people will be spattered by the war dragon's blood of disillusionment, cynicism, and all the attendant ills which inevitably will follow. But through rooting these girls now in their adolescent years with the eternal truths of a good Father God, and of the orderliness of His universe, we are attempting to provide a stabilizing influence that will prepare them adequately to live the post-war days ahead.

Most of the homes now-a-days seem to be on three shifts—mother's on the day shift; father's on the night shift, and the children shift for themselves.

—From "The Mirror."

She was one of the most popular girls in town, and when she married the church was crowded. After the ceremony, friends rushed to kiss the bride. After about half an hour, the breathless girl looked puzzled and, looking down at the little man, she said, "I don't know you. Why are you kissing me?"

The little man scratched his head.

"I dunno, lady. When I joined this queue outside I understood it was for razor blades!"—Watchman-Examiner.

New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

He brought life and immortality to
ght. He did something to history which
arantees, here and now, not only the
ctory which overcomes the world, but
e final triumph of God's redeeming pur-
se in the eternal order which lies be-
nd history itself.—Dr. John S. Whale.

THE PRAYER-ROOM TODAY

Thy Kingdom, O Christ, is an everlast-
g Kingdom. Strengthen us to pray and
bor for its appearing. Forgive our little
ith and the weakness of our endeavor
r its realization and, though it now
ems far from our world, may we seek
in our own lives. Amen.

ol. 91. No. 4.

NEW ORLEANS, LA.,
HURSDAY, JANUARY 27, 1944.

When the Breaking Point is Near---

The times are out of joint and as a result the stresses and strains under which we labor are enormously increased. That is true not only of the millions who are pulled out of their normal environment, either because they are in the country's service or because they have found a job in some other community: that is true also of those who still are at home.

Hours of work have been shifted, upsetting the routine of the home. The pace of work, due to shortage of man-power, is terrific. The increased cost of living, plus higher taxes, requires a readjusted budget. Rationing further complicates matters, especially in families where individual tastes have been catered to. Add to that the fact that every good citizen will want to do his or her share in civilian defense—a further drain on time and strength—and life has become quite complicated and wearing, if not hectic and almost crazy.

Under such conditions people easily grow irritable and get on each other's nerves. They may even go to pieces completely.

What shall we do when we find ourselves cracking? For Christians the answer is easy. They have a Rock on which they can lean, even their heavenly Father. The everlasting arms support and steady them. The thing to do is to set aside a definite period every day when we rigorously exclude from our thinking all current problems, no matter how pressing, and concentrate altogether on that mighty God whose love to us is assured in the Gospel of Jesus Christ. We have the Scriptures, so rich in gracious promises: let us read them. We have the throne of mercy where we can pour out all that troubles us: let us pray more insistently. We have the services of the Church, where through the ministry of the Word and Sacrament God comes directly into our harassed lives: let us not fail to avail ourselves of this privilege.

Strength to bear life's ordinary and extraordinary burdens can come only from on high. Neither our own resources nor the help which others might give are sufficient to see us through. But with God we can carry on triumphantly. We shall not break down.

WALLET OF THE WEEK

PALESTINE AND THE JEWS may once more be joined together if plans now in the forming are carried to completion. It is reported that technical experts are making preparations for the post-war settlement of a million Jewish refugees in Palestine at a cost of a billion dollars. The estimate was furnished by Dr. Emanuel Neumann in an address delivered at the closing session of the twentieth annual session of the Junior Hadassah convention which was held in New York City.

* * *

THE PINES MISSION is a group of New Jersey mission stations supported by the penny mite boxes of the children of the Episcopal Diocese. The collections provide the salary of the parson and other expenses of the mission stations—four points connected by old lumbering trails. The field was once a settlement of the Atsiyunk Indians and cranberry bogs. The mission was enterprised by Rev. Cornelius W. Twing in 1917. He was known as the "Children's Missionary," and he conducted the work until his death in 1926.

* * *

BIBLE INSTRUCTION is being given to approximately twenty-five thousand children in more than a hundred communities in North Carolina, according to an exchange. This instruction given to the children of the public schools is being done, not by any use of public funds, but by teachers whose pay is provided through church contributions, and the courses are elective. It is doubtless release-time instruction such as is being given in many localities and for which scholastic credit is allowed. Virginia, according to our information, has been a leader in this type of instruction.

* * *

THE TOTAL ABSTINENCE UNION of the Catholic Church of America, at a meeting held in Philadelphia recently, went on record as seeking a membership of twenty-five million. Local branches were urged to give support to helpful legislation. The practice of serving liquor at the family table, at banquets and family reunions was condemned. Moral suasion is wholesome, and total abstinence is good, but the reorganization of life upon the basis of voluntary reforms will not conquer the drink evil any more than social reform would eliminate sin.

* * *

AMERICAN CAMERAMEN have developed a technique by which they are able to make night photographs which enable them to locate in terms of latitude and longitude strategic areas with great accuracy and precision. It is done by taking two pictures, one of the heavens and the other of the earth below. The two pictures, made by a perfectly synchronized timing, are then compared and by siderial calculations the spot over which the picture is located is determined to within forty or fifty feet of its absolute position. With the help of a single star catalog the amateur is able to understand the celestial calculations.

ARCHBISHOP ATHENAGORAS, of the Orthodox Greek Church in America, has announced a plan for internationalizing the Greek Church by introducing an English-speaking seminary in this country for the education of students from the European countries where that Church is predominant. It is expected that the new seminary will be attended by many students from Russia, Greece, Syria, and other countries. The move is expected to make Archbishop Athenagoras and his group a great influence in rehabilitation after the war.

* * *

OKLAHOMA SCHOOL BOOKS came into public notice recently when the Tulsa County grand jury indicted eight prominent persons for a conspiracy to defraud the purchasers of textbooks by contracts with five prominent purchasers under which there was an excessive price paid for books. For securing these contracts the five companies are said to have paid large sums of money to the persons named in the indictment, and the conspiracy is said to have extended over a period of six or seven years and the contracts are still in existence.

* * *

THE OHIO GAMBLING LAW, enacted in September, 1943, is to be tested as to its constitutionality. The law legalizes bingo and other forms of gambling for churches and charitable institutions, but prohibits such games for others. The Ministers' Conferences of the Baptist and Methodists of Greater Cincinnati recently passed a resolution asking the Ohio Council of Churches to take immediate steps to test the constitutionality of the statute. The ministers hold that the obvious intent of the law is not to suppress gambling, but to legalize it for religious and charitable purposes.

* * *

HOLY LAND SCENIC TOURS, now being conducted by United States Army Chaplains for soldiers on furlough or convalescing from sickness or wounds, are said to be very popular and to create a profound interest in the story of the historic sites and the incidents associated with them. This revival of religious interest, according to the War Department, has resulted in Bible purchases which have completely exhausted the stock on hand in the stores of Jerusalem. These tours are also deepening the sense of religious mission for many of the Armed Forces.

* * *

PROTESTANT EPISCOPAL WOMEN presented to the recent triennial convention in Cleveland, Ohio, the sum of $1,119,878.91. This was their thank offering for the year, and this was the second time that the yearly offering has exceeded one million dollars. It will be used to train, support and equip approximately two hundred Episcopal women missionaries; to erect and repair buildings in mission fields; and for the relief of unfortunate churches. No one with a knowledge of what has happened to missionary frontiers will fail to understand the wisdom of this course on the part of the women of the Episcopal Church.

New Orleans
CHRISTIAN ADVOCATE

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C. MILTON CHALMERS, Publisher

EDITORIAL

CHRISTIANITY—GOD-CENTERED AND PERSONAL

Many times we have given expression to the feeling that the Church is too much occupied with church organization and a program of activity, and is too indifferent to the divine factor in its origin, promotion, and maintenance. As we think, this means an emphasis of the human at the expense of the divine and the spiritual. We seem to be thinking in the terms of our human contribution to an extent which leaves out of the reckoning the responsibility for yielding ourselves to be the instruments of His purpose, to do His will and to accomplish His designs.

The current number of **The American Lutheran** carries an article which presents a like estimate of this human emphasis in the life of the Church. A situation is unwholesome when a purely human ideal becomes a controlling factor in Christian thinking. It tends to develop a sense of self-sufficiency in the Church and to induce the feeling that somehow God is not so fundamental and essential as we once believed him to be. It is much easier to establish a false theory of Christianity than it is to counteract the influence once the theory has been established. Mr. Wesley found this out two hundred years ago when he set himself to the task of recovering for England the true standard of Christianity—a sound body of faith and a moving personal experience of salvation.

It seems to us that some of the breakers ahead of the Christian Church today are indicated in Dr. Daniel A. Poling's report of his recent world tour, published in **Time** of Januay 3, 1944. Dr. Poling presents the bare facts as he found them upon the lips of our fighting men at the battle front. We have in mind the reference to the "young officer from New England" and his resentment against the overweening influence of unnamed pacifists in his freshman year at college. We do not assume that the leader referred to was morally unworthy. We think that he was perfectly sincere. He simply led immature and trusting minds to sign a pledge which they could not live up to, and he set in motion influences which he will not be able to counteract. The effect of the method was to array the Christian against civil authority and in the end the Church suffers.

A philosophy may seem to be in perfect accord with the Christian ideal and still fail to work in a world that is not ideal. It is never easy to resist a church-sponsored movement. The man who undertakes it always suffers. The easy and the popular way, however, is neither the courageous nor the victorious way. An illustration of this fact may be found in the journalistic career and the personal victory achieved by Miss Ida M. Tarbell, who died a few days ago at the age of eighty-three. She attacked the business policies of the Standard Oil Company and other corporations at a time when she was a pioneer in such publicity. She was called a "muckraker," but she refused to be turned from her course. When she died **The Nation** said of her, despite the odium which had been heaped upon her, "few writers have left a more definite or more constructive imprint on the social thinking of their generation."

The real builders of civilization do not make personal fortune or personal popularity a first consideration. The Christ of the Church chose the way of the Cross, even when his own disciples said it should not be. That cross has been in the van of all real Christian progress. It is still the very antithesis of the pleasing and the popular, but still also the symbol of the spirit that wins. The Church needs to recover the spirit of heroic devotion to God and to the Christ of personal salvation—the hard way, but the sure way to victory.

A NATIONAL SERVICE ACT

If a National Service Law had been proposed at the time of Pearl Harbor, it would probably have met with less opposition than it will encounter today when national industry has become adjusted to an entirely different pattern of operations. At the time of Pearl Harbor, it would have been opposed by those reluctant to surrender the voluntariness of our democratic way of life for the goose-stepping regimentation common to Central Europe. Now such an Act must meet the added challenge of a production achievement, despite strikes, which has amazed the world, and with an unwillingness to reverse our course when it might involve our whole war effort.

In our own thinking, we are not following the lead of either labor or militarist groups, but we are trying to weigh the matter as to its necessity and expediency. If the country is being given the facts about our war production effort, we see no reason for reversing our whole course two years after Pearl Harbor. If the facts are not as they have been represented, it will not be easy to sell the people on a new proposal by the same leaders. In any event and on any score, we see nothing to be gained by back-tracking now.

Specifically, we do not like either the form or the implications of the proposed National Service Act. It is obviously aimed at a comparatively small group, but it actually makes all civilians the hapless victims of a law aimed at a selfish and unpatriotic few. We do not believe in passing a general curfew law to **embarrass** burglars, but we believe in dealing with the burglars direct. The

Administation and the War and Navy Departments should deal with the offenders without kicking the shins of innocent civilians for the sake of seeming to be impartial.

For another thing, we have not found in the Bill now pending anything which fairly includes the one hundred great corporations which have garnered for themselves seven-tenths of all our war contracts and are now on the way to presenting the returning soldiers with an oppressive list of war millionaires. We are on the side of uncounted thousands—farmers and others—who would be affected by the new cog in a bureaucracy which they have neither the prestige nor the property to resist. We believe in going after the culprits, all of them, without the political pussyfooting which seems to be too evident in what is being proposed.

THE "HOME" FRONT

We have just had a conference on State-wide meeting of Methodists discussing plans for a New World Order. There were bishops, various ministers from far away, and the editor of our general organ in Chicago.

Dr. A. P. Hamilton

They urged us all to be thinking and planning on a global scale, using John Wesley's famous epigram, "the world is my parish," as a sort of theme song.

It all added up to this: When the victory comes on the battlefields of the world, we must be ready for it on the Home Front, and in order to be ready **then,** we must start **now** thinking in terms of a Christian World Order.

Now, it seems to many of us that the home front is very poorly organized not only for war but for peace as well.

That is, of course, speaking from the standpoint of the church and the spiritual forces of the world.

The President of the United States proposed to Congress some days ago that a general and all-comprehensive Selective Service Act be passed which should include Labor, Capital, and all the rest of **us.** He is asking for a total, all-out effort on the part of everybody to win the victory.

Can the Church ask for less in mobilizing its constituency?

It is estimated that there are over a million adults in The Methodist Church who are having practically no part in its programme.

Some are prevented by occupation, some by reason of health, some by reason of age, and other things.

There is a vast untapped resource of spiritual power.

Our church has provided for its mobilization in the Adult Home Department.

But so far, we have merely been playing at the task of putting it into vital activity.

Surely we cannot claim that we are reaching our homes unless we are putting to work all the potential forces of the home, and that means, every member of the family, no matter of what age or suffering under what handicap.

Often spiritual power increases in inverse ratio to physical strength. As the body grows weak, the soul grows strong. How often this is true.

Let us realize then, as a church, that "we are all members one of another" and that if one member is weak the whole body is thereby weakened and made less effective.

If we are to think in world and global terms, we must learn to think in total terms for each local church, and thereby every cross-roads church, no matter how removed from the throbbing marts of trade, can become integrated with the world at large. A. P. H.

Others Say. . .

LAFAYETTE FORTUNATE—THE CRUSADE BROUGHT RIGHT TO HER DOOR

Oxford and the University have been selected for a very important part in "The Crusade for a New World Order," led by the Council of Bishops of The Methodist Church. Friday of next week one of the 100 mass meetings to be held throughout the country, and one of only two in this state, will have its setting in Fulton Chapel, where several widely-distinguished religious leaders of the nation will speak.

Local citizens have an unusual opportunity to hear first hand the story and purpose of the Crusade which will be talked for many months and seems certain to have a profound influence upon America's delegation that sits around the peace table and on all others who may have a part in endeavoring to work out a new world order of peace.

The Church is going on record that: 'The members of The Methodist Church, as citizens, desire such action by the United States Government as will insure full participation in, and continuing cooperation with, such international organization in the political, economic, and other fields, as may be necessary to end war, to establish world law and order, economic and racial justice, and to guarantee the freedom of the individual."

This is an objective that every right-thinking American can endorse and will gladly do so. In fact, the Crusade is not an effort on the part of The Methodist Church to play a dominant role in the peace talk and peace agreements, but that Christ and His teachings be accorded the most important part in working out a new world order that may lead to the end of wars.

The Methodists are merely emphasizing to their own large group that peace founded upon the teachings of God should be foremost in the establishment of peace and they are inviting other denominations to share fully in the Crusade. They believe they have an effective program, after more than a year of constant study and the help of many national and international leaders, that can become a powerful influence for good, for a just economic, social, political order for all the peoples in the post-war era.

Most certainly Lafayette countians owe it to themselves to take advantage of one of the mass meetings being held right in their midst and hear what some very learned men who have given much thought to the subject have to say about a Crusade that closely links . . . "the Coming Peace and the Prince of Peace."

—Editorial in Oxford Eagle.

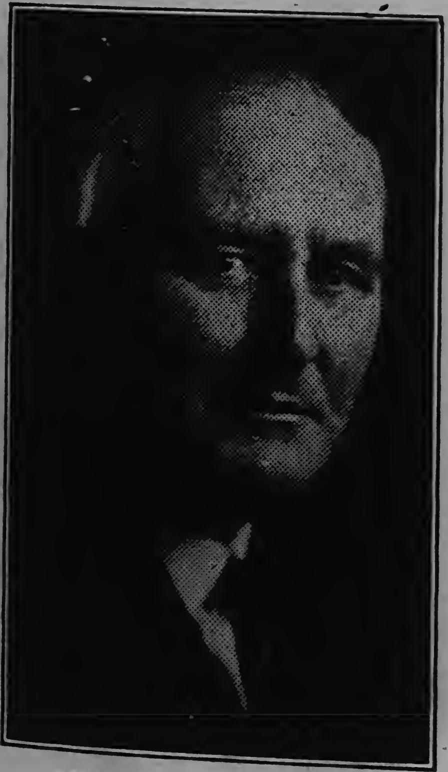
WHY NOT ALL-OUT CONSCRIPTION?

By Bishop James Cannon, Jr.

It surprises me to read praise for President Roosevelt's action in taking over the railroads, as the President is largely responsible for the present labor situation.

After Pearl Harbor, it was to be expected that the President would call upon Congress to apply the Conscription Act to essential war industry. Any hope to win the war involves two factors: First, a sufficiently large and well-trained army on land, sea, and in air. This was provided by the Conscription Act of September, 1940. Secondly, a sufficiently large army at home to equip and maintain the fighting forces. All must fight or work in some way for victory. The army on the home front must be as fully under the control of the Government as the Armed Forces. If the Government has power over life and death in the army in the field, decides where they shall work and fight, in order to protect home, property, freedom, the way of life for themselves and their fellow-countrymen working at home, surely that Government, which sends these men to training camps and battlefields, must have equal power to conscript an army at home to support and equip the men in active warfare. The Government must have power to closely coordinate the activities of the two armies.

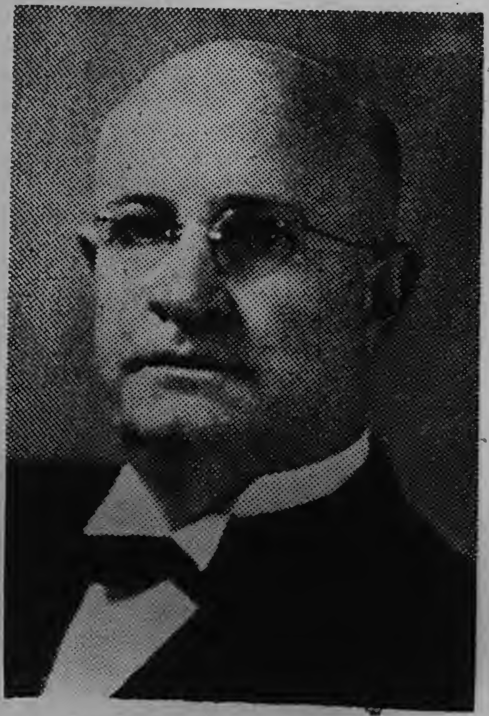
Great Britain, Russia, the enemy Axis Powers, have drastic Conscription Laws. In two years' warfare, the British Conscription Law has provided for full mobilization of both labor and capital to carry on the war effort effectively. This conscriptive power has been exercised in Great Britain and accepted without question as necessary for winning the war. Official reports state "more than two out of every three persons in Great Britain between the ages of 14 and 65 have been conscripted, and are working full time in the armed forces, civilian defense, or industry."



BISHOP TITUS LOWE,
Crusade Speaker, First Church, New Orleans

But with full knowledge of the absolute necessity of coordinated control of the two armies—overseas and at home—the outstanding labor leaders, while fully aware of the sweeping Conscription Laws of both our Allies and enemies, protested vehemently against any form of conscription for American labor, denouncing it as "Slavery," and pledging that there would be no strikes. In view of the record of many Labor Unions in "Sit-Down" strikes, actual strikes, clamorous demand for "Closed Shop," etc., this cry of "Slavery," and **only a conditional pledge** of no strikes actually seems puerile, compared with the conscription of fellow-citizens to risk limb and life to preserve the rights, property and lives of these very protestants against less dangerous conscription. No matter how sincere these protests, it is a grave mistake to imperil the war effort by opposing similar conscription to that accepted in Great Britain as effective and necessary for the winning of the war.

But surprisingly, yielding to these Labor protests, President Roosevelt failed to call upon Congress to authorize industrial conscription where necessary. After three months of Presidential inaction (in March, 1942) the writer wrote an article on "Conscript Capital and Labor Now" (published in a number of religious and secular papers), warning of further industrial troubles. In 1943 the callous, unpatriotic John L. Lewis threatened the war effort by a strike of the coal miners. Then the writer wrote again on "Equality of Sacrifice," emphasizing the necessity for conscription in essential war industries under as strict regulations as for training camps and battlefields. But then, instead of calling for Conscription, the President surrendered, not once, but twice, to John L. Lewis.



BISHOP J. L. DECELL,
Crusade Speaker, First Church, New Orleans

Soldiers are not allowed to strike. Should they attempt it, they would be court-martialed and severely punished. But failure to extend the scope of the Conscription Act as to essential industries made it possible for Labor and Capitalistic blocs to use the war for personal pecuniary advantage. It is a hideous revelation of the depth to which selfish human nature can sink—making money at the risk of lives of their own defenders on bloody battlefields. While it may be true that Labor leaders and Labor Unions have not realized how the enemy can and does use as hurtful propaganda Labor strikes, and taking over of the railroads by the Government, as evidence of the lack of unity of our people in the war effort, **yet it does have precisely that effect.**

These facts show that the President is as much to blame as Labor leaders and Unions. The President, by one method or another, has granted the demands of Labor—even of John L. Lewis—in every crisis, to the astonishment of the rank and file of our people. By so doing he has up till now retained his power over the Labor vote. It must not be ignored that the rank and file of Labor, especially of the railroad men, have done a magnificent job of production, and of transportation. But Labor Union leadership has been so unwise that it has brought on a distressing hostility to organized Labor on the part of our Armed Forces, their families and friends. The writer has one son in Aviation overseas; one grandson of 20 years, enlisted in training in the Navy; another of 19, enlisted in training in the Army. It is difficult to think, without indignation, of the way in which the President has "played politics" with the Labor leaders, and by fumbling, and lack of proper coordination, has brought our splendid body of railroad men into the present undesired and embarrassing situation. Had he disregarded Labor protests, and called for sweeping conscription for essential war industries, John L. Lewis, William Green, Philip Murray, the "Closed Shop," etc., would have been out of the picture, and all essential industry, railroads included, would have been under strict Government control. It would have put an end in the field of Labor to the "playing of politics," and in the efforts to make money out of the war.

BISHOP E. F. LEE,
Crusade Speaker, First Church, New Orleans

While Congress should not have waited for the President's initiative, or yielded even to his opposition, now should not experience of other countries and of our own, call for action giving equal Government control over soldiers and workers in essential industries?

Richmond, Va., Jan. 7.

On his 60th birthday, Mussolini received from Hitler the complete works of Frederick Nietzsche especially bound containing his philosophy of the "super men" who live dangerously. More appropriate for Mussolini who undertook to simulate Nietzsche's false doctrine would be Job 12:21, where it says, "The Lord poureth contempt upon princes, and weakeneth the strength of the mighty."

—The Presbyterian.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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Rev. S. B. Potts is actively at work on the Kilmichael charge and looking after all the interests of the church's program. His people are responding to his leadership.

Friends of Bro. and Mrs. John McClurg, of Vaiden, Miss., will be glad to know that they are both recovering from the illness which confined them to their home for some time.

Rev. T. A. King, pastor of the Waynesboro, Miss., charge, is very happy with his people. The finances are easily kept up to date, the spirit of the people is excellent, and everything is moving along in a fine way.

Rev. J. A. Lindsey, Rose Hill, Miss., feels that he has a fine group of young people who are taking a keen interest in the work of the Methodist Youth Fellowship meetings being held at various churches throughout the district.

Rev. B. H. Williams reports a great reception by the people of Magee, Miss., upon his return for the second year, and says that the work is beginning well on the charge. A list of new and renewal subscriptions substantiates this statement.

Rev. M. S. Robertson writes that he is off to what promises to be a very good year. He has received twenty new members since Conference, thirteen of them on profession of faith. He is hoping to do even better this year in the Advocate campaign than he did last year.

Bishop G. Bromley Oxnam, Chairman of the Committee of the Council of Bishops directing the Crusade for a New World Order, will preach a Crusade sermon over the CBS "Church of the Air" Sunday, Jan. 30, at 10 a.m., (EWT). The same morning 25,000 Methodist preachers will address themselves to the same theme, "The Coming Peace and the Prince of Peace."

GUEYDAN METHODISM "MARCHES ON"

Dear Dr. Duren: We are happy over the status and condition of the Gueydan Methodist church. Mr. T. J. Doss, the church treasurer, recently sent in our Conference obligations in full for the year. Bro. Vaughan wrote a note at the bottom of the receipt, "Very fine!" We have beat our early mark of last year by six weeks.

The spirit of our church people is fine. Their interest is growing daily. Harmony is seen and felt through each service. We look forward to a great year. We feel that through the help of God it will be our greatest.

CLEBURNE W. QUAID.

CORINTH DISTRICT

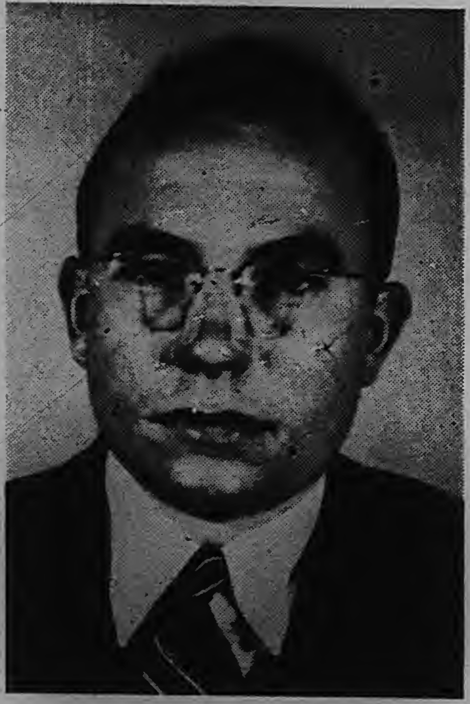
Dear Dr. Duren: You may say in the Advocate that the charges left to be supplied in my district now have pastors.

Rev. G. B. Whitehurst was transferred from the Memphis Conference, Alamo Circuit, and is now stationed on the Boonevile Circuit.

Rev. Joe Grisham, a local pastor from the New Albany circuit, is serving as a supply on the Hickory Flat circuit.

Both of these men are off to a good start. The work of the Corinth district looks well for the new year.

J. E. STEPHENS, D. S.



REV. JAMES CONNER,
Scooba, Miss.

CATOE-HIGHTOWER BIRTHDAY CELEBRATION

On January 10, two of our most distinguished citizens celebrated another birthday. For thirty years, Major E. V. Catoe and Dr. G. D. Hightower have celebrated their birthdays together. They are 76 and 67 years old respectively. Mr. W. J. Stephens, a close friend of both, has been present for each occasion, and others have missed but a few times. The pastor is always an invited guest.

These men are some of the first residents of our town, and are appreciated and loved by the entire town. They have made a great contribution to the development of the town of Webb, taking a great interest in civic and church affairs.

A. W. BAILEY.

REV. HILARY S. WESTBROOK SERIOUSLY ILL

It is with deep regret that we report the serious illness of our beloved pastor. Rev. Hilary S. Westbrook. He has just been returned from the hospital and all of his members are praying for his rapid recovery.

Bro. Westbrook has requested that I express his appreciation to his members for their many kindnesses during his illness.

MRS. FLEDA McLEAN, Reporter.

REV. DURWOOD BLACKWELL SERIOUSLY ILL

Dear Dr. Duren: Just wonder if you would be so kind as to mention again in the personals a word about Bro. Durwood Blackwell, the preacher-son of Rev. W. L. Blackwell, who has been a member of the Mississippi Conference for many years. Durwood has been pastor of Epworth church at Houston, Texas for four years, and at last Conference was transferred to Kilgo, Texas, but was taken sick before he could move, and has been in the Methodist Hospital in Houston ever since. The news coming from him is not at all encouraging. His father writes that there seems to be very little hope of his recovery, and requests the prayers of the Advocate family for the son. The father is still at his bedside.

Yours fraternally,
H. L. DANIELS.

REPORTER INTERPRETS CRUSADE

So effectively did Robert M. Crocker, Worcester (Mass.) **Gazette** church editor, express the meaning of the Crusade for a New World Order in the edition of his paper the afternoon of the Crusade mass meeting in his city that Bishop G. Bromley Oxnam, chairman of the Crusade movement, who was presiding, read the passage with which the news story was introduced, to the 1,600 people in Wesley Church. The Bishop paid a warm tribute to the way in which the reporter had grasped the deeper meaning of the Crusade. The reading was followed by appreciative applause.

"Toward the Congress of the United States there was marching today a formidable army, gathering momentum with every word sounded by the bishops and preachers of The Methodist Church. This army is one of peace, not war; one of hope, not destruction.

"It is a Crusade that may rival in num-

LUZIANNE
COFFEE
100% GOOD

bers and force, if not in bloodshed, the crusades of the Middle Ages—a Crusade that has as its ideal the defeat of all the war-like forces ever to raise their heads in the world.

"It was marching today in the letters of its members to the Congress and the President of the United States, urging with a force deceptive in its simplicity, that this country throw its tremendous economic and moral power in a world organization for the preservation of peace."

YOUTH MEET IN CLARKE COUNTY

The Clarke County sub-district of the Methodist Youth Fellowship met at the Enterprise Methodist church on Monday night, January 17. Representatives of the organizations of the Enterprise, Orange, Pachuta, Quitman, Shubuta, Stonewall, and Rose Hill churches were present. Total attendance was one hundred and thirty-nine.

The program was presented by the Shubuta Fellowship, using as their subject the Methodist Crusade for a New World Order. A meeting of the Council of Officers and leaders was held in connection with the Fellowship meeting. The Enterprise young people served refreshments. The next meeting of the group will be held at Pachuta on March 20, with the Stonewall Fellowship in charge of the program.

GET OUT YOUR DISCIPLINE

Announcement of Adoption of Amendments to the Constitution of The Methodist Church

In accordance with the provisions for the amendment of the Constitution of The Methodist Church (Paragraph 10, 1940 Discipline), the Council of Bishops, having canvassed the vote on the proposed Amendments appearing in Paragraphs 1692 and 1693 of the 1940 Discipline, announces that in each case the proposed Amendment has received the required majority and is therefore adopted and now effective.

REV. W. R. LOTT,
Greenwood, Miss.

The vote upon the first Amendment, Paragraph, 1692, was: For. 13,464; against, 644—14,108.

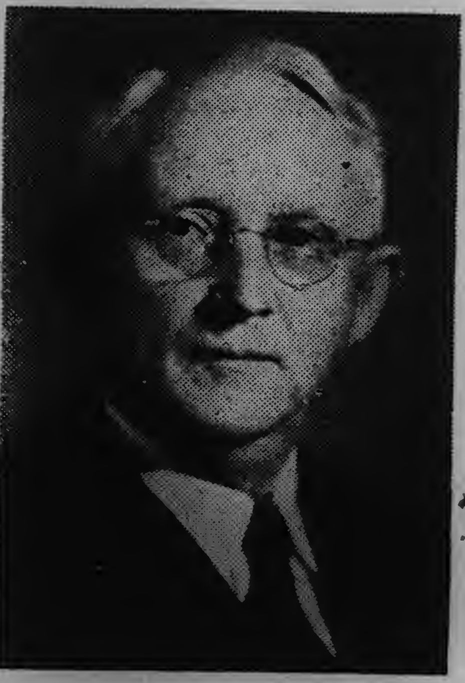
The vote upon the second Amendment. Paragraph 1693, was: For, 14,603; against, 18—14,621.

HONOR TO WHOM HONOR IS DUE

On page 109 of the 1943 Journal of the Mississippi Annual Conference we have: "A Golden Jubilee service was held in the Fifth Street Methodist church in Meridian, on last Sunday, November 14, honoring J. T. Williamson, who has been a member of a Methodist Annual Conference for fifty years. . . . A service was also held on Tuesday night in their honor at which time many expressions of appreciation were given them." (Meaning Bro. and Sister Williamson).

The Golden Jubilee service was held, not in Fifth Street Methodist church, but in East End Methodist church and, while the writer served as master of ceremonies, the service was promoted and sponsored by the pastor, Rev. E. L. Ledbetter, and members of East End church.

The service was a very beautiful and impressive one, was largely attended and enjoyed by all in attendance. Bro. and Sister Williamson, the honorees, were almost overcome with joy, and in well-chosen phrases expressed to the audience their thanks for and appreciation of the presents they received and the lovely reception given in their honor.



DR. W. L. DOSS, JR.,
District Superintendent Baton Rouge District

T. J. O'NEIL, Reporter.

FIRST METHODIST CHURCH, GREENWOOD, MISS.

Our work here is getting along well. We are giving each new member a complimentary subscription to the New Orleans Christian Advocate this year. I write a letter, explaining the good features of the paper to each new member.

Both the Board of Stewards and Woman's Society are trying to reach all the members this year with the personal touch by looking after the families.

Our youth work is very interesting. Under the leadership of Mrs. R. G. Lord, Jr., varied programs of worship and fellowship are offered each Sunday. Mr. L. C. Spencer, Jr., a steward, gave lectures on the six pillars of peace to the youth division.

W. R. LOTT.

FROM REV. A. INMAN TOWNSLEY

My Dear Dr. Duren: May I tell you how very much our family enjoys the weekly visit of the "Dear Old Christian (New Orleans) Advocate?" "It is just like a letter from home." While we see some new faces and names in its columns, the great majority of them are quite familiar to us of yesteryear.

REV. E. W. SCOTT,
Saucier, Miss.

After reading and re-reading the Advocate, we then mail it to our missionary son, the Rev. Hendrix A. Townsley, Supt. of Madras district, South India Conference (in India). Amite City church (Louisiana) now has him as their "own individual church missionary."

Then, occasionally, we mail an Advocate to our eldest son, the Rev. Inman Ueber Townsley, missionary in Wembo Nyama, Congo Belge, Africa. He and his wife, Patricia, have been in Africa for seven years and now in Cape Town, South Africa, awaiting sailing or flying. (Time and route a military secret). They have a two-year-old son, Inman, Jr., with them on this furlough.

Our youngest daughter, Mrs. Lois Townsley Kelley, after being four years at Capitol Street Church Jackson, Miss., as director of Christian Education, is now at the great Hennepin Avenue Methodist church, Minneapolis Minn., as superintendent of Youth and director of all children's work of the church.

Our youngest son, Wm. Arthur, is a radio operator and "bellygunner" in a flying fortress, but has not as yet been in actual combat.

Some reasons why I love the New Orleans Christian Advocate:

1. It gives the Church news.
2. It is unbiased in its opinions and editorial policy.
3. It writes strong, convincing editorials on vital issues.
4. It has "faces and names" in the news each week.
5. It gives world news in first page.
6. It carries news from "the field" by others.
7. I use it as "clipsheet" and for filing (after the papers are used).
8. I like the clear, bold type and good paper.
9. The paper always comes by mail promptly.

10. Dr. Carley's column always gives a chuckle.

11. Dr. Brooks' sparkling paragraphs stir my brain cells.

A. INMAN TOWNSLEY.

PERSONAL NOTES AND INCIDENTS

Mrs. J. M. Morse, whose late husband was one of the leaders of the Mississippi Conference, has our thanks for a message regarding her appreciation of the Advocate, which she has read for many years.

Rev. L. W. Cain, of Denham Springs, La., says that he has been spending the time since Conference scouting over Alabama and over parts of Texas. He says that traveling around helps to drive the clouds away.

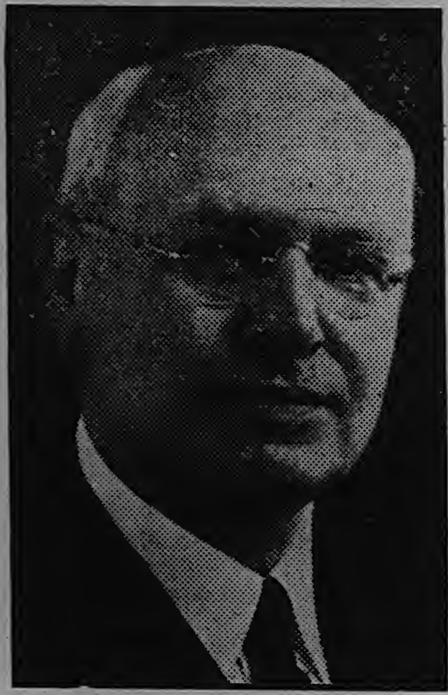
Rev. L. T. Nelson, pastor at Madison and Pocahontas, Miss., says that the people have been very fine to him upon his return for the third year, and he is expecting this to be the best year of his pastorate thus far.

Bro. L. H. B. Stephens, a long-time friend of the editor, is undertaking Advocate promotion in the church at Greenville, Miss. Bro. Stephens lives with his daughter and her family and is a loyal and true friend and Methodist.

Rev. Jeff Cunningham, pastor of the Oxford-University Church, says that Mr. Malcolm Guess did much effective work in preparing for the Crusade meeting held there last week. Dr. Cunningham describes Mr. Guess as an ideal conference chairman.

Rev. H. W. Ledbetter, 206 Prospect St., Shreveport, La., says that he was happy in his work last year when he brought up everything in full and running over, built a new parsonage and a new church, both out of debt, and did not miss a day from service.

Dr. John G. Snelling, Jr., son of Rev. and Mrs. J. G. Snelling, of the Memorial Mercy Home-Hospital in New Orleans, has just been promoted to the rank of Lieutenant-Colonel in the Army. He is a member of the Army Medical Corps and is presently stationed at Louisville, Ky.



DR. E. D. KOHLSTEDT,
Crusade Speaker, First Church, New Orleans

The death of Mr. R. C. Purcell, Plain Dealing, La., will be a matter of interest to many friends in both Louisiana and Mississippi. He was a native of Black Hawk, Miss., and was the brother of the late Rev. G. D. Purcell of the Louisiana Conference and Rev. J. S. Purcell of Florida.

The calendar of First Church, Shreveport, for January 23 carries on its front cover a lovely cut of the new educational building, and the full service of dedication is given in detail. Dr. Dana Dawson, the pastor, preached the sermon for the occasion, using the subject, "Heart Education."

World Methodism will experience a sense of bereavement in the recent death of Dr. Luke Wiseman, who had been for many years a leader in British Methodism. He was twice president of the British Methodist Conference and was the minister for a time at City Roads Chapel, which is the Cathedral of World Methodism.

Rev. J. B. Cain, pastor at Columbia, Miss., writes that he, Rev. C. C. Clark, Rev. Q. C. Roberts, and Dr. M. L. Smith attended Ministers' Week at Emory University. He says that Rev. E. B. Emmerich was the only minister from Louisiana whom he met. Bro. Cain promises us a report of Ministers' Week at an early date.

The editor of **The Oxford** (Miss.) **Eagle** was generous indeed in his editorial appreciation and in the space assigned to the meeting of the Crusade for a New World Order in Oxford last week. He showed an understanding of its purpose and possibilities which will do much to help along the aims behind the Church-wide effort to promote a better world.

Miss Mary Pierce, librarian at Wood Junior College, died suddenly on January 13. She received her B. S. degree in Library Science from George Peabody Library School in 1938, and had served the past four years at Wood Junior College. Miss Pierce was also a talented organist. Her home was in Tallulah, La. She was the daughter of Mr. and Mrs. C. S. Pierce.

BELMONT, MISS.

We have been very graciously received back at Belmont. I feel that we are going to have a great year. We are planning to have a service at all the churches in the charge in honor of the boys who have gone into the service of our country from these churches. We have already had such a service at Patterson's Chapel. It was a very effective service and a large crowd attended. We plan to have similar services at the other three churches in the near future. There is nothing we can do that would be too great an honor to pay to these boys. We as a Church should remember them and let them know that we do remember them.

M. NASH HAMILL, Pastor.

LIEUT. CHARLES R. McLEAN KILLED IN PLANE CRASH

Press dispatches of January 21 report the death of Second Lieutenant Charles Richard McLean in a plane crash thirty miles north of El Centro, Calif. The accident occurred on Wednesday afternoon, January 19. Lieut. McLean was the son of Rev. and Mrs. C. E. McLean, of Crowley, La., and was a graduate of Northeast Center of Louisiana State University, Monroe, La. He was twenty-one years old and was a Marine Corps test pilot. No details of the accident were given. Funeral services were held at Crowley, La., to which place his father had been assigned after Lieut. McLean enlisted in the Services. Many friends throughout Louisiana will share the sorrow of the distressed parents and relatives.

MRS. J. D. BRAGG,
Crusade Speaker, First Church, New Orleans

MEMORIAL MERCY HOME DAY

The North Mississippi Conference set the second Sunday in March as Memorial Mercy Home-Hospital Day, instead of the second Sunday in February, as was announced in the January Bulletin of the Conference Board of Education.

This is a worthy cause and deserves our full support.

J. NOEL HINSON,
Conference Executive Secretary,

SEASHORE DISTRICT NEWS

By Rev. D. R. O'Connor

First round quarterly conferences in this district are now being held, and outstanding records are being submitted by officials, indicating uniform progress and early achievements.

District Superintendent J. L. Neill will complete his conferences for the first quarter on Sunday, Feb. 20, when he is at Leakesville at 11 a.m. and Lucedale at 7:30 p.m. About half the charges are yet to hold quarterly conferences, but trends are already clear that church finances will reach a new high in this district.

A $100 War Bond is being given the Millsaps Christian Center building fund by the people of Van Cleave charge, the Rev. G. H. McBride, pastor. World Service askings of $500 have been assumed there, and the pastor's salary greatly increased.

Wiggins has authorized the building of a new parsonage to cost $5,000, replacing the old one. The Rev. N. U. Boone is the newly appointed pastor.

East Lawn, Pascagoula, the Rev. Q. C. Roberts, pastor, is celebrating its first year as an independent charge in the Mississippi Conference by adding a church school annex, and the work is already under construction.

First Church, Pascagoula, the Rev. E. W. Ulmer, beginning his fourth year as pastor, has announced plans for a $10,000 church school annex.

Every church on the Handsboro charge, where the Rev. D. R. O'Connor is pastor, has installed gas floor furnaces since Annual Conference, and parsonage improvements will exceed $700.

Lumberton, with the Rev. E. L. Applewhite in his fourth year as pastor, voted a considerable increase in pastor's salary and in World Service acceptances.

Columbia, the Rev. J. B. Cain, pastor, held its first quarterly conference with an almost perfect attendance of officials.

The Rev. I. H. Sells, executive secretary of the Conference Board of Education, spent the week of January 22 to January 28 in educational work at Biloxi, Moss Point, Escatawpa, Ocean Springs, Kreole, and other points in the district.

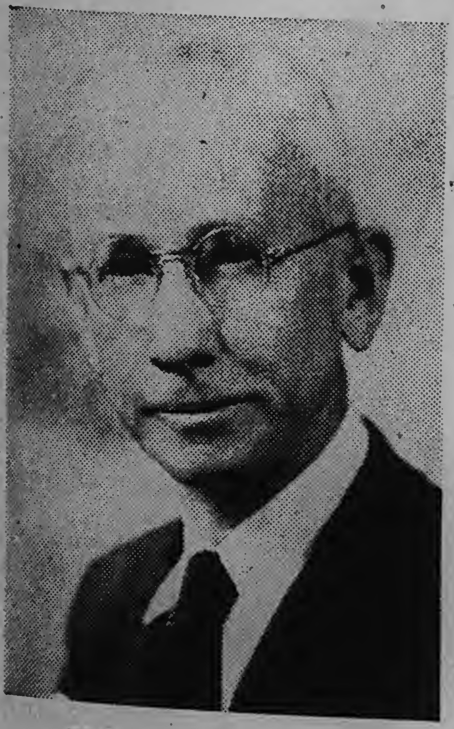
Bishop F. J. McConnell's "The Church After the War," is the new year book gift of the district superintendent to all pastors in the Seashore district. The district missionary institute is slated for February 15.

BROOKHAVEN DISTRICT EDUCATION-EVANGELISM INSTITUTE

The pastors and laymen of the Brookhaven District met at the Brookhaven Methodist church on January 13 for the Education-Evangelism Institute. The organist played several selections before the meeting opened, which added much to the worship service. Rev. Van R. Landrum called the meeting to order, and asked Rev. F. E. Dement to lead the singing. He led the congregation in singing two hymns, and also sang a special. Brother Landrum then read some verses from the first chapter of Acts and made brief, but helpful, comment.

Rev. I. H. Sells was presented, and gave an outline of the program for the day, and presented Rev. F. E. Dement, who spoke on Millsaps Day. He first urged all pastors to become members of the Millsaps Club. He then stressed the need of all churches observing Millsaps Day and taking an offering, which he said will go on the building fund for the new Christian Center. Bro. Sells then urged that all churches buy bonds for this fund.

Brother Sells then presented Rev. Roy Wolfe, who spoke in behalf of missions. He stressed the need of the people being informed on the benevolent dollar, and urged the observance of the fourth Sunday program to keep us informed on missions.



REV. C. E. DOWNER,
Shands Mission, Jackson, Miss.

Rev. J. H. Morrow was presented, who had charge of the part on evangelism. He asked all pastors to organize the committee on evangelism in their churches. He then presented Rev. W. S. Cameron, district director, who spoke on "The Way of Evangelism," using the text, "The field is white already unto harvest." He stressed the need, and urged all to do their best in this great work.

Bro. Morrow then explained the program for the Conference, and called on Bro. Landrum to speak on the program for the district. After explaining the program for the district, he urged the pastors and laymen to join in this important task.

Mr. Curtis Youngblood, district lay leader, was then presented, and spoke on the subject, "Mobilizing the Laymen," in which he stressed the opportunity and responsibility of the laymen in this work. After announcements were made, Bro. Morrow again emphasized the need and urged that we take advantage of the opportunity at this time. He then asked all pastors that would join in this great task to come and stand around the altar, which they all did. And he asked the laymen who would join us to come stand also, and the entire congregation came and stood for the closing prayer. After adjournment, we went to the substory of the church, where the ladies had prepared a bountiful lunch, which was enjoyed by all.

The afternoon was taken up largely with the group meetings. There were four groups with the following leaders: Rev. I. H. Sells, leading for the pastors and district superintendents; Curtis Youngblood, for the adult workers; Rev. D. H. McKeithen, for the young people's workers; and Mrs. W. C. Blount, for the children's workers. Each group discussed their needs and set goals for the year.

In the pastors and general superintendents group they set as their goal an increase in enrollment and attendance in all of the churches; to make available training work for the teachers and workers, and to expand the work of the home department. They also pledged to follow the suggested plan of the Board on Evangelism in the church school, and the observance of the special days.

The adult group reported helpful discussions, and set as their goal to double the attendance in their department.

The young people's group reported a helpful meeting, though no definite goals were set. They pledged themselves to do their best for the young people's department.

The children's division recommended that vacation institutes be held in the district the third week in April, and suggested Hazlehurst, Brookhaven, and McComb as meeting places. They urged that more workers be trained, and that the workers of the church and the W. S. C. S. cooperate in the promotion of children's work.

The meeting closed after an address by Dr. R. L. Hunt, on "Jesus a Teacher," in which he stressed the power of teaching, both as to method and content.

T. E. NICHOLSON, Secretary.

IN THE LIVES OF MEN

By Charles O. Ransford

It is not new programs, but new aspirations men need; not admonitions, but new incentives.

Faith is at the beginning of the Christian life. "He that cometh to God must believe that he is." It is to our faith we add character and knowledge and all other Christian graces.

Jesus said, "For apart from me ye can do nothing." All life is dependent. No man is sufficient unto himself. Life has meaning only in fellowship with God. That fellowship is maintained and developed in worship and in service.

REV. J. A. JONES,
Gold Dust, La.

Christian character has not been finely developed in the schools of the prophets where doctrines only are discussed. The proof of Christian character is in the experience of the spiritual life. Christ solved the problems of humankind by living them out in daily contacts. His power was manifested in helpfulness, his love in kind deeds. He revealed God by showing how Godlike a man can be.

Every child in Christ's kingdom is a fresh beginning. All the possibilities of the divine life are capsulate in them. Upon this generation has come the heaviest responsibilities the world has ever known. The slaughter of our young manhood in battle would be horrible to contemplate were there not other generations in training to take their places in the world's work. We must have a better taught, more intelligent, and more Christian young manhood and womanhood trained as ambassadors of peace to heal the world's wounded and broken spirits and prevent the recurrence of war.

The highest use of capital is not to make more money, but to make money do more for the betterment of life.

—Baptist Standard.

A certain army officer frankly declared that he had little use for religion and seldom attended divine service. After some months, however, he began to come to church and to show an obvious interest. One day the chaplain asked if his attitude was changing. "Yes, padre," he replied, "I've been converted in the strangest way. For weeks it has been my duty to censor the men's letters home; and so many of these men, writing to their fathers and mothers or wives, have shown a faith that their religion was a living and real thing that I began to feel that I was missing the biggest thing in life. It has changed me for good."

—The Presbyterian.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Thursday Afternoon

Dear Dr. Duren: When I read the Advocate this morning, I was surprised to see my name signed to the excerpts from Mrs. Mahaffey's letter. Am writing her that I did not "take her thunder." Of course, someone must have thought it should be signed. Please ask them to watch this.

MRS. WILSON.

* * *

Prayer for a New World Order

Our God and Father, whose rule is over men and nations, bless the President of the United States and all those associated with him in authority, and grant that our country may take her rightful place in the council of nations, in securing righteousness and freedom for mankind, and in forging and maintaining a peace that shall be just, merciful and enduring, for the welfare of the whole world; through Jesus Christ our Lord. Amen.—Fred Wilson Adams, in Prayers for a New World Order.

* * *

The Crusade for a New World Order

The cooperation of the organized women of the church in the Crusade for a New World Order involves much more than participation in the mechanics of the movement. It involves a preparation of the women themselves, and their organization, for their duties and opportunities of service and influence in the post-war world. The following suggestions are therefore made:

1. In the Home: Set aside a specified time each day for meditation and self-examination for the personal realization of Christian brotherhood and prayer for the establishment of a world organization to bring about a just and enduring peace.
2. In the Church: Expand and intensify the effectiveness of the missionary program in its task of building a new world order by supporting the program and by recruiting all women of the church for membership in the Woman's Society of Christian Service.
3. In the Community: Work out a schedule through the society of home visitation, to win the families of the community to the support of a world organization and to the realization that the success of such an organization depends in great part on how people can cooperate in communities.
4. In the Nation: Write to representatives and national leaders, as church members and as members of the Woman's Society of Christian Service, indicating desire for the participation of the United States in any world organization looking toward a just and orderly life for all peoples, regardless of race, creed, or color. Indicate willingness to pay for such a life through those measures which may be necessary, such as lower trade barriers, taxes for social insurance, sharing of food, and similar requirements.
5. In the World: Rededicate the life to the establishment of the principle of the brotherhood of all men throughout the world, putting aside those thoughts of national advantages and pride which might stand in the way of the recognition of such brotherhood.

—From the Primer of Action.

Not Just the Church

Following the inspirational meeting in Jackson which formally launched, in the Mississippi Conference, the Crusade for a New World Order, we came home feeling that we have never before been so challenged. Feeling that the Methodist Church must not fail—surely, that the women of the church must not fail in the part which has been entrusted to them!

The very next day we read in the February issue of the **Woman's Home Companion** a statement by former President Hoover and Hugh Gibson, career diplomat, as follows:

"If the women of America are minded to tackle a difficult and exacting job they can give this nation what it lacks now—an understanding of the problems that must be solved before we can hope for lasting peace and a better world."

If the 7,000 members of the Woman's Society of Christian Service in the Mississippi Conference will be true to their obligation—will accept the challenge of this Crusade we will begin the New Order this year in our State.

* * *

Youth Week

Youth Week, January 30-February 6, is sponsored annually by the United Christian Youth Movement, which is administered through the International Council of Religious Education.

Methodist Youth is one of the 42 Protestant groups cooperating in the observance, and special attention should be paid to the youth of our churches during this week.

"The task of building a better world for tomorrow is one for young hands, and because I have the fullest confidence in youth I believe it will be well done," says J. Edgar Hoover.

Especially during this part of the launching of the Crusade for a New World Order should we give the Youth of each of our churches an opportunity to cooperate and to feel that their contribution is valuable.

Perhaps the secretary of Youth Work of the W. S. C. S. could assist the pastor in plans for the observance of this week.

* * *

To Secretaries of Spiritual Life

Utica, Mississippi.

Dear Co-Worker:

As the new year begins, new responsibilities and new opportunities are ours; and as we face 1944 in this time of crisis, when the world is so torn and distracted, we must place our hand in the nail-scarred hand and face it unafraid. Face it with study, prayer, service, and giving. We will need to study, pray, serve and give as we have never done before, if we are to meet the challenge of the world, the church and our God.

If you do not have a Handbook for the secretary of Spiritual Life, order one at once from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio; price 10 cents. This will give you helpful information and it also has a list of devotional books and leaflets listed in the back which you may order for private or group worship. Keep a look-out in the **Methodist Woman** and **World Outlook** for helpful articles and information. Strive to deepen your own spiritual life and encourage others so to do by observing daily the "Quiet Time" with prayer, study of God's word and reading of devotional books and leaflets.

Get your committee together and plan the work for the year.

Cooperate with your pastor in the Crusade for a New World Order.

You will also cooperate as you did last year in the Week of Dedication, February 27-March 5. Be sure to observe World Day of Prayer February 25. Cooperate with your pastor in visiting sick, shut-ins, and strangers, or those who may be in trouble in your community.

As a member of the Study Committee of your society, you will meet with that committee and plan the studies for the year. The new Bible study is "God and the Problem of Suffering." It is very timely and I trust will be studied in every society. Splendid helps for this study will be found in the back of the book. When you have finished the course, pass your books around to shut-ins or others to whom you think it would be a blessing.

By virtue of your office you are a member of the Commission on Evangelism in your church.

Pray earnestly for your pastor, "The Crusade for a New World Order," "The Week of Dedication," our coming annual conference. This is election year in our Conference. Pray that the very best officers available may be elected.

Pray for our boys in service, for our President and for a just and righteous peace for all peoples.

Pray for a real revival of religion in your church, for yourself, that God's plan and purpose for your life may be achieved. God is counting on you and He's counting on me. Let us not fail Him.

Most sincerely,
MRS. E. E. McKEITHEN.

THE UPWARD LOOK

By Ruth Franks Whitton

Let us lift our gaze beyond these present things—
Beyond the rule and time of chancellors and kings—
Beyond the sordid deeps of soul despair
Unto the hills of truth so divinely fair.

The cross is shining clearly through the night.
Its abiding purpose firm before all might.
And we, its humble children, need not fear
The tides of strife and change abounding here.

We have a hope far beyond this earthly race
Not claimed by any time nor bound to any place.
We have a faith which lifts us to the sky,
And e'en though we perish yet we shall never die.

Dost thou love life? Then do not squander time, for that is the stuff life is made of.—Franklin.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

In the Church School Bulletin that comes frequently I found this paragraph. It may not mean the same to you who read it as it did to me, for I remember when as an organization we had to ask for recognition. Thank you, Mr. Editor:

W. S. C. S.

"No group in the church is doing a finer work than the women through the W. S. C. S. They are the pastor's 'old reliables.'

"This idea of giving recognition to the W. S. C. S. was given me at Kansas City. 'Set a day on the church calendar as "Woman's Day.'" At the 11 o'clock hour the members of the W. S. C. S. sit in a body in honor seats. Women may be used as ushers, to read scripture, lead the prayer, receive the offering, etc. The pastor preaches a sermon appropriate to the occasion. At the close of the message an invitation is given to other women to join these ladies. The secretary of the W. S. C. S. takes the names. I like the idea! Services of this type might help the local W. S. C. S. enroll 100 per cent of the ladies of the congregation."

* * *

I wish you could see the two yearbooks that I have received, one from Clarksdale and one from Indianola. You would want to have a copy also if you could see them. They are not alike, and yet carry forward the same program and have the same objectives. Surely, with such clear-cut plans every member of these societies knows what is expected of her for 1944, and the leaders know in what direction they are headed. There can be no "too late with too little" in these groups.

Because their budgets are worked out differently, I am giving you the plan of Indianola, also Mrs. Ashmore's letter for its enthusiasm for our work:

Budget

Connectional Budget:	
Membership pledge	$300.00
Specials:	
Scarritt maintenance	$ 4.00
Scarritt Scholarship	5.00
Killingsworth Special	5.00
Life Membership	25.00
Student Secretary Fund	15.00
Sallie Evans Fund	10.00
Rural Work	15.00
District Parsonage	5.00
Total Specials	$ 84.00

* * *

Membership Pledge	$300.00
Specials	$ 84.00
Local Budget:	
C. S. R. Committee	$ 36.00
Conf. Delegate Expense	10.00
Study books and supplies	15.00
Upper Room	6.00
Training School (Y. P.)	8.50
Castalion Springs (Juniors)	8.50
Holly Springs Training School	15.00
Malvina Community Center	10.00
Methodist Hospital	1.00
Miscellaneous	25.00
Red Cross	7.50
Parsonage	50.00
Total Local Budget	$192.50
Total Budget, Connectional and Local	$576.50

* * *

Indianola, Miss., Jan. 15, 1944.

Dear Mrs. Moore:

Am sending you a copy of our Yearbook for 1944. Our society is starting the new year with a great deal of enthusiasm and promise. The Installation Service was very impressive and largely attended. After the service the executive committee sponsored a beautiful tea for all the women of the church in Newman Hall.

You will see in the Yearbook that the vice-president, Mrs. Yarbrough, so planned the programs for the year that every one has to be on the program at some time during the year, and no one is on twice.

Our president, Mrs. J. T. Allen, has given herself whole-heartedly to the work, and I believe we will have the best year in the history of the society.

With best wishes to you and yours,

Sincerely,

ANN L. ASHMORE.

* * *

Mrs. Ratliff, Leader of Clarksdale, Study for Second Lesson

Mrs. W. H. Ratliff spoke to the Methodist Woman's Society of Christian Service Monday afternoon. She taught the second lesson on "Suffering as the Result of Sin," based on the book, "God and the Problem of Suffering," by Mary DeBardeleben.

"We might disagree about whether suffering is the punishment for sin, but none of us would doubt that suffering is the result of sin," the speaker said in the introduction. "All about us we can see broken lives in the broken world today."

The lives of Saul and David were used to illustrate the results of sin. Saul, with all his popularity and military prowess, had "an infection of personality." Mrs. Ratliff spoke of the ways in which the sins of Saul were reflected in his jealousy of David. In all of Saul's choices he followed his own will instead of God's. As two results, he saw his power wane and his mental powers become so weakened that he developed a type of mental illness, evidenced in his outbursts of rage and fits of jealousy.

David used no method of correction in the training of his sons. The lives of Amnon and Absalom were used to illustrate the suffering they brought to their father David, because he had made no differentiation between discipline and punishment. David's suffering was a direct result of his own sin.

Mrs. Ratliff's study showed wide collateral reading, and she quoted authority in the area of Biblical research.

A brief business session preceded the study. Mrs. J. T. Boyce gave the invocation. Mrs. J. G. Curtis, president, announced plans for representatives to attend the meeting in Oxford on Friday for the Crusade for a New World Order. Mrs. J. M. Wells announced the Spiritual Life Group meetings on the first and third Wednesdays.

URUGUAY WOMEN GIVE TO MISSIONS

By W. W. Reid

Concerning $1,889.07 collected by the Federation of Methodist Women in Uruguay in " a real effort of love and sacrifice," the treasurer of the Federation, Mrs. Sofia de Gomez, wrote the following in a letter to Miss Elizabeth M. Lee, executive secretary of the work of the Woman's Society of Christian Service in South America:

"The three hundred women of our Federation have made a real effort of love and sacrifice, worshipping God by showing their good services toward their fellowmen. Girls of Crandon Institute did wonderful work for us on behalf of the Chinese children. In a lightning campaign of twenty minutes, they pinned little Chinese flags on every child or adult who gave several cents to help these little Chinese sufferers. They collected a total of $121.21 in Uruguayan currency.

"Our total missionary money for the year was distributed thus:

"For Bolivian natives, $438; scholarship in Union Theological Seminary, Buenos Aires, $225.25; Students' Endowment Fund, Union Theological Seminary, Buenos Aires, $20; extension fund, Canelones, Urguay, $270; missionary fund, Uruguay, $120; prisoners of war, Y. M. C. A., $20; missionary work in Bolivia, $50; American Friends Service, European refugees, $250; Bishop Herbert Welch, refugees in China, $428.84; missionary work in Jidato School, India, $66.98.

You will notice from the total, $1,889.07, we kept only $390 for Uruguay," continued the letter. "Thank God for the missionary spirit of our women, and may God bless the woman's work all around the world which is helping to extend the Kingdom of God."

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Department of Youth Work, Formerly Known as Young Women's and Girls' Work

To the Secretaries of Youth Work and all Workers with Youth:

We hope you have already noticed the new title and will begin using it at once—"Secretary of Youth Work of the Woman's Society of Christian Service." The change of name became effective by action of the Woman's Division at the fourth annual meeting recently held at Buck Hill Falk, Pennsylvania. It should be a more meaningful and more comprehensive title for the work that we are engaged in.

How rapidly these months of 1943 have rolled around, and we find ourselves already evaluating the work that has been done the past year and eager to plan for the months that lie ahead.

Your Conference secretary is now anxiously awaiting a complete list of the newly-elected secretaries for 1944, that she may send any materials that might be helpful to you in your work.

The fourth quarter's reports started coming in early, and many of you sent annual reports, for which I am most grateful. When compared with last year's reports, I think we may say that much progress has been made and that definitely there is a better understanding of the plan for Youth Work. Our report blanks allow for many phases of Youth Work to be reported, so your secretary is asking that you give careful attention to every question and make an effort to answer as fully as possible; thus we may get a clear over-all picture of the work that is being done.

Feeling that many of you might be interested in the report of the year's work, I am listing some of the items which were included in the reports for 1943:

Number of World Friendship Commissions, 15; number of Joint Committees functioning, 3; (Adult Committee of three appointed by the pastor to act in advisory capacity to World Friendship Commission); number of Adult Advisers to World Friendship Commission, 14; number of Girls and Young Women Interest Groups reported, 13; number enrolled in Interest Groups, 158; Groups using World Outlook and Methodist Woman as supplementary program material, 10; Methodist Youth fund sent this year through Woman's Society of Christian Service, $428.78.

Institutions to which supplies were sent:

1. St. Mark's Hall, New Orleans, La.
2. MacDonell French Mission School Houma, La.
3. Sager-Brown Orphanage, Baldwin, La.
4. Louisiana Methodist Orphanage, Ruston, La.

Some outstanding activities of World Friendship:

1. Preparing missionary programs for fourth Sunday morning and evening sessions.
2. Organizing study groups, using materials sent out by the church on following subjects: "Alcohol, the Right Use of;" Our Mexican and South American Neighbors; Peace—using articles and pamphlets and textbooks pertaining to subject; Approved Mission Study books.
3. Writing to boys in service; entertainments for service men and making them feel welcome at church services.
4. Assisting pastor in his work.
5. Contributing to Methodist Youth Fund (50 per cent of fund is channelled through Woman's Society of Christian Service).
6. Sacrificial supper planned by one group, the offering going to Missions.
7. Student Recognition at church service during the holidays.
8. Organizing special Interest Groups of Young Women and Girls to study Woman's Society of Christian Service, using special program material prepared for them by the Woman's Division. "Youth in a World of Opportunity" is the title of booklet now being used.

Ways of promoting missionary emphasis through Youth Division were listed as follows:

1. Conducting fourth Sunday morning worship programs.
2. Giving Christmas plays and pageants.
3. Planning special missionary features.
4. Giving International parties, carrying out theme with games and refreshments.
5. Interracial programs.
6. A Watch-Night service in which the missionary message of the "Bishops' Crusade" was emphasized.
7. Report of meeting of Board of Missions and annual meeting of Woman's Division by one who attended that meeting recently.
8. Offering to Missions through Methodist Youth Fund.

Some evaluations of the activities of the World Friendship Commissions and other work of the Youth Division, as stated by secretaries of Youth Work of Woman's Society of Christian Service:

"We are becoming more familiar with the new plans for Youth Work and looking forward to a better year."

"More adults showing an interest and a desire to help with this work."

"I am very grateful for the privilege of working with Youth."

"A better understanding of our Mexican and South American neighbors through study of those lands."

"More consideration felt for peoples of other races, finer appreciation of their talents, their customs, etc., through studies in World Friendship Commissions. These have resulted in more Christian attitudes."

"'Fellowship Hour' for young people following evening church services in our church are becoming more popular. We feel that these occasions are very helpful in creating the right environment for our young people, and particularly the Service men who may be in the group."

"Definite interest in missions is being manifested through study of missions, planned activities, and special offerings."

May we, as workers with Youth, enter the new year with a high resolve to do more than we have ever done to instill in the hearts of our youth a deep desire for a better world, and let us work toward that end that a "New Earth Wherein Dwelleth Righteousness" may become a reality for mankind everywhere.

Let us prepare for the task ahead by getting all materials needed that we may more intelligently direct this work that has been entrusted to our hands.

You will need:

1. World Friendship for Youth—Manual for World Friendship Commissions, No. 2006-H, Methodist Publishing House, Dallas, Texas.
2. Leaflets: A Unified Program for Missionary Education of Methodist Youth. Missionary Materials for Youth, 2125-B (Revised); free.
3. Youth Packet; contains program material for Young Women's and Girls' Groups, 65 cents; order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

You should have access to the following periodicals:

"Highroad." (January, 1944, issue is filled with good things, for it is the month for missionary emphasis).

"Workshop," a monthly publication for Youth leaders.

"The World Outlook" and "The Methodist Woman." These two have valuable supplementary program material, as well as pictures for posters, etc.

May His Spirit guide you as you go about your work for the new year.

Sincerely yours,
MRS. E. A. SARTOR,
Conf. Secty. of Youth Work, W. S. C. S.

JAPANESE-AMERICANS WELL RECEIVED

By S. E. Evans

"The evacuated Japanese Americans (from Pacific coast areas) have been well received in the communities to which they have gone," believes Dr. George E. Rundquist, executive secretary of the Committee on Resettlement of Japanese Americans, 29 Fourth Avenue, New York. "Employers generally have been pleased with the industry and manner in which the evacuees have conducted themselves. Letters of testimony prove that there are opportunities for the evacuees to fit into the economy of the country and to establish themselves, not only for the duration of the war, but also permanently, if they desire to do so. It is our opinion that once they have worked in an atmosphere free of discrimination, prejudice, and suspicion, many of them will not want to return to the West Coast, because they are having an opportunity to live as free Americans and to enjoy all the fruits of democratic life."

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CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JANUARY 30, 1944

By Rev. W. C. Newman

JESUS USES HIS POWER TO HELP

Lesson Text: Mark 4:35-41; 5:35-43.

Golden Text: Why are ye fearful? Have ye not faith?—Mark 4:40.

There have been over-many arguments about how Jesus got his power. Some say he was one with God, having power over life and death. Some say he did no miracles at all, that these stories are all fabricated.

All of these people miss the real point of our lesson today. That Jesus had unusual power no one will deny. We are not nearly so much concerned with how he came by that power as we are with how he used it.

W. C. Newman

Never For Hurt

It is a well known human characteristic that for any man to possess power over other people is a dangerous thing. Very few of us are so perfectly fair, so surely kind, so objective in our thinking that we can administer such power without serious hurt. Indeed the temptation of power is so strong that every once in a while the world must go to war to overthrow a single man of power who has become a menace to millions of people.

The most miraculous thing about Jesus is the fact that with all his immeasurable power he never injured a single person.

Let every Christian ponder this fact in deepest humility. Each of us has some power; that power can be utterly destructive. Even we can so misuse it as to do irreparable harm to the personalities, characters, and happiness of other people.

Never For Gain

That Jesus did not ever take vengeance upon his enemies, nor cause any other person to suffer in the least degree, is only a little more marvelous than that he never enriched himself by even one tiny whit.

Given unlimited power, what would we do? Well, the answer has already been given by the way in which we have used what power we have. Most of us have gotten all the money and all the possessions we have been able to get for ourselves, and wish we had more. Only a very few in each generation have the spiritual insight to use their genius, their mentality, their personal influence, and their advantages for the good of others only.

Yet that is exactly what Jesus did; and presumably that is the Christian ideal. And, strangely enough, only those few have become really enriched—that is in the riches which may be carried with us into eternity.

Never to Incite and Disturb

Not that Jesus did not make people uncomfortable. He did—and still does. None of us can stand face to face with him and feel perfectly satisfied with ourselves.

But although the "common people followed him gladly," he was not a rabble-rouser, either with demagoguery or morbidly emotional preaching. He steadfastly refused to stir people against each other, to set class against class, race against race.

The stilling of the storm on the sea was more dramatic, but not more valuable than the way in which he brought quiet into troubled souls. Griefstricken people, worry maddened people, hate-filled people, the despairing, the fearful, the wicked—he had a way with them, and it was a good way. If we of the modern church could only learn that way what a blessing we could be to our world at this moment!

Nevertheless, many of the powerful folk are just using their power to increase turmoil; and many of us who think we have no power can generate a storm in most any church, any family, any neighborhood.

Always, Only For Good

How difficult that is! We, too, have power. Much more than we imagine. Power over servants, over laborers, over friends, over enemies, over the children in our homes, over unprivileged races, over whatever money we get. Preachers have power over congregations, and congregations over preachers. All of us have power over the reputations of those who live in the world around us.

And it is dismaying how often such power is used with a sadistic purpose—deliberately to hurt others.

Surely this is one of the most important lessons of the year—How Jesus Used His Power to Help. God give us power to be like Him!

CHINESE WOMAN REBUILDS SCHOOL

By W. W. Reid

Undaunted by the war which seemed to follow her from city to city, Miss Kaung Kwei Yuan, principal of the Laura Haygood School for girls, has organized a new board of directors and raised some $500,000 (Chinese currency) for the reopening of this American missionary school in the city of Chungking, West China. The school was originally in Soochow, South China, and was driven from there to Shanghai, being driven from that city by bombing. Classes are being held in the Methodist Institutional Church and in reconstructed buildings. These same buildings are used from five to nine in the evenings by two other "exiled" institutions—the Soochow Law School and the Shanghai College of Commerce.

"What is so cruel about fear is that it cripples life and dwarfs all ambition."

What a fool does in the end, the wise man does in the beginning.

—Spanish Proverb.

Observe good faith and justice toward all nations; cultivate peace and harmony with all.—George Washington's Farewell Address.

FORWARD TOGETHER
5
IN
COOPERATION
UNDERSTANDING
CHRISTIAN EDUCATION
ON

RACE RELATIONS SUNDAY

February 13, 1944

For program helps and project suggestions write:

Division of Educational Institutions
Board of Education
810 Broadway Nashville (2), Tenn.

THE CHRISTIAN FIRESIDE

THE WORM

By Rev. Vivian T. Pomeroy, D.D.

I met a Worm the other day—quite unexpectedly. It was on a Friday afternoon, and for a little while I went into my garden to saw some wood. The saw was rather blunt, and I soon was tired, so I sat down on a log to rest. I felt a slight tickle on my hand. I looked at it, and there was one of the palest, thinnest worms I have ever seen. He was no longer than my little finger and as thin as a pin. I was just going to flick him off, when I thought it might be fun to make him talk—in the way you can make things talk, you know. "How do you do?" I said in my best English manner. "Pleased to meet you, I'm sure," said the Worm in a very thin voice.

"I really ought not to be out here at all," I said. "I ought to be thinking of a story to tell my children on Sunday."

"Don't worry about that," wriggled the Worm. "I can tell you a most suitable story."

"Please do," I said. And this was the story:

"Once upon a time," said the Worm, "I was not thin as I am now; I was nicely slender. But more than anything I wished to be fat. You see, to be fat for me meant being important, powerul, rich and handsome. I asked the owl. He couldn't advise me. I asked a field mouse. She couldn't help me. At last I asked a mole. He told me the way to get fat was to get inside a large nut, and eat and eat and eat. So for a long time I looked for a nut which was good and had a hole to let me in. At long last I found a nut full of kernel but with a little hole. I crept in. And I ate and ate and ate. I felt fatter and fatter. It was dark in the nut, so I could not see myself. But every day and every way I felt bigger and bigger. Then came a day when there was no nut left—only Me. I turned to the little door to go out. I couldn't get out. I was too fat. The nutshell was my prison. It was dreadful. I had become so important and powerful and rich and handsome that I couldn't get away from it. I had made a prison for myself. Miserable ages went by. Of course, I had nothing to eat. I became thinner and thinner. One day I was able to poke my head through the little door; and I wriggled and wriggled most painfully. Oh, how I suffered! But joy! I was thin enough to get out. I sang for thanks. I have a rather delicate tenor voice, but I sang with all my might. And now I go about and take what comes, content with my share, and glad there is enough for everybody, if nobody tries to get too much of anything."

The Worm stopped speaking. He waggled his head, or it may have been his tail. It is difficult to tell which is which in a worm.

"Thank you very much," I said. "I think your story has a good lesson."

"Thank you," replied the Worm. And he was gone.

I shivered a little. The sunshine was bright, but the air was chilly. I leapt up and seized the saw. I cut up some more logs. And as the saw went to and fro, to and fro, I said to myself: "Not too much; not too little. Not too much; not too little. Just enough." And I might have said some wise old words from the Bible: "Give me neither poverty nor riches. Remove far from me vanities and lies."—Reprinted by special permission of the author and the Christian Leader.

TRUE PATRIOTISM

Edith Cavell, the brave British nurse, went to her death before a firing squad after uttering the words: "Standing as I do, in view of God and eternity, I realize that patriotism is not enough." To this, another has been added: "Patriotism is only vital as it is fully Christianized." We love our country, and are willing to live and die in its defense. But, with like fervor, we love our Savior. We feel that it is an empty patriotism that leaves God out. The spirit of patriotism ran high in Rome—but Rome did not go the way of her patriotism; she went the way of her sins. Let us give our dear America a patriotism that reveres and reads the Bible and that loves and serves Jesus Christ.—Homer W. Grimes.

THE WONDERS OF GOD

By Mrs. Irvin Rowland

"And all men did marvel."

A man with an unclean spirit had been healed by Jesus. He wanted to become a follower of the Master, but He told him to go home to his friends and tell of the wonderful things God had done for him. When he did, all men marvelled. They knew what he had been and what he was then—they recognized this as a marvelous act of God.

He who thinks the day of miracles is over is simply blinded by his own darkness. One has but to study the world about him to see wonderful things happening every day. Even nature, in its changing seasons, serves as a constant reminder of the wonders of this world. What is greater than the miracle of birth in the physical realm? What is more profound than the spiritual birth which is possible for every man through Jesus Christ? To see ordinary human nature take on something of the Divine cannot be equalled.

Perhaps we become so accustomed to God's wonders that we fail to notice each new one. We are neglecting to publish to our friends the good news of the great things God does for us. We expect them to see and believe without our witness.

When Jesus ascended into heaven He did not say the day of miracles was over but, rather, He promised a glorious continuation through His Spirit, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto thy Father."

If the day of miracles is past for us, is it not because we have failed in some capacity?

WISE OR OTHERWISE

By Rev. James H. Felts

"Get your boy clothes."—Adv. While you are at it, it might be worth while to get a few clothes for your girl also.

No pastor is likely to lose himself in his church without finding himself in the heart-life of his people.

"Everybody talks about the weather but nobody does anything about it." Not Mark Twain, but Charles Dudley Warner, should be credited with it, according to recent statements.

Equality is liberty expressing itself in privilege—"the right to find one's own level."

"The perfect world as planned in London and Washington, womb-to-tomb and cradle-to-grave, creates such a smoke-screen that the present is a blackout."

The most striking thing said of the late Bishop Waldorf: "Probably no man in the Church restricted himself more severely to the duties to which he had been assigned, refusing all enticing invitations for lectures, trips, and side excursions for the sake of doing the work expected of him."

I do not object to kindly references to "over-worked and under-fed preachers," but it might not be amiss to air the over-fed und under-worked fellows who give first consideration to place.

It is a really great annual conference that brings triumphant experiences from which men depart with spiritual glow that means personal and congregational victories.

If long hot spells make people irritable, I guess plenty of our people were fighting mad last July.

True or false? The hard way is more often the right way.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

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Whenever the Dionne Quintuplets catch cold—their chests, throats and backs are immediately rubbed with Musterole—a product made especially to promptly relieve coughing, sore throat and tight, aching chest muscles due to colds. Musterole actually helps break up local congestion in the upper bronchial tract, nose and throat.

Musterole gives such wonderful results because it's what so many Doctors and Nurses call a *modern counter irritant.* Since it's used on the famous "Quints" —you can be sure it's just about the BEST cold-relief you can buy!

IN 3 STRENGTHS: Children's Mild Musterole for children and people with tender skin; Regular for ordinary cases and Extra Strong for stubborn cases.

MARY PAULINE PIERCE

Miss Mary Pauline Pierce, daughter of Mr. and Mrs. C. S. Pierce, was born on January 23, 1907, in the Philippine Islands, where her parents were teachers in an American school.

They returned to America when she was nine years of age, and moved from Kentucky to Louisiana in 1916. They lived on plantations near Tallulah and Newellton.

She was graduated from the Tallulah High School and from Belhaven College in Jackson, Miss.

She taught school in Mississippi for a while, and then taught music in Tallulah. She took her library science degree from Peabody College in Nashville, and was in her sixth year as librarian of Wood Junior College, a Methodist institution, at Mathiston, Miss.

In June, 1936, seven and a half years ago, she had trouble with a gland near the right ear, after an attack of influenza. Ordinary treatment failed to give relief, and more expert examination revealed a malignancy. After the first operation in the summer of 1936, the facts were made known to her, and she had no illusions as to her trouble.

Operation followed operation. Every resource of modern science was called upon, including radium and X-ray. That she lived as long as she did is a credit to the medical profession and to her own indomitable faith and courage.

Many people, living under a death sentence like that, would have simply given up—not Mary Pierce.

When Will Rogers crashed to his death, some one said, "Poor Will Rogers; I certainly feel sorry for him." Mary quickly exclaimed, "Feel sorry for him? Why should I? He lived while he lived!"

That was equally true of her. She accepted her life as it was, and lived successfully while she lived in spite of everything.

She was never one to complain of her troubles, or to advertise her difficulties. She put most people to shame with the way she faced hard facts and carried on anyhow.

She loved her Lord and her Church, and used her talents freely for both. Her music and her library work helped to keep her going with chin up and eyes forward. She worked until the Christmas holidays.

When life closes in and becomes circumscribed, many rebel and fight back. Mary looked her destiny squarely in the eye, and lived a noble life within the limits given her.

Her goodness was unquestioned, and her faith in God never failed. In time of trouble she found Him a very present help. She was not afraid of what lay before her, for her faith in God was well-founded.

She passed on, suddenly and peacefully, on January 13, and was buried from the church she loved, the Tallulah Methodist church, January 16. Her courage and faith, under pressure, are examples to all.

Her friend,

HENRY A. RICKEY,

BIBLES OR CIGARETTES

One of the religious publishing houses in the United States appealed to the United States Government to be given some permission to get paper for the publication of Bibles. The privilege was refused quite discourteously on the expressed ground that the same paper that is used for Bibles is also used for cirgarettes and there is a very great demand for cigarettes.

That is the sort of society we are now dealing with—a society with which cigarettes are more important than Bibles, even in a time when kingdoms are tumbling.

—Christian Standard.

RACE RELATIONS

By Albea Godbold

The problem of race relations, like that of the poor, seems to be always with us. Different races are here in the world, and in many communities representatives of two or more ethnic groups find themselves living together for better or for worse.

When racial groups in anything like equal numbers dwell in close proximity, relations are likely to become strained, and the minority or weaker race often suffers humiliation and injustice. Once this situation has arisen it is not easily remedied.

In some areas where one race completely dominates another, some people may think that they have settled the race problem, but more than likely they have merely postponed settlement. Some cheerful optimists who have never come to close grips with the issues involved, are sure that if everybody would just be nice to everybody else, there would be no difficulties. Their notion is not a solution.

Christianity holds before us two great truths, viz., that there is a spiritual oneness of all men in Christ; and that since God is our Heavenly Father, He is no respecter of persons. For Christians, it seems that these should be baseline truths in the approach to the perennial problem of better race relations.

As followers of Christ, we are under bonds to work for the application of the high principles of our religion in race relations. That means giving justice to all persons, and building a community in which all, if upright and law-abiding, can have the privileges and opportunities that make life worth living. It means respect for the worth of all men, and the refusal to hold anyone in contempt just because he is a member of another race. It means cooperation with others who are willing to do what is practically helpful in race relations now.

Your *Choice of Lessons* in the February Issue ....

Adult
STUDENT
MAGAZINE FEATURES

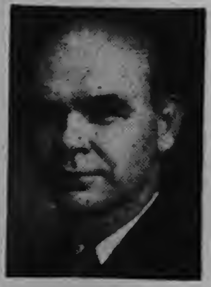
1. UNIFORM LESSONS

"The Gospel of the Son of God: Studies in Mark" . . . . continues the study of Jesus' deeds described in Mark's vivid account. Montgomery J. Shroyer, professor of biblical theology, Westminster Theological Seminary, Westminster, Md., writes the lesson applications. Text studies by Lyndon B. Phifer; lesson expositions by Edwin Lewis.

Shroyer

2. SPECIAL COURSE

"Enlarging the Christian Brotherhood" . . . . a series of lessons defining evangelism, seeking to awaken interest in the evangelistic task of the Church, and pointing out ways of achieving the enlargement of the Christian brotherhood. James S. Chubb, associate secretary, General Commission on Evangelism of The Methodist Church, writes the lesson studies.


Chubb

Plus ....

What's Happening to the Nation's Wartime Children?" .... *Gladys J. Kleinschmidt*
Our Little World Grown Up .... *Bradford S. Abernethy*
A Decalogue of Disciplines .... *Henry Hitt Crane*
A Christian Looks at Race Prejudice .... *Paul J. McKnight*

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Adult Student **is a 64-page monthly (pocket size); 20¢ per quarter, $1.00 a year for single copy subscription mailed to individual address.**

The Methodist Publishing House

THE *Forgotten* WORSHIPPER

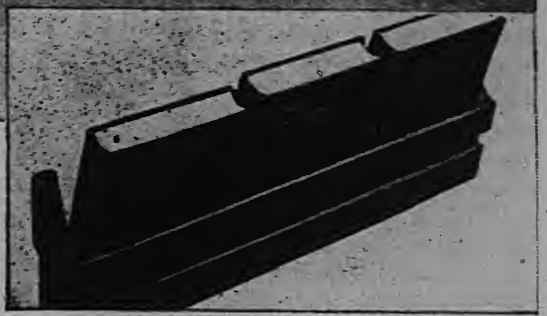
Yes, it happens all too often. A member here, a visitor there, stands silently while others sing; no hymnal in his hand—the joy of joining in denied to him. Now is the time to see that this won't happen in *your* church—now's the time to order songbooks for *everyone* who wants to sing.

Are your hymnals whole—no ragged covers, no missing sheets? Uncared-for songbooks often help create an uncaring membership. Replace every worn, torn hymnal in your church and church school with a fresh new copy—there was never a Lenten season when the congregation would appreciate it more.

✣

Are your hymnals readable—no torn pages, no smudged-out lines? When there's so much beauty in the words, the music alone is not enough—unreadable spots in just two or three popular hymns may make a whole service disappointing to the singer. Check your songbooks—page by page.

✣



Are the songbooks you use complete—do they contain enough of the *great* hymns of the church? Above all else, *The Methodist Hymnal* gives you this—among its 564 hymns are the most inspired works of the immortal poets and composers. Can your services attain full beauty with less?

✣

It Took Seven Years to select the hymns in THE OFFICIAL HYMNAL FOR ALL METHODISM

. . . for it meets the needs of all churches, large and small

For seven years, a group of Methodist scholars surveyed the whole field of Christian hymnology, and from 500,000 songs of all nations, finally selected for *The Methodist Hymnal* 564 great hymns.

The Wesleys are represented with 63 hymns. The musical immortals are here—among them Purcell, Bach, Haydn, Mozart, Beethoven, Schumann, Mendelssohn, Brahms. The poets are here—Watts, Milton, Addison, Cowper, Tennyson, Kipling, Masefield, Holmes, Bryant, Whittier, Lanier. And here too are the world's simple, worshipful folk songs church members have sung since childhood.

This inclusiveness—this wealth of great religious music—means more beautiful worship programs in every church and church school in which *The Hymnal* is put to use. Most probably your church already has *The Hymnal*, in which case you need only replace worn-out books and order additional copies for the Lenten visitors sure to come. Should your church, however, be among the few not yet using *The Methodist Hymnal*, now is the time to discover its many superlative features.

Other important features of *The Methodist Hymnal* include Responsive Readings and the Revised Ritual; alphabetical index of tunes, index of chants and occasional pieces, topical index, index of first lines and stanzas, and metrical index of tunes—80 additional pages in all.

For so complete a book, *The Methodist Hymnal* is surprisingly light and compact—easy to handle and hold, even through long hymns. Printed in large clear type; very durably bound in dark blue cloth with gold title. Choice of round or shaped notes (*Specify when ordering*).

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A SINGING CHURCH IS A SUCCESSFUL CHURCH

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

ithin Thy temple when they stand
To teach the truth, as taught by Thee,
aviour, like stars in Thy right hand
The angels of the churches be!
—James Montgomery.

He had seven stars—in His right hand."
the thought which comforted me at
own ordination, when I felt, as sel-
n before, my own hollowness and in-
acity.—Forbes Robinson.

THE PRAYER-ROOM TODAY

ord Jesus, forgive me that even my
yers have been so, selfish and self-
tered. Bring me into fellowship with
thoughts and purposes for others,
t I may long that they should know
e as Thou willest to be known of
n, and should become what Thou de-
st them to be. Help me to enter with
ng sympathy into the needs and
ubles of others, to see their sins with
sorrow with which Thou regardest
m, to take even the wrongs they may
to me as Thou takest those I do to
e. Thou who ever livest to make in-
cession for me and all the world, let
prayers be so full of Thy spirit that
shall be worthy to come before God
fellowship with Thine own. Amen.

. 91. No. 5.

NEW ORLEANS, LA.,
URSDAY, FEBRUARY 3, 1944

Memory

By George W. Currie

A year goes by, what shall we say,
Man's fragile frame is worn the more?
Not so—for much does time repay,
A volume of life in memory's store.
Though bleak the day, unschooled the man,
To read the works of some great mind,
Past scenes loom up and help to fan
Desire to live, more joys to find.
The childhood home and mother's care,
The play at school and love's first thrill;
Each golden summer hour back there
Abides and buoys the lagging will.
Came memory's mystic gift from God,
A hidden treasure, what'er betide
To parry off time's smiting rod,
And thus is old age glorified.
Or may we find in it a shield,
When error once has done us wrong,
To which again we need not yield
While striving toward the victorious throng.

WALLET OF THE WEEK

THE GENERAL CONVENTION of the Protestant Episcopal Church, in its recent triennial conclave held in Cleveland, Ohio, directed its representatives on the Federal Council of Churches to serve as a committee to work for religious freedom in Latin America. A strong resolution was passed by the House of Deputies criticizing the Roman Catholic Church for denying religious freedom to Protestant bodies in the South American countries. The House of Bishops took no action in the matter.

* * *

A NEW CHEMICAL, CALLED SPERGON, has been developed as a by-product of the rubber industry. It is described as a yellowish-looking powder whose chief use promises to be, not in rubber manufacture, but in agriculture and truck gardening. It is claimed that peas, beans, and other seed treated with spergon have their sprouting increased by as much as sixty-seven per cent, and the growth of the plants is promoted also. Its use will help to save precious seed, insure a better stand of plants, and in the end result in a better yield.

* * *

THE NEGRO SPIRITUAL, which was developed in America, is now on the way to being translated into the languages of Africa, the native home of the race. Rev. Charles Edward Fuller, an African missionary, has undertaken to express the spirituals in the native tongues of the people. Native teachers are being taught to sing the songs and they will in turn teach them to schools and congregations. Much of the native music would seem to indicate that the plaintive notes of these spirituals may find themselves in a strange frame, African though it is.

* * *

CHURCH MEMBERSHIP GAINS in America for 1941-1942 are said to have been very impressive. The gain for the forty-three larger Protestant bodies averaged 23.8 per cent and for the Roman Catholic Church 23.3 per cent. The "Church of God" groups are said to have topped all Protestant groups with an increase of 197.9 per cent, while the "Evangelistic Associations" registered an 87.3 per cent increase. Over the past fifteen years a number of smaller bodies have shown substantial progress. Among these are the Mormons, Mennonites, Adventists, and others.

* * *

THE TRUMAN COMMITTEE for investigating the War program, according to **People's Lobby Bulletin,** has been asked to block a proposed grab of new plants and equipment financed by the Government, when the war is over. It is said that the control of the great bulk of the fourteen billion dollars worth of new plants is in the hands of one hundred great corporations. This is apparently about seventy per cent of the war contracts, and the remaining thirty per cent is divided among one hundred and seventy-five thousand corporations. This sketch should indicate the demobilization problem of the years ahead.

THEOLOGY TODAY is to be the title of a new religious quarterly which will make its debut on April 1. The editor of the publication will be Dr. John A. Mackay, president of Princeton Theological Seminary. The staff would lead one to expect that the contents might have the cast of seminary thinking were it not for the fact that the intention will be to give theology the warmth of "daily life in church and society," with an added feature of news events as a kind of clinical interpretation of the "Church in the World."

* * *

THE HATS OF WOMEN IN ASIA AND THE WEST INDIES reflect the rank of the occupational distinction of the wearer. In some tribes the station of the woman is indicated by massive jewelry and by hat decorations of precious stones and nuggets of gold. With others, the hair dress, hat and jewelry are of an Egyptian type. The dancer costumes are more tawdry and of cheaper materials, expressing, perhaps, the less important but temporarily glamorous occupations. In some cases neck-rings are made of the copper wire used for telegraph lines.

* * *

NEUROPSYCHIATRIC CASUALTIES promise to be one of the abiding problems of war. It is said that even now one-half of the sixty-seven thousand beds in veteran administration hospitals are occupied by such victims of World War I, and that the care of them has cost the government a billion dollars. At the present time neuropsychiatric casualties to the number of ten thousand per month are being returned to the country from the battle fronts in World War II. This is an average of about one-third of the total number of casualties.

* * *

VARIOUS COTTON PICKERS have been developed, one of them by some Memphis inventors, but for one reason or another none of them has come into general use. In some cases the machines were too expensive for general use, especially by small farmers, and in addition there was a grade spoilage which helped to make their use unprofitable. Now report comes from California that a machine has been invented which picks two rows at once and at a clear saving of twenty dollars per bale over the cost of handpicking. The saving takes grade damage into account.

* * *

TEA-HOUSE EVANGELISM is the name by which a new type of religious work for carrying Christianity to aboriginal tribes of China will be known. The tribesmen live in the mountain fastnesses of the western provinces, and they are said to number between twelve and fifteen million people. Their ancestors were expelled by those who now constitute the China that we know, and they have refused to be absorbed into the life or the culture of those by whom they were driven out. The Christian churches are undertaking to minister to these tribespeople through a movement which is being financed by the Chinese government.

New Orleans
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W. L. DUREN, D. D., Editor-Manager
C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

"SUNSET TO THE DREAMS OF GOD"

The words which we quote as the caption of this editorial are taken from the thought-provoking comment of Dr. Leslie D. Weatherhead on the letdown which followed World War I, through which the victors lost the peace. Dr. Weatherhead said: "The whole nation was exhausted spiritually, emotionally, physically, financially, and we sat back and let things happen through sheer inertia. Men had fought and died for lovely things. If we had acted as we ought to have acted, they might have been established but, having won the war, we lost the peace. We betrayed the dead."

Then followed the observation that the exhausted victor, seeing the reddened sky, slept and dreamed of the dawn when it was only "sunset to the dreams of God." All this did not happen because there had been a reversal in the estimate of spiritual values, but because war had undermined the will to carry through in noble responsiveness based upon national sacrifice. It was a moment of weakness. We were "revengeful when we should have been creative, selfish when a new kind of sacrifice was more necessary than the giving of life itself."

Those of us, who recall the lost opportunity of a generation ago, should take to heart these sobering words lest we repeat the tragedy which has brought to our door the present holocaust—sequel of a "sunset to the dreams of God." The dismal succession of wars in the story of the race emphasizes the fact that there are interests which never sleep. Surrender is often a mere episode in militant plans and evil designs. At the peace table, the passions of war and the clamor for empire may leave little place for "the dreams of God." If through sheer exhaustion and lethargy we leave things to take their course, we need not be surprised if a brief truce shall be followed by another baptism of fire.

It seems to us that there are at this moment signs of exhaustion that we have need to fear. There is no open opposition to the war, but "peace now" propagandists are breaking their silence, there is an irritability on account of the sacrifices which war requires, and there is a spirit of grasping not in keeping with the high idealism which has made of it something of a holy social crusade. There are signs that the lust for empire, political and trade alike, is softening the bold idealism of the Atlantic Charter which gave to an oppressed world a thrill of hope. We cannot afford to relax our demand for a righteous and just peace, and every Christian should be warned against mistaking the glow of the sky for the dawn. We must know this time that it is not "sunset to the dreams of God." How may we achieve this end? We believe that can be done by holding fast to the course of righteousness and justice for all which we have charted.

STIMULATE OR STUFF?

It is never easy to get a great number of people to think things through for themselves and to act upon convictions which are their own and not the prejudices or the pet schemes of another. We live in a time when the facts for reaching a conclusion are presented with such variation and variance as to make a just and sane conclusion next to impossible. One may have the sincerest purpose to rule out all except fact, but the effort to settle what is fact and what propaganda will keep him pacing around in a circle.

Because of this situation, this Machiavellian atmosphere, any view expressed will be challenged by those who have a different understanding of the facts. The end of it all is an argument, nothing is settled. We live in a perpetual contest of intellectual football with many passes and punts, but few touchdowns. In the morning we turn on the radio and patiently piece our jigsaw puzzle together only to find at noon that we still have the same heap of confusion and disorder. The winds of fact have completely shifted and nothing is settled.

Such is the task of an editor. He tries to make his views jibe with the facts only to discover that he is chasing a will-o-the-wisp. The readers do not say much; they are even more uncertain than the editor is, but still they know that he is wrong. They sometimes write that they do not always agree with him, but they like the way he says it. Really, we find it difficult to agree uniformly with ourselves, except in the desire to make other people think for themselves. We do not want our editorial page to become a kind of compendium of custom-made opinions—two a week with an attenuated sandwich between. We would very much prefer to jolt our readers out of their complacency—make them rub their eyes and ask: "What's cooking?" We believe that it is better to stimulate people to think than to stuff them with ideas which may produce mental indigestion and a stagnate existence. We want to say things in a way to cause our readers to say, "Let's get going." We are glad when we are able to say things with which our friends can agree, but we like it better when they are inspired to bring something distinctly their own.

OUR APOLOGY

We carried on our front cover last week a selection which should have been credited to **The American Lutheran.** The credit line was inadvertently left off, and we offer our esteemed exchange sincere apologies. It is our policy to observe this courtesy in the use of all direct quotations from our exchanges.

WPB AND THE CHURCH PRESS

A few days ago we received a communication from the War Production Board in Washington indicating that we were exceeding the quantity of paper which we were permitted to use. It was not a considerable quantity, but we were completely surprised by the statement that we had gone over what was permitted at all. When we studied the matter through we saw that we were classed by WPB as a "magazine" instead of the "newspaper" classification under which we had understood that we were operating.

We wrote the War Production Board that we were entitled to be classed as a religious newspaper, that we were so designated in our charter approved January 3, 1879, that we used only newsprint, and that we had operated under the interpretation of the local WPB office. We shall try to secure the classification to which we are entitled, but if we should fail to do that, we have but one other course and that is to meet the restrictions as other church papers may have to do. It will make a very difficult situation for us, but we feel sure that our readers will face with us the emergency which is theirs as it is ours. We may have to resort to occasional eight-page issues, but we do not expect to do so until the matter of our classification shall be definitely settled.

Meantime, let us warn those whose subscriptions have expired that we must discontinue them unless they shall be renewed promptly. It appears that many of the church papers, especially those using book paper, have been surprised by this revised order of the War Production Board.

PLAN FOR A REVIVAL

In the busy days ahead of pastors, it will not be altogether easy to keep the emphasis upon saving souls. One week must be devoted to this and another to that, and before we are aware of it the opportunity for meeting the first obligation of the Church will be gone. The preoccupation with a calendared program has too often left us only the substitute of getting unconverted people into the Church without "a desire to flee from the wrath to come," or even for salvation. Church membership under such conditions offers no more than the opportunity to become exposed to the Gospel. The greatest need of the world today is a deep experience of personal salvation. Having that, many incidental matters will tend to a proper arrangement of themselves.

JAPANESE BARBARITY

Long before Pearl Harbor we joined many others in protest against our government's sale of scrapiron and oil to Japan. Our protest was based upon our lack of faith in Japan. After Pearl Harbor, we said that the security of Japanese-Americans was in their own keeping, and we refused to share in mushy talk about their internment and relocation. We have never been moved by the hypocritical "so sorry" attitude of the Japanese, and we hope that Washington may now decide upon a course of iron instead of scrapiron and oil. We hope that it may also be warned as to Franco and his attitude toward the cause of the Allies. We refuse to admit that there is any place for a coddling diplomacy in dealing with enemies.

AS AMERICA GOES

"Thou, too, sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all its hopes of future years,
Is hanging breathless on thy fate!"

"For, as America goes so goes the world."

Although these words were inspired many years ago, I believe there was never a time in our history when they are more applicable than now. It is true that as America goes a large part of the world will go. The burning question of the day, therefore, is the position this nation will take in the staggering problems ahead. Will the Isolationists dominate the policies of government after the war? Or, will we pass on to other peoples and other lands the cultural joys we have inherited? Will we close our eyes to the needs of the weaker or more timid nations of earth, or will we roll up our sleeves, pitch in and try to make the whole world a better world in which to live?

B. P. Brooks

Will the Imperialists control the thinking of our people in the days ahead? We shall have the largest navy in the world when the war shall end; we shall have an air force unparalleled by any other nation on earth; we shall have probably the largest, best equipped, best trained standing army of all the great powers. There will be a serious temptation to use these invincible forces to expand our territories and force our will on the lesser govenments of mankind. What shall we do? The world looks anxiously for America's answer to this question.

Shall intolerance dominate the actions of our people? When the clouds of war have cleared away, a war fought to make men free, will bigotry and racial hatreds continue to permeate the thinking of men—hatreds which shall result in injustice and cruelty and injury? Or, will men recognize in all races the common Fatherhood of God and create a world federation based on the Brotherhood of Man?

Will we, as a nation peculiarly blessed with wealth of resources, with prosperity unprecedented in the annals of history, become so mad with lust for gold, so crazed by power, so dazzled by voluptuous and luxurious living, that we shall destroy ourselves in our own licentiousness? Or, shall we turn our faces back to God, never forgetting that there is a Being, infinite in wisdom, who reigns supreme, the fountain of all life, the source of all light, in whom all happiness centers, and who holds nations as well as individuals responsible for the blessings which have been their inheritance?

The world waits breathless for America's answer.

B. P. B.

A STATEMENT BY THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS OF THE METHODIST EPISCOPAL CHURCH, SOUTH

In August, 1943, the Executive Committee of the Board of Missions of the Methodist Episcopal Church, South, made a statement concerning an investigation of the Federal Securities and Exchange Commission into the affairs of the investment house of E. H. Rollins & Sons, Inc., through which firm the Board of Missions has invested its permanent funds over a period of years. In that statement we affirmed that "the funds which had been invested were not current funds derived from benevolent apportionments or World Service collections, but permanent funds placed in the Board's hands for specific purposes, and which must at all times be profitably invested. The investments were not speculative in nature." Since that statement was issued, we have employed counsel to make a complete analysis of the testimony and documentary evidence introduced in the proceedings, and as a result of such investigation the entire matter has assumed a different aspect.

The proceedings before the Securities and Exchange Commission seek to forfeit the registration of E. H. Rollins & Sons, Inc., because of irregularities shown in that record in the handling of the funds of the Board of Missions of the Methodist Episcopal Church, South. The proceeding was not directed against the Board, nor was the Board a party to it. Steps have been taken to completely disassociate the Board on the record from the Rollins firm and to make it known that the Board does not condone or in any way acquiesce in any irregularities charged against the Rollins firm.

When our previous statement was made we were still loath to believe that a firm of the standing of E. H. Rollins & Sons would betray the confidence our Board and its officials rightfully placed in it. At that time we stated that we had lost no money, but it is now clear that excessive charges aggregating a large sum were made by the Rollins firm against the Board during the four-year period covered by the investigation, and that such charges constitute a loss to the Board is self-evident. This fact was not known at the time of our previous statement because our own audit did not disclose any loss because of a subsequent market appreciation in our securities. Such market appreciation does not relieve the Rollins firm from its duty to account for and pay any amounts due us as alleged in the complaint which we have filed in the United States District Court in Chicago. Now that it is evident that the Church has actually been deprived of funds which rightfully belong to it, we are bound by our duty to the Church to take steps to obtain the return of such funds. We have, therefore, caused a suit to be filed against E. H. Rollins & Sons, Inc., and Walter C. Rawls, their agent, in the United States District Court in Chicago. In this action we seek an accounting of any and all funds illegally obtained from the Board. Our attorneys in this action are Mr. Littell Rust of Nashville and Mr. Thomas C. McConnell of Chicago, both of whom are active and loyal Methodists, as well as trusted friends and capable counselors of law.

The amount involved in the allegations on which our suit is based is a considerable sum but the exact figure cannot be determined without an accounting after closer examination of the books and records of E. H. Rollins & Sons. We shall seek by every legitimate means to recover the monies of which the Board has been thus deprived. No gambling profits are involved in our litigation, and we seek to recover only amounts taken from our funds by overcharges and other methods set forth in the complaint.

The entire matter is being carefully and vigorously handled and we wish to assure the church that all irregularities are being dealt with and every possible step is being taken to protect both the interest and the good name of the Church.

BISHOP A. FRANK SMITH,
Chairman Executive Com.
BISHOP ARTHUR J. MOORE,
Chairman of Board.
BISHOP J. LLOYD DECELL,
REV. G. M. DAVENPORT,
REV. WALTER B. WEST,
MRS. J. W. PERRY,
MISS MABEL K. HOWELL,
MRS. HOMER TATUM.

REV. J. F. CAMPBELL,
Brookhaven, Miss.

IN THE LIVES OF MEN

By Rev. Charles O. Ransford, D. D.

The dream of youth is to become what he sees as good and noble in others. The dream is the prophecy of becoming all that he is able. To be one's best is the only worthy end of life.

Life has purpose. We are not here to play, but to work. Our end is not self-serving or pleasure-seeking. Idle and trifling people never achieve. Few or many their days they have nothing to show as worthwhile work. Men with buried talents have their own condemnation. An austere world takes away that which they had.

We all have weaknesses. Samson, the physically strong man, was vain. David, who slew his ten thousands, succumbed to vice in an hour of weakness. Unfortunately, few men know and acknowledge their weaknesses. Every soul must always be on guard. We cannot run away from our weaknesses. They are in the spirit as well as in the flesh. We must fight against every weakness or perish.

Faith is the soul's self-discovery. To believe is to realize one has a soul worth saving, a task worth doing, and a life worth living. Purpose becomes inspirational as the orbit of faith increases. Through faith we understand God's creative processes and all the world becomes luminous in celestial light. "By faith," says the Holy Book, "out of weakness men were made strong and waxed valiant in fight." Such men subdue kingdoms and work righteousness that establishes "cities which hath foundations, whose builder and maker is God."

With the continuous and insistent demands of the government for more and more taxes, we all are beginning to realize the transitoriness of life. Once we were rich, now our wealth is being taken and is worse than wasted in war and destruction of the permanent values of property and industrial equipment. Even the fields planted for our food are being laid waste. The end is far beyond our vision. Generations will be put in servitude to pay these and additional taxes. There is one treasure that shall never be destroyed, that is our treasure in heaven. Our personal achievements in character building, and education, refinement, and helpful services will abide. Such treasures moth and rust doth not corrupt and war cannot destroy.

BETTER GENERAL CONFERENCES

By Bishop Frederick D. Leete

The Methodist Church, in the framework of its unification, provided for what may be greatly improved General Conferences. The very fact that these assemblies are to be somewhat reduced in size makes it possible for them to act as conferences rather than conventions. It seems likely also that elimination of certain advertising programs and popular entertainments will contribute towards an atmosphere of counsel and deliberation.

The law-making and deliberative body of Methodism is now free from many details of what is principally local business. These important matters will be more capably cared for by members of Jurisdictional Conferences, acquainted with the life and needs of regions most concerned. The General Conference itself will be able to fix attention upon the interests of the whole Church and of the Kingdom of Christ. Even a wisely limited session, with previous preparation on the part of officers and delegates, will afford time enough for thoughtful consideration of the most vital issues of Christian relationships and duty. Legal and administrative statutes and ordinances will doubtless be more accurately phrased. We may well look forward through the years to General Conference decisions and utterances that will be carefully matured and representative of the best thought of the Church. They should therefore be more far-reaching in their influence than the deliverances of a not unimpressive past.

It may be asserted that removal elsewhere of elections to the episcopacy will detract from the importance of the Quadrennial Conference of Methodism. On the other hand, will it not be found that relief from political stress will lead to more painstaking and efficiency in dealing with moral, social and evangelistic problems? As to episcopal elections, who can doubt that as wise choices may be made by electoral groups who are reasonably acquainted with the men for whom they cast their ballots as by delegates from all States of the Union

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Published weekly at 512 Camp St., New Orleans, La.

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

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HENRY T. CARLEY, A. P. HAMILTON
and B. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
C. MILTON CHALMERS ....Publisher

Rev. H. P. Lewis writes that the work on the Schlater, Miss., charge is encouraging, and that he finds plenty to do. He feels, however, that he is making some progress.

Rev. C. B. Powell, pastor at Golden Meadow, La., writes that he has been the victim of the prevailing epidemic, but was somewhat better at the time of his writing.

The Advocate appreciates the generous assurances of Rev. E. A. Kelly, pastor at Woodville, Miss. Bro. Kelly has been consistently a good friend of the paper.

Rev. B. B. Bailey, who has been doing his theological work at S. M. U., is now located at Holcomb, Miss., according to request for the change of his paper.

Mr. C. V. Hathorn, of Columbia, Miss., paid the Advocate office an appreciated call last week while the editor was away on account of illness. We are sorry to have missed his visit.

Mrs. S. Davis, who is moving from Meridian to Porterville, Miss., expresses her appreciation of the Advocate and says that it has been coming to her own home and that of her children for many years.

Miss Mary Cameron, writing from Amherstdale, W. Va., says that she is being transferred to Mt. Airy, N. C., to do rural work in that section. According to request for her change of paper, she has already gone to her new post.

REV. M. NASH HAMILL,
Belmont, Miss.

Rev. G. A. Morgan says that he had a good year at Cedar Grove last year and that the new year has started off well, with a salary increase, twelve new members to date, and a Youth Recognition service the last Sunday night in December.

Rev. Andrew J. Boyles, Moss Point, Miss., and Rev. S. B. Watkins, Escatawpa, Miss., spent the night with the editor of the Advocate following their attendance on the Bishops' Crusade meeting in New Orleans, returning to their homes on Thursday.

Mr. S. M. Cockrill, Macon, Miss., good friend of the editor, writes that he has been an irregular subscriber for a number of years and that now he reads it from cover to cover and enjoys every line of it, especially the editorials.

The death of Dr. Bascom Anthony, at Macon, Ga., a few days ago, brought to a close the career of a man who is entitled to be known as the nestor of Georgia Methodism. He probably more fully than any other man at the time of his death embodied the individuality, the humour, and the rugged honesty which is typical of Georgia.

Rev. Jeff P. Paul, pastor at Lisbon, La., writes that his wife has been ill, but that the graciousness of the good people of his charge has done much to relieve the whole situation. Bro. Paul pays particular tribute to J. W. Nicholson and Tom Harris as typical examples of the fine citizenship which that charge has produced.

Friends of Rev. and Mrs. H. R. McKee, of Bruce, Miss., will regret to learn of Mrs. McKee's illness in the Methodist Hospital, Memphis, where she is suffering from chronic troubles which have been difficult to cure. She is, however, much improved and is expected to go home within a few days.

Rev. T. E. Nicholson reports that he has just completed the redecoration of the interior of the Belder church, and that he had his first quarterly conference there, with a good attendance and good report. Bro. Nicholson says that he is getting off to a good start and is enjoying his work there very much.

The Advocate joins many friends in congratulating the editors of the **Amite, La., Progress** and the **Hammond Vindicator**, Mrs. Stella Warner Cole and Mr. George B. Campbell, upon their marriage on Monday, January 17, 1944. They were married in Hammond, Rev. H. D. Marlin, pastor of the Methodist church, officiating. They will be at home at 301 South Magnolia Street, Hammond, La.

REV. CARL LUEG EXPRESSES APPRECIATION

Rev. Carl Lueg expresses his appreciation to the many friends throughout Mississippi and Louisiana for their expressions of sympathy extended to him and his family upon the occasion of his mother's death in New Orleans recently.

REV. T. V. PETERS,
Bogalusa, La.

BISHOPS' CRUSADE IN NEW ORLEANS

The Bishops' Crusade meeting in New Orleans was well attended and created much favorable comment on the part of those who shared in the proceedings of the day. Bishop A. Frank Smith, of the Houston area, was in charge, and the leading visiting speakers included Dr. E. D. Kohlstedt, Dr. Y. C. Yang, president of Soochow University; Dr. Fred Knickrem, of Portland, Maine, and Bishop Titus Lowe, of Indianapolis. The program was devoted entirely to a forthright discussion of the world situation and the part the Christian Church must have in the peace to come. Dr. W. B. Nance, long a missionary in China and recently repatriated on the Gripsholm, was present in the meeting. Rev. G. W. Dameron was a speaker on the afternoon program.

LUZIANNE
COFFEE
100% GOOD

MISSISSIPPI CONFERENCE BOARD OF MISSIONS

The Mississippi Conference Board of Missions and Church Extension met in Jackson on January 28 and unanimously selected Rev. W. B. Alsworth to carry on the work of Conference Missionary Secretary until Annual Conference. He will represent the Conference Board at Missionary Institutes. Dr. Perry O. Hanson will represent the General Board.

B. M. HUNT,
Chairman Conf. Board

MISSIONARY INSTITUTES, MISSISSIPPI CONFERENCE

Dr. B. M. Hunt, Chairman of the Board of Missions of the Mississippi Conference, announces that the round of Missionary Institutes will be held as originally scheduled, February 8 to 16, and that both the Conference and General boards will have accredited representatives present and participating. Those interested throughout the Conference will be governed by the schedule already announced.

LEESVILLE PARSONAGE RESTORED

We have just gotten into our parsonage again. While we had many homes during the repair of ours, it is nice to be in our own again, especially since the house looks like a brand new one and all new furniture throughout. Mrs. McKnight and I had the thrill of selecting new furniture for the entire house, except the kitchen, which was practically new. It was an experience that doesn't come very often in the life of a minister. The furniture cost something over $1,700 and was paid for upon delivery.

These are fine people and a fine work to serve. It keeps us on the move trying to serve the changing personnel of the Army, but we have the privilege of meeting and knowing many wonderful persons with our armed forces. Surely we have some of the choicest of the nation connected with the army.

These folks have certainly been good to their pastor and family and are responding in a most noble way to the call of the church. The pastor's salary has been raised to $3,600; we have accepted $500 on the L. S. U. Student Center development; $120 for the Better Moral and Civic League; our Benevolence askings in full; and have placed about $3,000 in War Bonds, to be used toward remodeling and enlarging our church building after the war. We hope to have this fund reach not less than $10,000 before the end of this Conference year. In all other phases of the church they are responding in the same fine way.

Sincerely,
A. A. McKNIGHT.

REV. JOHN F. KILPATRICK,
Hodge, La.

MISS SARAH BENNETT ON THE WAY BACK TO HEALTH

Friends of Miss Sara Bennett in Mississippi and Louisiana were shocked to learn that she had found it necessary to go to the hospital for an operation for appendicitis. She went to an English hospital in Brazil and was there up to Christmas. She had excellent care and was able to leave the hospital for Christmas day, but was not able to attend the session of the Annual Conference, as she had hoped to do. She is now back at her post, however, and her friends will be glad to learn that she is making a good recovery.

MRS. LOU J. APPLEWHITE DIES

Mrs. Lou J. Applewhite, of Tylertown, Miss., died on January 9. She was eighty years of age and was one of the original members of the Tylertown Methodist church which was organized in her step-father's carpenter shop, more than sixty years ago. Her husband, Dr. Lafayette Applewhite, died about forty years ago, and she carried on alone in the spirit of Christian loyalty and devotion until the day of her triumphant release. She had four children—two sons, Dr. Rufus E. Applewhite, whose death occurred at Winnsboro, La., a short time ago, and Rev. F. L. Applewhite, pastor at Lumberton, Miss. Two daughters: Mrs. D. E. Felder, of Tylertown, and Mrs. O. J. Foxworth, of Foxworth, Miss.

W. D. HAWKINS DIES

Press dispatches report the death of W. D. Hawkins, of Meridian, Miss., on Monday, January 24. For almost half a century, he had been a leader in the Mississippi Conference, beginning as an active and enthusiastic worker in the early days of the Epworth League. He had been Missionary Secretary in the Mississippi Conference for the past twenty-five years. This is said to be a record for tenure in that position, as well as the fact that he was one of the few, if not the only Missionary Secretary who was a layman.

W. D. Hawkins was one of the most faithful servants of the Church in the Mississippi Conference. He could not be classed as a man of brilliant ability, but he was a man of just spirit. He made a lasting contribution to every interest with which he was connected, and his spirit and devotion will long be remembered in the Mississippi Conference. Indeed, "the richest heritage of the Church is in the lives of holy and useful servants of God."

Nothing conquers but ideas, nothing governs but the spirit.—Leacock.

RESOLUTIONS—MRS. CARSON HUGHES

Whereas, God, in His infinite wisdom, has seen fit to call into His own our dearly beloved friend and co-worker, Mrs. Olive Hodge Hughes, wife of Mr. Carson Hughes, who was an ex-president and charter member of Oakland Woman's Society of Christian Service. We feel a deep and affectionate regard for her influence as a true Christian. We shall miss our association with her, her wise counsel and guidance. We keenly feel our sense of loss to our society. We have lost a faithful member, the community a good citizen, and the church an earnest worker.

Resolved, that we, the members of the Society, with heavy hearts and our heads bowed in submission to the will of Almighty God, do hereby express our sorrow in the passing of a friend. We extend our deepest sympathy to her family in this sad hour. May they realize their loss is her eternal gain. We pray God will bless and comfort them.

Resolved, that we pray our loving Father may relieve the burden of their hearts, for she had no fear, "sustained and soothed by an unfaltering trust," she approached her grave,

"Like one who wraps the drapery of his
couch about him,
And lies down to pleasant dreams.
She knew not where His islands lift
Their fronded palms in air;
She only knew she could not drift
Beyond His love and care."

May her faith be her family's consolation.

Resolved, that a copy of these resolutions be presented to the bereaved family, a copy sent to the New Orleans Christian Advocate, and a copy be spread on the minutes of the Society.

Respectfully submitted,
MRS. S. A. SWEARENGEN,
MRS. GRAHAM WELLS.
Oakland, Miss.

REV. J. W. COURTNEY,
Jayess, Miss.

"The five things that keep us from enjoying peace are avarice, ambition, anger, envy and pride." These are carnal traits and holiness of heart eliminates them so our message is surely for this age.—Reo.

PERSONAL NOTES AND INCIDENTS

Rev. J. T. McCafferty writes that he has been ill recently, but that all goes well on the Winona circuit, where he is serving as retired supply for the second year.

Rev. E. S. Lewis, pastor at Arcola and Murphy, reports the work of that charge as doing well. Rev. J. W. Ward, the district superintendent, is scheduled to be with him at Arcola the second Sunday morning in February.

Rev. T. J. O'Neil, pastor at Fifth Street Church, Meridian, Miss., has recently fitted up a recreation room for the young people and will organize a Boy Scout Troop under the leadership of Mr. A. L. Boykin, a member of the Board of Stewards.

Rev. W. O. Lynch, pastor at Logansport, La., is circularizing the membership of his church in the interest of a program of revival in attendance, worship, study, and fellowship during the period of February 6 to April 9. He also emphasizes special days falling within that period.

METHODISM AT MATHISTON, MISS.

The Mathiston Methodist church, Mathiston, Miss., under the leadership of Rev. R. E. Wasson, spent what was, to them, a day of dedication and rejoicing on Sunday, Jan. 23.

Back in 1933, the Methodists of Mathiston lost their church by fire, but almost immediately, under the leadership of their pastor, Rev. J. S. Maxey, plans were made and a new church building was begun. Guided by Bro. Maxey, they went steadily forward. Following Bro. Maxey were Rev. E. L. Jernigan and Rev. H. D. Suydam, under whose splendid leadership work on reducing the indebtedness was so well guided that when Rev. R. E. Wasson became pastor in November, 1943, he encouraged an early settlement of the balance which, by this time, was relatively small.

REV. R. H. STAPLES,
New Iberia, La.

The board of stewards accepted his challenge and all members cooperated, so that January 23 was set for the "Day of Dedication."

Sunday morning, Rev. J. S. Maxey brought the message, Rev. E. L. Jernigan was present and led the morning prayer. The entire congregation regretted that because of illness in the home it was impossible for Bro. Suydam to be present.

In the afternoon the first quarterly conference for the Mathiston and Maben charge met in the Mathiston church, the Rev. V. C. Curtis, district superintendent, presiding. This conference was well attended and, because of the splendid reports that were made, was informational and inspirational.

The dedication service came in the evening, when Bishop W. W. Peele brought the message, and then led "the act of dedication" after the church building had been presented by Mr. R. L. Kelly, trustee.

In order that friends of other days might participate even "in absence," a number of letters were mailed. In answer to these, some nice checks were received and flowers for the day were sent by Mr. and Mrs. A. K. Banman.

This "Day of Dedication" has been a real cause for rejoicing and new inspiration to the members, and their vision for the future is made brighter as plans for new furnishings and equipment, water works and more adequate heating plant are in the making.

With the vision for material needs growing, there is definitely a growing spiritual vision. The membership gives its pastors since 1933 all credit for their noble labors and inspiration that have brought them to this day of dedication, and feel that they have in their present pastor, Rev. R. E. Wasson, a Christian leader whose optimism, enthusiasm, and good spirit, will lead them on to greater fields of service.

C. H. HENDERSON,
Chairman, Board of Stewards.

REV. H. W. LEDBETTER COMMENDED

Dear Editor: I would like to pass on to the Advocate the wonderful work that was done on the Bienville charge in the year 1943.

We built and furnished a lovely little parsonage. It is built about 150 feet from the Methodist church in Bienville. As you probably know, Rev. H. W. Ledbetter was our pastor last year, and he was not satisfied with just building the new parsonage at Bienville. So, God giving him health and strength, he went to work on building a new church at Burkplace. We now have at Burkplace a beautiful little church, completed. Even though Bro. Ledbetter is not a young minister, the weather was never too cold or too hot for him to fill his appointments. He is a faithful and praying worker.

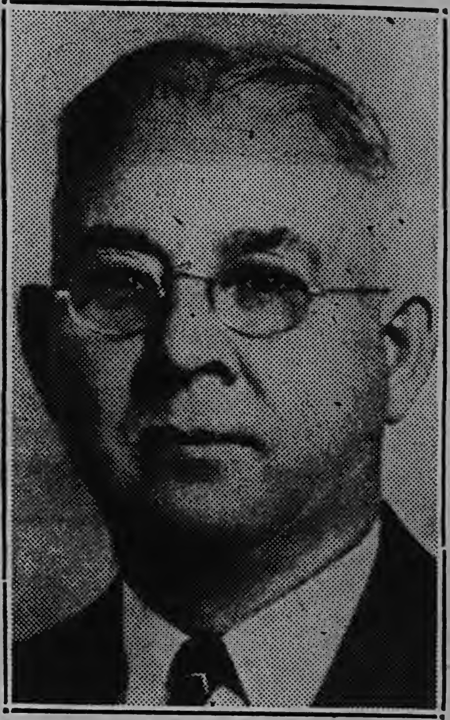
Yours truly,
MRS. S. G. GRANT.
Bienville, La.

MESSAGE OF THE LAY LEADER OF NEW ORLEANS DISTRICT

Dear Fellow-worker in Christ:

To those who were present last Monday night, I think you will agree that we had a fine New Year Institute, much better than last year, of which we are truly appreciative and thankful. To those who could not attend, on account of sickness, other engagements, etc., I wish a most prosperous year, both in your individual spiritual life and for your church.

It is my purpose in this letter to give you some of the high points of the meeting, as outlined by the speakers in accordance with the annual report of the Conference Lay Leader. Naturally, only the most important items of the report could be emphasized on account of the lack of time, and only a brief resume of the speakers' suggestions can be given in this letter on account of the limitations of space.



REV. H. D. MARLIN,
Hammond, La.

Our district superintendent, Bro. W. W. Holmes, spoke on the importance of the members of our official boards not only being men of good financial calibre, but should be men of a high degree of spirituality. He suggested that they should, also, be well acquainted with the work and activities of the Church as a whole. To these ends he recommended that books of a suitable nature, purchased from our Publishing House, be circulated among our Board members. He named "The Methodist Church," by Schofield, as being a good one with which to begin.

Dr. W. L. Duren spoke on our Christian Advocate, and stated that the New Orleans Christian Advocate would be more interesting this year for the lay members of the church, as he has secured the services of several outstanding laymen to write articles for their benefit. May I not ask your cooperation in securing subscribers for this fine church paper?

Dr. Otis Johnson, our Associate District Lay Leader, spoke on "Stewardship and Church Finance." He said that on individual stewardship depended the realization of the individual of his personal relationship to God and a consciousness of his dependence on His mercy and love. He stated that our New Orleans district churches only paid an average of fifty cents a member for missions, and only four of our churches paid their acceptances on Benevolences in full last year. He urged that we enlarge our mission giving to one dollar a member, and that all the churches strive to pay their Benevolent acceptances in full this year.

The writer spoke on "Evangelism and Prayer." He suggested that we do not wait until 1945 to begin our evangelistic campaign, but to begin *now*, and by personal contacts, including visitations, revivals and tract distribution, and every other means available, that we endeavor to win as many souls as possible for Christ this year. He particularly stressed the need of more prayer and pray-ers, that we should pray especially for the unsaved, our church members, our church work, and our pastors.

May I ask earnesty that we follow through with the above recommendations to the fullest extent, which I believe will insure a blessed year in all our churches?

In Christian love,
M. F. WILSON, M.D.,
District Lay Leader.

BOOKS

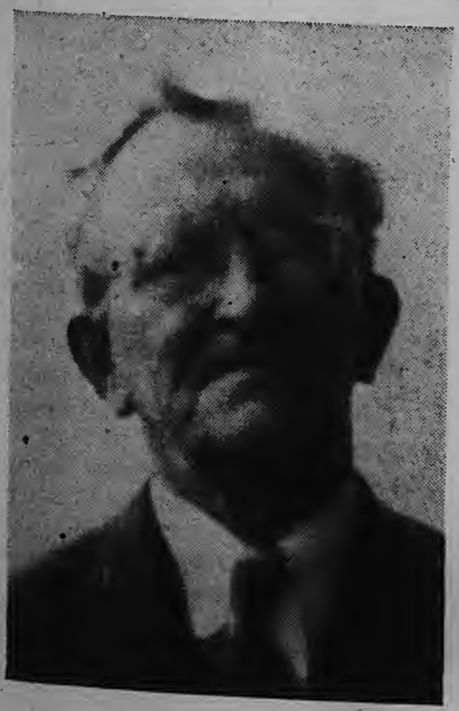
"The Principles of Christian Ethics," by Albert C. Knudson. Abingdon-Cokesbury Press, pp. 314. Price $2.75.

For nearly half a century, Dr. Albert C. Knudson has been a teacher of theology. During the past few years he has undertaken to summarize the results of these many years of meditation, research, and teaching in that discipline. Having dealt with the fields of apologetics and Christian doctrine in previous remarkable volumes, the exposition of an Ethics was needed to complete this undertaking. This we find in Dr. Knudson's latest book, "The Principles of Christian Ethics."

The reading of this book is a delightful and rewarding experience, and we trust many will be those that will put it on the list of their indispensable books. They will find there a good survey of most of the significant trends and interpretations which have appeared in the field of Christian ethics, a critical estimate of them by a mature and informed mind, and Dr. Knudson's own conclusions, which are in themselves of great interest, since he is one of our outstanding American theologians. And if there is one who thinks that the subject matter calls necessarily for a dry, academic book, he will be happily surprised to find a delightful and attractive style of writing, so that we read on, page after page, with growing interest. Dr. Knudson is not merely a scholar; he is also a teacher who knows how to make his subject attractive and fascinating.

The book is divided into five parts.

The introduction situates the province of Christian ethics in the field of ethics in general, and gives a survey of the main trends which have appeared in the history of Christian ethics.



REV. T. D. LIPSCOMB,
Kinder, La.

The second part is entitled, "Presuppositions," and it outlines the fundamental assumptions upon which a Christian ethics inevitably rests, such as, "The Moral Nature of Man," the concepts of Sin and Conversion.

The third part describes the content of, or the moral ideal which is found in a Christian ethics: the principle of love, of perfection, and the features of what is achieved in a Christian character.

In the fourth part, Dr. Knudson draws the practical application of the principles he has outlined above and shows what the Christian ethics means to the individual, to the family, to the state, to culture in general, and to the economic order.

The fifth part is made of the conclusion, which is an apologetics of the validity of Christian ethics confronting the non-Christian ethics which are found in the modern world.

Of course, it is a well-known fact that Dr. Knudson is a distinguished representative of the Personalist tradition which radiates from Boston University. But even if one may not follow all the way Dr. Knudson in his philosophical doctrine, there is still much to be learned from a careful study of this book.

The scope of this review does not lend itself to a detailed criticism of the book. Perhaps one may wish that some mention had been made of a few other great ethical theories besides those presented by the author. For instance, it would have added to the book to find in it a paragraph or two discussing Bergson—but his name is not even mentioned.

A. M. S.

"The Earliest Gospel," by Frederick C. Grant. Abingdon-Cokesbury Press, New York, Nashville, pp. 267, with index. Price, $2.50.

Dr. Grant has had wide experience as a teacher of Biblical Theology and is a specialist in New Testament criticism. In this volume, he goes into the whole question of St. Mark as the earliest Gospel, and the extent to which it reflects both the sources and the oral traditions concerning Jesus. He is a leading representative of what is known as "form criticism" and one of the soundest critics of its methods and conclusions.

The best clue to the scope of these studies is to be found in the main chapter headings: The Oral Gospel; The Origin of the Gospel of Mark; The Evangelistic Tradition; The Apostolic Preaching; Was Mark Written in Aramaic?; Jerusalem or Galilee?; The Theology of Mark; Mark's Passion Narrative; Was Mark a Pauline Gospel?; Was Mark Anti-Semitic?; and Mark and the Social Gospel. Inside this comprehensive outline, he discovers the religious significance of this earliest Gospel which has not been fully recognized before. It is premiere in its authorship, and in a larger sense it reflects the concensus of opinion on the part of those who were the contemporaries of Jesus and the immediate inheritors of the common understanding concerning him. We found the study of Mark's anti-Semitism especially interesting, not because it seems to us to settle the matter finally, but because of its illumination of other aspects of "The Jewish Problem," such as their clannishness and their disposition to live apart from other races.

"Story Parade, Star Book, A Collection of Modern Stories for Boys and Girls," with Introduction by Hildegarde Hawthorne. The John C. Winston Company, Philadelphia and Toronto, pp. 356. Price, $2.

This is the eighth volume in The Story Parade Series which has become justly famous. The book is made up of more than forty complete stories and each the work of a "star" in the story-telling field and each illustrated by an artist of renown. This series covers a wide range of interests: Nature, history, poetry, human interest, imagination, patriotism, and the like. Boys and girls will find in these pages pleasure and inspiration of a wholesome and helpful type. They will also get something which will help them to acquire a taste for literature which is clean and wholesome. We commend this volume of stories to the parent or friend who wishes to find a good gift book for either boy or girl. There is a variety of thought, literary style, and subject matter which makes it sure to please.

REV. A. A. McKNIGHT,
Leesville, La.

"My Treasure Chest, An Indirect Autobiography," by Forney Hutchinson, D.D. Banner Press, Emory University, Georgia, pp. 213. Price, $1.75.

This volume, which has just come from the press, is an intimate sharing of the personal experiences of the author with his brethren of the ministry. No other man in the ministry of The Methodist Church ever gave to the fields in which he ministered a fuller or richer pastoral service than did the author of this little volume. He is now retired from active service, but in sharing his personal experiences with those who read this entrancing human interest record, he will extend his own great ministry in the ministry of others. We have had the privilege of an intimate friendship with the author for many years, and we had the privilege of reading the manuscript of this volume while it was in preparation. It is our opinion that the average minister will get more help and inspiration from this unpretentious pastoral clinic than he would from a dozen volumes on the ministry and the pastoral relation. The book may be ordered from the publisher, or direct from Dr. Forney Hutchinson, 2118 N. Broadway, Shawnee, Okla.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

February, 1944

Race Relations Sunday, February 13.

Brotherhood Week, February 20-26.

World Day of Prayer, February 25.

Southeastern Jurisdiction W. S. C. S. annual meeting, February 22-24, Raleigh, N. C.

Monthly Program: "Students in Our Schools."

* * *

Race Relations Sunday

Paragraph 1065, Discipline 1940, says: "As a means of educating the Church in regard to better race relations and the needs of Negro schools, Race Relations Sunday (second Sunday in February) shall be observed in all congregations as the date when the interest of Christian education for Negro youth shall be presented. The Board of Education shall receive all moneys derived from the observance of this day, and shall use them for the promotion of educational institutions for Negroes related to The Methodist Church and for the religious education of Negro children, youth and adults as the Board may direct," etc.

Paragraph 1143 makes it the duty of the Church Board of Education to plan for the observance of this day.

Since the women of the W. S. C. S. have been assisting in the planning of Race Relations Sunday, there has been an increase in the number of churches observing it, so offer your services to your pastor and your Board of Education.

* * *

Brotherhood Week

This year, with The Methodist Church working for a new world order, the observance of Brotherhood Week will be a natural part of that effort.

Part of the observance of this week might be a forum. Splendid material will be found in the January **Adult Student.**

* * *

World Day of Prayer

"Binding every continent of the war-torn world together in a fellowship of intercession," the World Day of Prayer will be observed on Friday, February 25. The theme is, "And the Lord Wondered that there Was no Intercessor."

The Handbook for leaders suggests the expansion of community-wide observance into schools, factories, theaters, stores, military camps, and urges the participation of war wives and mothers to represent "by proxy" the four corners of the earth. Foreign-language groups long in agonies of suspense because of friends and relatives in occupied countries of Europe and the Orient, will welcome the opportunity to join with others to pray for those they love. House-to-house visitation and invitation to participate is suggested. Chaplains in near-by army camps will doubtless welcome a program or handbook for their own use.

If you have not ordered your programs, do so at once. You may get them quicker by ordering from the Methodist Publishing House, 810 Broadway, Nashville, Tenn. The programs are 2 cents each; handbook is 10 cents. At least one program for each two persons should be allowed.

Annual Meeting, Southeastern Jurisdiction W. S. C. S.

The following representatives from the Mississippi Conference are planning to attend the annual meeting of the Southeastern Jurisdiction W. S. C. S. to be held in Raleigh, N. C., February 22-24: Mrs. W. F. Mahaffey, Mrs. T. H. Fore, Mrs. E. V. Perry, Mrs. Stanley Wilson. Mrs. D. L. St. John will attend as the secretary of Organization and Promotion of the Jurisdiction, and Mrs. Paul Arrington will go as a member of the Board of Missions and Church Extension.

The women of the Mississippi Conference are asked to pray earnestly for this meeting during the days when it is in session.

* * *

"The Lord's Song in a Strange Land"

The theme for our monthly programs for 1944 is based on a passage in the 137th Psalm, the fourth verse, "How shall we sing the Lord's song in a strange land?"

Through these monthly programs this year we are going to learn how the Lord's song is being sung in many strange lands. Our boys, who are now in Europe, Asia, Africa, and on the islands of the Pacific, are often amazed to hear the great hymns of the Church being sung in strange lands and in strange languages. This was made possible by the sacrificial gifts of our grandmothers and our mothers who sent missionaries to these lands, and by the missionaries who "sang the Lord's song."

During 1944, you and I are going to make our gifts for, "I hold the power of missionaries to sing the Lord's song in my hands. . . . I will make it possible for them to sing. . . . I make this increase in my pledge in new dedication! I sing!"

But, how are we going to "sing the Lord's song" in our own home town this year? All around us there are hungry hearts—sad hearts, hearts filled with fear. Do they hear us singing the Lord's song? As for us, we have resolved to sing the Lord's song victoriously—we may be the only person in our neighborhood who is singing it, but if we sing long enough and sincerely, after awhile others will join in the singing! How have you been singing the Lord's song today? Victoriously?

* * *

Study Committees of the Local W. S. C. S.

The Committee on Study and Action of the Woman's Society of the Mississippi Conference suggests the following plan of study for 1944:

First Quarter

Topic: The Problem of Suffering.

Text: The Bible.

Guide: God and the Problem of Suffering, by Mary DeBardeleben, 25 cents.

Helps: Outline in back of DeBardeleben book. See pages 20-21 of September, 1943, **Methodist Woman.** Worship for Monthly Programs, The Lord's Song in a Strange Land, page 21.

Supplementary Reading: Bibliography, page 72 of DeBardeleben book. Page 20 of July, 1943, **Methodist Woman.** The Answer of Jesus to Job, by Morgan. What is the Church Doing? by Van Dusen. These Things Abide, by W. E. Sangster, $1.

Activities: Page 21 of September, 1943, **Methodist Woman.** Page 24 of January, 1944, **Methodist Woman** (last paragraph). See second page of this letter for further information. Special Jurisdictional Recognition will be granted for this course, if all requirements are met.

Church-wide Mission Study: Cooperate with your pastor in this.

Text: The Church After the War, by Bishop McConnel, 25 cents. Special Jurisdictional Recognition will be granted for this study, if it is sponsored by the pastor for the church membership, and all other requirements are met.

Second Quarter

Topic: Christian Ventures in Learning and Living.

Text: For All of Life, by William H. and Charlotte V. Wiser, 60 cents.

Guide: Discussion and Program Suggestions, by Sanders and Shannon, 25 cents. Page 19 of July, 1943, **Methodist Woman.** Information and suggestions concerning this study will be sent each secretary of Missionary Education later. Special Jurisdiction Recognition will be granted for this study if all requirements are met.

Pastors' School: May 22-27, at Copiah-Lincoln Junior College, Wesson, Miss. Plan now to attend. Further information about the school, courses to be taught, teachers, expense, etc., will be given at Conference at Galloway Memorial in April, and through letters.

Third Quarter

Topic: Christians and the New World Economy.

Text: Not yet named. Will be announced later. Information concerning this study will be given by letters, as well as at Conference and Pastors' School. Special Jurisdiction Recognition will be granted for this study if all requirements are met.

Educational Conferences and Seminars: Watch for the date and the place of the meeting in your district.

Fourth Quarter

Topic: Southeast Asia.

Text: Not yet named; being written by Basil Mathews. This course will be taught at Pastors' School, and further emphasis will be given it at the Educational Conferences and Seminars. Special Jurisdiction Recognition will be granted for this study if all requirements are met.

Annual Report: Send in your annual report, as well as your regular quarterly report.

All books listed above may be ordered from the Methodist Publishing House, 810 Broadway, Nashville 2, Tenn.

Mrs. E. V. Perry, Secretary of Missionary Education and Service.

Mrs. Stanley Wilson, Secretary of Christian Social Relations and Local Church Activities.

Mrs. E. E. McKeithen, Secretary of Spiritual Life.

Never forget the kindness which others do for you; never upbraid others with the courtesies you do for them.—Burkitt.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

"I sought my soul,
But my soul I could not see;
I sought my God,
But my God eluded me;
I sought my brother,
And I found all three."

—Source unknown.

"A missionary does not necessarily go outside his country, his state, or even his own community. A true missionary needs only to go outside himself."

* * *

World Day of Prayer

It will be too late to order your literature with any degree of certainty of getting it when you read this page, but it will not be too late to do one thing that has been suggested to us—that is to make house-to-house visits with invitations to participate in this World Day of observance in a way never done before.

"Enlarged observances are timely this year. The Handbook for leaders suggests the expansion of community-wide observances into schools, factories, stores, military camps, and urges the participation of war wives and war mothers to represent 'by proxy' the four corners of the earth. Foreign-language groups, long in agonies of suspense because of friends and relatives in occupied countries of Europe and the Orient, will welcome the opportunity to join with others to pray for those they love. Waves, Wacs, Spars, and Marines in the community should also be included, while chaplains in near-by army camps will doubtless welcome a program or handbook for their own use. Women's clubs, Junior Leagues, and other civic organizations might also be enlisted in the observance."

Reports of the observance are urgently requested in order that moving experiences of a fellowship of prayer which spans six continents and the seven seas may be shared by Christian women throughout the world.

* * *

Women in the Church

Have you, as Secretary of Literature and Publications or chairman on the Status of Women, carried the editor of your local paper any of the material offered by the Department of News Service of the Board of Missions of The Methodist Church? The news column is entitled, "Women in the Church," by Mary Fowler. Samples may be secured by writing the Department of News Service, Board of Missions, 150 Fifth Ave., New York 11, N. Y.

"This is a column of about 300 words, and will be offered, free of charge, to editors of daily and weekly newspapers, editors of large parish papers, and to women who conduct columns of women's church news in church and secular papers. It will report—in from one to three items each week—what women are doing and saying in the missionary and religious field, at home and abroad."

If you try out this plan, let us know how your readers respond.

The Department of Christian Social Relations and Local Church Activities' Program of Action for 1944

Do you ever sit in the Sessions committee of Christian Social Relations and Local Church Activities? If so, do you not think it would be a good thing if you measured your interest and your usefulness by studying pages 22 and 23 in the January **Methodist Woman**? I believe if we should all study these pages we would have a more intelligent grasp of the items offered us at Conference the last of March, and we should certainly better understand what we were expected to do here at home. Let us try it.

The heading of the pages reads thus: "The following recommendations were approved by the Woman's Division as a basic program of activities for 1944, from which local societies may select interests pertinent to their needs."

* * *

Southeastern Jurisdiction News

The Southeastern Jurisdiction Woman's Society of Christian Service will meet in Edenton Street Church, Raleigh, North Carolina, February 22-24, 1944. The first session will be held at 8 p.m. on February 22, and the last session the afternoon of February 24.

The Sir Walter Hotel will be conference headquarters. The Carolina Hotel will also be available.

* * *

Ask Yourself

Do you like the Quiz Programs you hear frequently on the radio? If so, try this on yourself or your society the next time you meet:

1. On what basis is membership to the Board of Missions made possible?
2. "Difficulties arise from the fact that each is concerned with his rights . . . ." Finish quotation.
3. "An informal gathering, but important link."
4. Aims of the Woman's Society in Free China.
5. "Dedication of remaining units."
6. "A promoter for each of the 13 language areas."
7. "First fifty girls, then a hundred, now two hundred."
8. February 25, 1944?
9. Three points to be observed in Supply Work.
10. An opportunity to share in the world-wide task of Christian service.

SPRINGER INSTITUTE TRAINS AFRICAN PASTORS

By Rev. Edward Irving Everett
Jadotville, Belgian Congo

It is not now possible to say any more that our work is not affected by the demands of the war in Europe and Asia. On my last two trips to places not far from here the people were engaged in helping the war effort by searching for rubber. Each of the six days of work they are busy at it as a certain quantity is asked for and expected of them. The quantity varies, of course, with the estimated density of rubber trees through the forests. Some people leave their villages and live in the woods till Saturday, spending only Sunday in their homes each week, till their quota is accumulated and ready for selling. Pastor-teachers have to use their own judgment as to whether or not they go out also and do what they can to minister to the needs of the dwellers in the woods or remain with the old folks and the young children in the villages.

The Springer Institute, at Mulungwishi, began another school year last August. It begins that early because of losing three weeks in the month of October when the pupils are out digging and planting gardens. There are twenty-three pupils in the Institute, preparing to be pastor-teachers, and eighty-seven in the preparatory school.

A terrific rain and wind storm passed over the grounds of the Institute recently and took off parts of roofs, including the whole roof of one dormitory. The roofs are of corrugated iron. As it was in the daytime, no one was hurt. If it had occurred at night some might have cut themselves badly on the twisted irons as they escaped from their houses. When asked about fixing their roofs again, they said it would be "grass" for them. They refused to have the irons put back. During the rainy season a part of one of their roofs had been wrenched off by the wind. A grass roof never blows off, and it is what all the pupils have been used to living under all their lives.

It is sweet-potato time now at the Institute. They are harvesting from their gardens of last year's planting. They had a good income from their gardens of corn and peanuts, but the Institute funds receive the benefit of the sales of sweet potatoes, as it is their contribution in time and exercise to the school funds. At Kanene, this season, where the Institute used to be, and where we have more than 250 in school now, the people sold their sweet potatoes at such a good price that they short-sightedly left none for themselves. There the school gardens are of cassava, but this is planted to furnish the staff of teachers and not to be sold.

David Ilunga, the head-pastor at the Springer Institute, and teacher of some classes, has been ordained elder by the Congo Conference, and will continue to head up the work in the Mulungwishi section. As regards heart, he is spiritual; and as regards head, he is without a peer in the work. The work in his charge ought to move along well this year and show advance in every way.

Jean Kalesa, the principal of the Institute will be hard worked this year. He teaches right through from 7 till 11:30 a.m. every day, and has charge of the practice-teaching of Institute pupils in the afternoon preparatory school. Some of the Institute pupils

(Continued on page 16)

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Lake Charles District

Mrs. John J. Miller, Secretary

A new year with its many responsibilities in a tragic world is with us. We must face it bravely and with a well-planned program of study, of service, of prayer, and of stewardship.

Our Bible study, "God and the Problem of Suffering," is a theme of mutual interest the world over. Then "The Church After the War," by Bishop McConnell, will be a continuation of the Woman's course on "Planning for Peace." Mrs. J. D. Bragg, president of the Woman's Division, says, "We pray daily for peace, just and enduring. Here is an unusual opportunity for action to help answer that prayer." Letters have been sent to all the presidents of local societies. The presidents will meet with the pastors and charge lay leaders to organize for a house-to-house visitation.

What is this house-to-house visitation, and what is its object?

It is an organized endeavor to present the claims of our Lord and Saviour to every Methodist home, with particular emphasis upon the fact that the teachings of Jesus call for a warless world, a brotherly world, a just world, a world of law and order. It is an effort, likewise, to secure from the members of the Church an expression of their opinion upon the vital question, "Are we to have international collaboration, in which lies the possibility of enduring peace, or isolationism, in which lies the certainty of continuing war?" This opinion is to be expressed in letters written to the representatives of the people in the Congress and in the executive branch of the government. The religious forces of the nation must become influential at the place decision is made, before it is made. This can be done in a free land by expressing opinion to representatives, who are eager to know the mind of their constituents. The Church must not cross the line that properly separates Church and State. It must not become a pressure group. It must not be partisan. But churchmen and churchwomen are citizens and are obligated to let their representatives know their individual opinions when an issue that involves the future peace of the world is before the people.

The Service Flag hangs in hundreds of thousands of Methodist homes.

Its Stars speak of our sons and daughters and of their sacrifice.

In the name of God's Son, and in remembrance of our sons, we solemnly resolve to unite with all men of good-will to build a world of order, justice, and brotherhood, so that the sons of men may live together as the sons of God.

1. To request every member of the Church to face the issue raised by the Council of Bishops in the following statement:

"The peoples of the world must choose between **international collaboration**, in which lies the possibility of enduring peace, and **isolationism**, in which lies the certainty of continuing war. As **Christians**, we choose **international collaboration** and such international organization as, in the judgment of experts, may be necessary to establish **world law and order** based upon justice and brotherhood.

"As Christians, we reject isolationism, which subordinates the well-being of the world to national self-interest, and denies the Christian doctrine that all men are children of one Father and are members of one family.

"**Jesus Christ** is the Saviour of the **world.**

"**The world is our parish.**"

2. To present a little leaflet of suggestions in the matter of expressing the opinion of the people called Methodists to their representatives.

3. To urge careful study and Christian action in this hour of decision so that our sons may not have died in vain, and our sons' sons may live in enduring peace and established justice.

* * *

District Notes

The largest per cent of reports from Lake Charles district for 1943 was received the fourth quarter. Only three churches were not heard from. The presidents for 1944 are: Abbeville, Mrs. L. V. Jenaro; Jeanerette, Mrs. Paul Cyr; Iowa, Mrs. Ed Barnes; Raymond, Mrs. H. E. Jester; Church Point, Mrs. M. A. Hargrader; DeRidder, Mrs. Joe Sailor; DeQuincy, Mrs. T. F. Ratliff; Simpson, Mrs. S. A. Knapp; Pine Grove, Mrs. J. T. Talbert; New Iberia, Miss Lucy Gebert; Rayne, Mrs. H. A. McDonald; Gueydan, Mrs. Ida Hardee; Lake Arthur, Mrs. W. C. Heinen; Prospect, Mrs. Ruby Westbrook; Davidson Memorial, Mrs. J. J. Davidson, Sr.; Lafayette, Mrs. J. D. Faulk; Basile, Mrs. Frank Reed; Kinder, Mrs. Homer Perry; Eunice, Mrs. J. P. Bedell; Westlake, Mrs. S. P. Arnett; Leesville, Mrs. J. K. McCullough; Crowley, Mrs. Chas. McLean; Jennings, Mrs. G. V. Brower; Elton, Mrs. Clyde Schlesenger; Indian Bayou, Mrs. Gladney Hoffpauir; Many, Mrs. A. B. Tramel; Maxie, Mrs. P. D. Lambut; Merryville, Mrs. G. L. Heard; Lake Charles, Mrs. Fred F. Johnson; Vinton, Mrs. R. W. Ezell; Welch, Mrs. W. H. Bengtson; Hornbeck, Lola Hughes; Ebenezer, Mrs. C. J. Thibodeaux; Oberlin, Mrs. S. A. Musselwhite; Sulphur, Mrs. W. P. Lewis.

Zone 3 was the first to have all societies to make a report of newly-elected officers and of activities in active societies. Mrs. E. A. Doland, Lake Arthur, is the leader.

Gueydan leads the district in the percentage of members subscribing for the **World Outlook** and the **Methodist Woman.** They have thirty-two members and sixteen subscribers.

Jennings and Welsh report that their Interest Groups of young women and young men sent Christmas packages to institutions. Simpson had the largest youth fund and Oberlin the largest children's offering in the district in 1943.

Many societies are building splendid libraries for their study courses.

DeRidder reports that 1943 was a very good year in that society.

Mrs. O. L. Basham writes of the spiritual benefits she has received in serving such a splendid group of women in 1943 as president of the Woman's Society of Christian Service, First Church, Lake Charles.

Mrs. E. A. Talbert, president of Pine Grove Woman's Society of ten members, promoted World Day of Prayer in her community.

Miss Shiela E. Nuttall, our deaconess in rural work, is doing splendid service in her charge. This is shown by fine reports from that section.

* * *

A Christmas Program at Leesville

The following very impressive program was presented at the home of Mrs. O. E. Morris:

Hymn, "O Come, All Ye Faithful." Prayer, Mrs. A. A. McKnight. Psalms 119: 11-16 read by the leader, Mrs. J. N. McDonald. Calls for Christian Literature, Joe Pollard. Voice of a Girl, Shirley Jean McKnight. Voice of Youth, Connie Lawrence. Voice of Literate Women, Mrs. M. G. Ferguson. Christian Literature Presented in Foreign Languages, Mrs. Pearl Terrell. Latest News from Mission Fields. Solo, "I Needed God," Connie Lawrence. Christmas Devotional, Mrs. J. W. Dennis. Christmas Story, Mrs. Porter Young.

Two life memberships were presented, one to Mrs. Elise Goins, president of the Wesleyan Service Guild, and one to Mrs. George Ferguson, Jr., treasurer of Leesville Woman's Society.

The decorations and refreshments all expressed the Yuletide spirit.

* * *

On January 5 the Welsh Society of Christian Service held its Installation and Pledge Service, following the giving of annual reports for 1943 by the secretaries and other officers. Mrs. M. B. Van Ness led the devotional service, and Mrs. C. L. Abell had charge of the installation. The program in our book,, "The Lord's Song in a Strange Land," being followed, made a very impressive service. The new president, Mrs. W. H. Bengtson, assumed her duties with a few words of hope and expectation. Mrs. J. P. Campbell presented the new program outline for the year, and gave an interesting talk on "In Honor Preferring One Another." She explained the symbol of this honor as shown in the Woman's Society, after which she called the retiring president, Mrs. John J. Miller, to the platform and presented her a life membership in the name of the society.

The Wesleyan Service Guild of Welsh gave a life membership to Miss Grace Lawson, in appreciation of her untiring interest in the work.

* * *

Report of District Parsonage Committee

Mrs. B. H. Andrews took an old, out-of-date house and transformed it into a charming home for the district superintendent's family. Mrs. Don A. Collette and Mrs. Mouton were also on the parsonage committee which planned and selected the furnishings. In the drive for funds, twenty-five societies sent money to help in this work. The total amount sent last quarter was $192.10.

(Continued next week)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON FEBRUARY 6, 1944

By Rev. W. C. Newman

JESUS FEEDS THE MULTITUDES

Lesson Text: Mark 6:35-44; 8:1-10.

Golden Text: I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

—John 6:35.

Others will deal with the miraculous thing which Jesus did in feeding these multitudes, and with the matter of reconciling these two scriptural stories. I wish to view the incident from the angle of those who assisted him.

W. C. Newman

For, after all, no one of us can perform a miracle of any kind, and it will be of little practical value to seek to explain that which we cannot possibly perform. But every one of us can act the part of assistant in accomplishing God's purposes for his people—if we will.

Responsibility Realized—And Accepted

In Mark's account of the first feeding of the thousands it was the disciples who brought the hungry people to Jesus' attention with the suggestion that he send them away to buy bread. As yet the disciples had no solution to offer to the problem, but they felt the problem itself very keenly. They were aware of a real need.

This awareness of the needs of others is ever the first step to be taken in Christian service. And all too often it is too difficult a step for us to take.

Many a Christian opposes missions because he cannot feel the terrible need of unChristian nations for the truth of Christ. Many splendid social reforms fail because church folk cannot imagine the squalor and despair and wretchedness that are the daily experience of millions of people in our own cities and countrysides. Some otherwise very excellent people fight madly every effort put forth in behalf of Negroes because they do not know the heartbreak, the sorrow, the suffering, the agony of being a human being with normal hungerings for life that are constantly denied to them. Many of us are impatient with sinners because we cannot sense the humiliation and misery of a heart that has been caught up in evil.

Before any one of us can be an assistant to God in his work of building the Kingdom among men, he must be possessed of this awareness of men's need, and be deeply concerned to do all in his power to be used of God in meeting that need.

Believing Obedience

It was only a very natural response on the part of the disciples, and not to be too severely condemned, that when Jesus first suggested that they feed the multitude they remonstrated. "Shall we go and buy two hundred shilling's worth of bread, and give them to eat?"

They could see no possible way of meeting that need. They were "practical" men who insisted on looking at things realistically. And as such they knew that it simply couldn't be done.

But in a later moment, after Jesus had further insisted, they went and surveyed their resources, and brought him all that they had, willingly trusting it in his hands, and carrying out his instructions. So was the miracle accomplished—because they obeyed him when they could not see how the thing was to be done.

Is not the application obvious? We Christians, faced with unprecedented problems, war, powerful evil, indifference to religion, greed, international hatreds, extremely difficult racial problems—any one of them, and all of them too hard for us to solve—must simply follow the commandments of God, the teachings of Jesus, not knowing how they will work out, but believing that if we will do this thing willingly, they will work out.

Only so can we become God's assistants in our time.

BETTER GENERAL CONFERENCES

(Continued from page 5)

and from foreign countries? It should be noted, too, that by the present plan voters will cast their franchise for leaders whom they are themselves to sustain, not people at a distance.

What about the general superintendency of the Church, of which so much has been made in the past? Is there danger that by the new arrangement effective leadership of Methodism as a whole will be impaired? It may be suggested that under any method of election some superintendents will be generals, and that others may superintend. Perhaps this is as it should be. Special episcopal talents may be recognized in appointments made by the Council of Bishops or requested by Jurisdictional Conference bishops. Leaders of the Church are permitted and are often designated to accept engagements to address religious, philanthropic, and other bodies of note in this country and abroad. All are free to write, without parochial or denominational censorship. They may serve on interdenominational boards and committees. There are plenty of ways to exercise functions of general influence quite apart from reading appointments to local charges. Exchanges of views in the Council of Bishops and its committees have much to do with general superintendency.

Assignments of bishops to their fields and designation of cities as episcopal residences are now to be made by those who may know men and places involved, making misfits and mislocations less likely. But the great gain is that of the General Conference itself, which now becomes a kind of Christian parliament, not to say congress, whose vision and acts may extend to the broadest limits and most powerful degree of Methodist responsibility. Councils and information in the Church press and in gatherings of preachers and laymen, now taking place, are preparing the way for the approaching introductory session of better Methodist General onferences.

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THE CHRISTIAN FIRESIDE

A HINT TO HIM

A prosperous-looking citizen, on a downtown corner in Boston, bought a newspaper from an alert little newsboy, who made change instantly, without speaking a word. But the man lingered. "How many papers do you sell here a night?" he asked.

"About fifty," said the newsie.

"What is your name?"

"Tim Manning."

"Listen, Tim," said the man. "When I was your age I had this very corner for a stand. I sold two hundred papers a night, and I did it by carefully saying, 'Thank you' to every one who bought a paper. I said it loudly so that they would be sure to hear it."

Three evenings later the man came by again and bought another paper from the little chap on the corner.

"Thank you!" said Tim, not recognizing him. "How's business?" asked the man.

Then Tim knew him. "I'm selling seventy-five papers every night, sir," he said. "I'm not going to forget that any more, either," and he grinned all over his honest, freckled face. Tim had learned his first lesson of the value of courtesy to all.

—King's Treasuries.

"VISITORS RESTING"

At a small Alabama lumber mill the sign was lettered with red crayon upon a strip of cardboard. It said simply, "Don't Disturb—Visitors Resting." Perhaps my curiosity was overly evident, for such a sign seemed out of place amid the raucous noise of saws and the thuds of heavy boards. The tall, broad-shouldered man who had been feeding lumber into the planer walked over to where I was standing.

He laughed a little, saying, "That's for our pets. We had them here last year, and now they're back."

I nodded, still looking at the sign, and he went on, "They're robins. They have a nest up there back of that four-by-eight piece of lumber. It's a safe, comfortable place."

"It's a fine thought," I said, "looking after them in this way."

He was thoughtful for a moment, kicking slowly at a small head of sawdust. Then he replied, "We sort of owe it to them, you see. Last year, before we knew they were up there, we had an accident. One of the men scared them unknowingly and, in the excitement, a couple of eggs were broken. He put the sign up. He was sorry for what he had caused."

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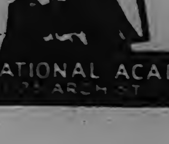

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Only a strip of cardboard, crudely lettered, and tacked up under a robin's nest. But the thought of it and of the hard-working men who respected it lifted my feelings immeasurably.

—Jack Kytle, in Our Dumb Animals.

SOLDIER SON WRITES HOME FOLK

November 25, 1943.

Dear Folks:

Well, Thanksgiving Day is coming to a close and, although we have had very little to remind us of the fact, I think a bit of a "Thanksgiving Spirit" has been instilled in all of the boys. I don't know what the rest of them are thinking about, but as for me—I've lived all day in a dreamy mood. First, I've considered the meaning of Thanksgiving: the Pilgrims' struggle to settle this country for us, and the continuous fight of our forefathers to make our country free, law-abiding, and a place to love, and worship in without fear of being beaten down by some tyrant. Then I've thought how lucky I am to be a citizen of that nation, the United States, and, along with my fellowmen, a protector of that nation—ready and willing to fight for the freedom that has grown from long days and nights of unflinching struggle.

Then I consider myself one of the luckiest boys in the world to have the mother and father, sister and brother, I do. I pray every night for all of you. Of course, it will be quite a while before I get into the active "fight" (if ever) of this war, but I already realize what the boys that are out there living a life of pain, sweat, and death, are fighting for. They are fighting for families like ours, and down in their hearts there is a soft spot burning for every such family in the world who love peace and everyday happy life that we as Americans enjoy. It's not a hating war that we are fighting, but rather a loving war. That soft spot down in the heart of fighting Americans has burned 'til he has taken up arms to protect what is duly his, and that is love—love of his fellowman, and love of a spirit that is topped by no other nation, and no country can beat men and women fighting a war with that in their hearts. I think every American realizes that today, and he should—this being Thanksgiving.

I heard over the radio this evening that every American soldier got the same meal today (that is, the ones that possibly could). The same thing we got, turkey, dressing, cranberry sauce, peas, potatoes celery, biscuits, nuts, fruit, pie and ice cream, coffee, and candy. There—that's the U. S. for you. What other country would see that its fighting men, in training and on the battleline, had that to celebrate Thanksgiving with? You know, when a fellow is a part of an organization like the one our country has, there is no way he can lose; and as long as we stay as we are today, there is no way we, as a nation, can ever lose.

Lots of love,
WALTER, JR.
(Walter D. Prowell, Jr.)
Home address, Jonestown, Miss.

THOUSANDS ATTEND CRUSADE MEETINGS

Official counts indicate that a total of 43,603 persons attended the twenty-five meetings held in twenty-five different cities during the week of January 10 to 15, by the bishops of The Methodist Church and their associates in the several boards, in the interests of the "Crusade for a New World Order." Everywhere the movement was enthusiastically endorsed, thousands of cards were sent to servicemen, and other thousands of letters will be sent to Congressmen during the follow-up period. Offering at these initial meetings (to help defray their expenses) totaled $6,504.07.

WISE OR OTHERWISE

By Rev. James H. Felts

Advancing years should enable a man to be less sporadic in his thinking and interpretation of life's values, sounder in his judgments, and more tolerant.

If every thing that "ought to die of its own poverty" were to actually cease to live, we would have just about enough left to start a new world.

If Lewis termites continue undermining New Deal building there will be an explosion one of these days that will shake the nation. Sampson destroyed his enemies by going down with them.

"If people would just act sensible!" Yes, and if colleges would just educate, if politicians would just be statesmen, if—what's the use?

Sympathetic understanding, coupled with equally sympathetic kindness, like a good name, is priceless.

Uncle Sam keeps calling for more laborers. It would help if he would control the labor he has.

Greed, selfishness, and unwarranted desire for place and power keep the shadows over Christian activity.

Heaven is the land of our dreams. Earth is the land of reality. When reality puts first things first, heaven spills itself into earth's reality.

Gold lost its standard of value when managed currency was made worth eighty, or sixty, or fifty cents in gold. Liberalism does something like that to the ten commandments.

When peace would be more expensive than war there is nothing left but a bloodbath, that freedom may continue to live.

Cocktails, according to an expert, are about the worst form in which alcohol can be taken.

True or false? If it is fashionable it is right.

Beware Coughs
from common colds
That Hang On
Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.
CREOMULSION
For Coughs, Chest Colds, Bronchitis

MRS. ALICE E. WOOTON

Whereas, on December 10, 1943, God, in His wisdom, called from our midst our beloved friend and co-worker in His kingdom, Mrs. Alice E. Wooton; and,

Whereas, her friendliness, her generosity, and her loyalty and devotion to her church have been an inspiration and a positive help to the Winona circuit of the Methodist church. Therefore, be it

Resolved, that we deeply regret the passing of Mrs. Wooton, and we extend to her daughter and other loved ones our heartfelt sympathy in their sorrow.

Resolved, that we feel a great loss in the death of Mrs. Wooton. We shall miss her fine personality, her safe advice, and the richness of her Christian association. We shall miss her ministrations to the sick and the needy and her services to the church. Be it further

Resolved, that a copy of these resolutions be spread on the minutes of the quarterly conference of the Winona circuit of the Methodist church, a copy be sent to the Winona Times and to the New Orleans Christian Advocate, and a copy be sent to the family.

MRS. JAMIE ROGERS,
MRS. JOHN STAFFORD,
MRS. GUY COLEMAN,
Quarterly Conf. Committee.

TRIBUTE TO W. D. HAWKINS

The going of W. D. Hawkins leaves a large vacant place in the work of the Mississippi Conference and of the United Methodist Church. In all probability no layman in all the history of the Mississippi Conference ever held so many positions in the Church or gave more of his time without any financial remuneration. He was one of the best informed laymen I've ever known on every phase of the Church work.

As Church School superintendent, as steward, trustee, or on various committees of the local church, he tried to find out all he could about the work and then did it well. For more than thirty years of his life he was the leader of the youth of our Conference under the old Epworth League. He served as Centenary secretary and as Conference Missionary secretary for more than twenty years. He was the district lay leader for the Meridian district for more than twelve years. He was Golden Cross Director for the Conference from the time the work was initiated until his death last week, and one of his happiest moments was during the last Conference session, when he was able to announce that the Conference had given over $2,000 to this fund. For some fifteen years he has been a member of the General Board of Missions of the former M. E. Church, South, and then of the United Church. He was for the past five years on the executive committee of the General Board of Missions and Church Extension. His time to all this was given free of any charge. He made one of the best secretaries I've ever known for any kind of meeting. At the time of his death he was Church School superintendent and trustee for his local church.

Several years ago he was in a serious accident and, as chairman of the Conference Board of Missions, I asked the executive committee to order the treasurer to send him a check with our love. He never did cash the check, saying that he would rather look at it framed than to have the money. It will take many men to fill his place in our Conference, and it is my prayer that they will rise up here and there and carry on the great works he was interested in.

J. L. NEILL.

RESOLUTIONS—MAJOR W. A. McDONALD

At a meeting of the official board, held on January 23, at the Methodist church, the following resolution, presented by the chairman, was unanimously adopted:

Whereas, an all-wise Providence has called from his earthly labors our friend, brother, and co-worker, Major W. A. McDonald, and,

Whereas, he has for many years been a valued member and supporter of the Methodist church of Bay St. Louis, Miss., serving as honorary chairman of the Board of Stewards at the time of his death, never missing a morning service when it was possible for him to be present, and,

Whereas, we are desirous of recording our grief at his passing, and our sympathy for his family. Be it therefore

Resolved, that these resolutions be adopted and spread upon our minutes, and that a copy be sent to his family, and a copy also to the New Orleans Christian Advocate.

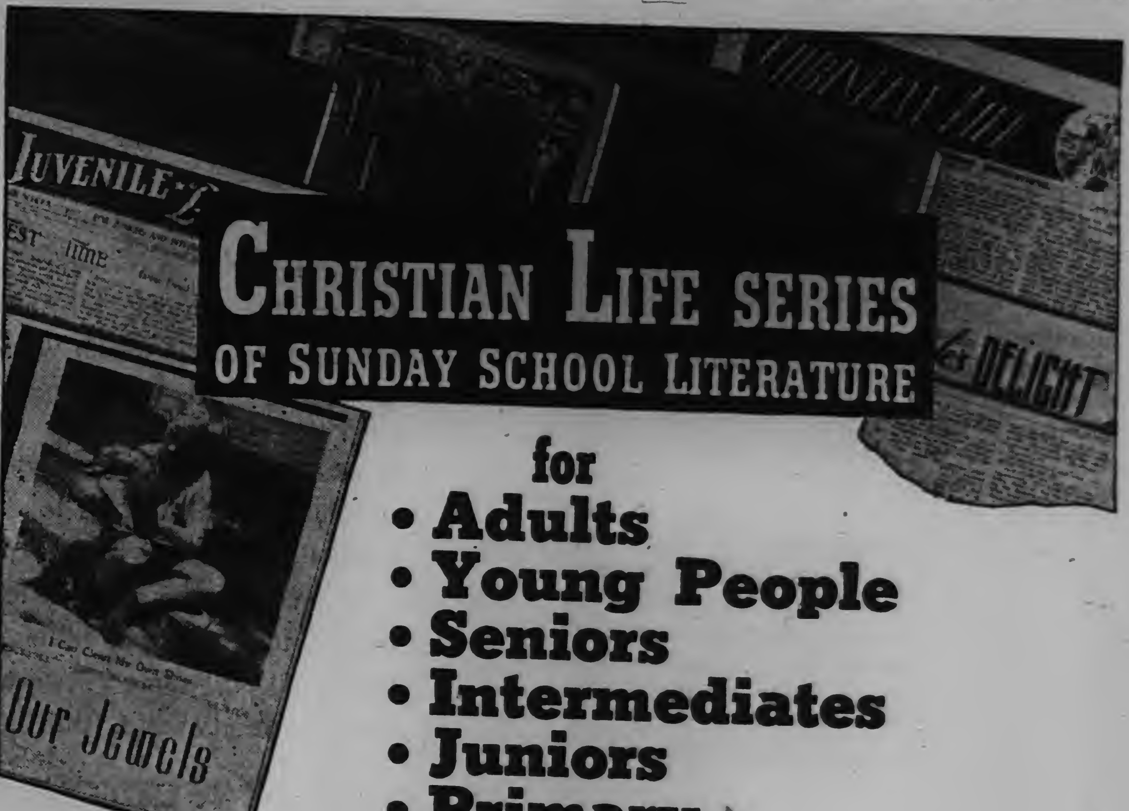
REV. EUAL EMERY SAMPLES,
Pastor;
J. A. EVANS, Secretary;
Chairman, Board of Stewards;
GEORGE E. SCHILLING, Secretary.

WHY I DID NOT MARRY A METHODIST MINISTER?

Three months ago I was married! It all seems like a glorious dream now, for everything concerning my plans, wedding, and honeymoon was perfect—more lovely than girls even dream. Even though my husband is in the army and we are not together, our love grows more beautiful each day and our honeymoon furnished us with enough precious memories to last a life-time.

Since childhood I had thought of myself as being a preacher's wife. Preachers have always attracted me, because I have been reared in a parsonage home and loved the life of a minister's family. I never understood why people felt sorry for "P.K.'s," for to me it has been a distinct honor and it has always been a pleasure for my brother and me to hold our father's profession in highest esteem. It has been so much fun moving from place to place, making new friends, working to redecorate worn-out parsonages, sitting back listening to our own Daddy preach and knowing that if his sermons did not reach his congregation, it was because his people did not know his inner life as we did. I wanted to marry a man like him and be the ideal minister's wife, as my mother has been.

I prayed that if it be God's will, I would find a Methodist preacher but, instead, He led me to a Presbyterian minister, whom I did not marry but admired nevertheless. He



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☆ *Write for Sample Lesson*

UNION GOSPEL PRESS, Cleveland, Ohio

was everything I thought I wanted, only I just did not love him. Now, isn't that just like a woman? It was not because he was a Presbyterian, nor because he wore a mustache, but somehow it must not have been "predestined" that we marry. So then I began praying again, and guess what the Lord sent me? A Baptist minister's son! He came to work in a town where my father was pastor. I met him, I admired him, he admired me, we dated, and our admiration turned into something more heavenly than I had even prayed for. Even though a few of our denominational ideas differed, we found that our greatest delight was in discussing our experiences as preachers' children, and found that we had been reared in like circumstances. In talking of our post-war home, we began to contemplate what a joy a permanent home would bring to us both. I began thinking also of how much we both could mean to our own church wherever we lived. Paul would make an outstanding deacon or perhaps a Methodist steward. We both love music and could help in that way. I have always wanted to be on the parsonage committee, so now is my chance. I also would enjoy being the church member that the pastor could count on to attend the district meetings. I thought of how much fun Paul and I could have when we could invite our pastor and family, or the district superintendent, to a meal in our home. It would be such an honor and also a blessing to our home.

Well, all these thoughts made me realize that I wanted a preacher's son instead of a preacher all the time. I still think preachers are mighty fine. They are bound to be to rear such wonderful sons!

(Written by Lura Rogers Tull)

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

will be chosen to go out on Sundays to hold meetings in villages not far away, and so get accustomed to the work of spiritual leadership. With but one period in their school hours for the study of the Bible after the morning devotions and many periods of other things, it is easy for them to get the idea of not emphasizing the spiritual. If they leave the Institute as non-Christians, we shall consider our work with them a failure. We are here to help people to find salvation and teach them the Christian life and not just to furbish their minds. We want all our pupils to grow in spirit as well as in body and mind and to exemplify their Master in their every day lives.

Some Modern Definitions

Athletics—the excuse for modern institutions of higher learning.

Bacteria—back door of a cafeteria.

College-bred—four-year loaf made of father's dough.

Compliment—a lie in full dress.

Etc.—The sign used to make people think you know more than you do.

Pedestrian—a man who has two cars, a wife and a daughter.

Research—getting things out of many old books never read and putting them into a new book which nobody's going to read.

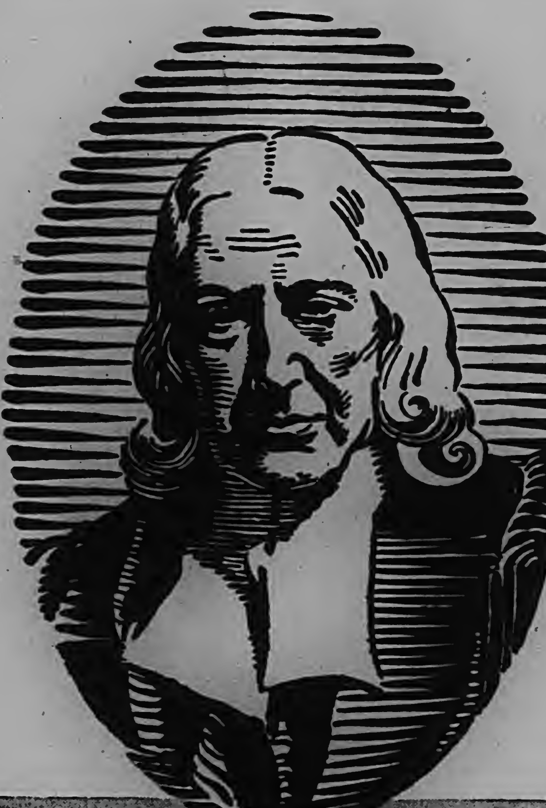
Social tact—making people feel at home when you wish they were.

The chief place for Christian culture is in the home.—Col. F. J. Miles.

When you send up your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry.

—M. Henry.

In preaching to the heathen we must keep to the example of Paul, and make the great subject of our preaching Christ, the Crucified.—William Carey.



METHODISM
OBSERVES WEEK OF DEDICATION

THERE is a definite historical background for the **WEEK OF DEDICATION.** Our experiences today find their counterpart in the spiritual life of that early group in England under the leadership of John Wesley which was seeking for a deeper and a fuller consecration to God.

It would be well for all Methodist people in these days that lie immediately ahead of us to drink again from these fountains of historic inspiration. Their world—outwardly different—is not fundamentally unlike ours. The spiritual foes which confronted them confront us . . . worldliness, spiritual lethargy, selfishness, ignorance. The roads to victory are the same . . . complete consecration, hunger after righteousness, brotherly love, Christian service.

The **WEEK OF DEDICATION** is a chance for Methodism to examine its life anew. It is an opportunity to take stock of its resources, to humble itself before Almighty God, to repent of its sins, and to seek a new infilling of the Holy Spirit.

Every Methodist Church in America is expected to observe the WEEK OF DEDICATION this year. Plan with your pastor for the observance IN YOUR LOCAL CHURCH.

WEEK OF DEDICATION
February 27-March 5, 1944
A DEDICATION OF SELF, SERVICE, SUBSTANCE

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

t the years die! Love never dies,
For He is Love: and at the last,
hatever in the future lies
Is one with the eternal past.
s love, our Faith, shall banish fear
d Hope ring in the new-born year.

—G. F. Bradby.

THE PRAYER-ROOM TODAY

viour, let me put my hand afresh in
e. In life's morning Thou didst come
e, winning my heart by Thy love,
hast Thou ever left me, forgetful and
edient as I have been. Now, as the
wears on, stay with me; strengthen
refresh my weariness. When the
ness falls, still may I know that Thou
ear. And when presently I fall asleep
l this life that Thou hast made so
and wonderful, may I wake to find
l fresh in Thee. Amen.

91. No. 6.

NEW ORLEANS, LA.,
URSDAY, FEBRUARY 10, 1944

Youth

Author Not Known

Youth is not a time of life—it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over love of ease. This often exists in a man of fifty more than in a boy of twenty.

Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement at the stars and the starlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for what next, and the joy and the game of life.

You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, courage, grandeur and power from the earth, from men and from the Infinite so long are you young.

When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you growing old indeed and may God have mercy on your soul.

—Religious Telescope.

WALLET OF THE WEEK

THE MACHINE TOOL INDUSTRY is said to have adapted tools so that they might be brought within the operating strength of women. As a result of the changes in tool equipment, one thousand and fifty of fourteen hundred occupations are now rated by the United States Department of Labor as suitable for women, and three hundred and fifty other occupations have been listed as partially suitable. The immediate effect of this has been to increase the industrial potential of the nation, and to equalize the industrial spread of labor.

* * *

CHILDREN OF SCHOOL AGE are said to be deserting the American classroom on account of jobs and high wages in various forms of work. It is estimated that three million boys and girls from 12 to 18 years of age have deserted school for work. A survey made by the National Education Association shows that many are doing such menial part-time work as to unfit them for the hours which they spend in school. This trend threatens to swell the ranks of illiteracy and unpreparedness in the generation following the end of the war.

* * *

MORMON MISSIONARY ACTIVITY in the United States continues regardless of the emergency created by war. It was announced from Mormon headquarters recently that there were upwards of five thousand missionaries at work in the United States during the past year, and that 25,635 new members were added to the sect. It is said that all Mormon men must give a stipulated amount of time and work to missionary service and at their own expense. This is a kind of counterpart to the Mohammedan's pilgrimage to Mecca.

* * *

THE NATIONAL BAPTIST CHURCH, Negro, went on record at its convention recently, according to a paragraph in **Religious Telescope,** as favoring Negro representation at the peace table. The convention also called upon the War Department to deal more justly with Negro chaplains in regard to promotions. It would seem that the convention was less interested in patriotic service to the soldier at the front than in captains and colonels. As for Negro representation at the peace table, that is another outcropping of an arrangement which would tend to destroy harmony in the Peace Commission.

* * *

VARIETIES OF FIELD MICE have been the cause of plagues similar to the grasshopper plagues in the mid-Western section of the United States. Many varieties of field mice multiply with such rapidity that when a section becomes infested with them they devour hay, vegetable and grain crops completely. Such a mouse scourge fell upon the section around Lovelocks, Nevada, in 1907. After the meadow mice had devastated the section, they were devoured by owls, hawks, gulls, crows, coyotes, and other rodent enemies until they had been reduced to a harmless number.

PRESIDENT CHARLES SEYMOUR, of Yale University, thinks that "Everywhere there are signs of a revived interest in the humanities which, when the war is ended, bids fair to develop a rennaissance in literature, philosophy, and the arts." He thinks that the present streamlining of education in the effort to speed military production and efficiency may be reflected in a new type of liberal education. He thinks that the effect of a practical approach would go far toward relieving the classics of the boredom of grammar rules and technicalities.

* * *

THE RUSSIAN LANGUAGE has assumed such a role of importance during the war that the College of Arts and Sciences of Cornell University has decided to include Russian as one of the language requirements for the A. B. degree. The step was taken in anticipation of the need for the language in future dealings with that country in the post-war period. Doubtless many other schools will offer courses in Russian in order to contribute to supplying the need in diplomatic and commercial dealings with people of that hitherto little known land.

* * *

HONORABLE FRANK GANNETT, owner of a chain of twenty newspapers, recently added the twenty-first to his chain, by taking over the **Binghamton, New York, Press.**. In taking over the publication, Mr. Gannett displayed an announcement to the effect that the paper would accept no beer or other liquor advertisements. It is certainly worthy of praise that there are still those who dare to put the virtue and sobriety of the people above the profit to be had from liquor and its associates in debauchery.

* * *

THE CURRENT PAPER SHORTAGE brought from the editor of one of our esteemed exchanges the statement that if he should use one-tenth of the material sent by certain groups represented by his publication, no space would be left for any other interest. Such is the experience of every editor of a religious journal today, and when releases of independent and semi-religious organizations are added to the volume coming from our own groups, the situation becomes appalling. It is a waste of precious paper and creates an unnecessary problem for the church newspaper.

* * *

TEREDO WOOD is a name given to petrified wood found in ocean beds of the Eocene period which have been lifted above sea level. The name is derived from a type of mollusk which bored into the wood and gave it a honeycomb appearance. The wood later sinking into the mud at the ocean bottom, the canals bored by the teredoes were filled with deposits of silica or some other minerals. The wood structure, in many instances, is so well preserved that the type of tree can be identified. In the State of Oregon specimens are found all the way from coastal sections to one hundred miles inland.

New Orleans
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EDITORIAL

IS EVANGELISM A NAME TO CONJURE WITH?

The plea for a regenerated church and for a new evangelistic emphasis is general and insistent, but too much of it appears to be a special pleading which seeks to accomplish certain fractional parts of the total aim and end of Christian evangelism rather than to saturate the living of the world with the fervor and power generated by the saving experience which evangelism implies. We are in sympathy with any effort to open the reservoirs of divine power for the spiritual enfranchisement of all who sit in darkness, but we are not much interested in evangelism as a kind of power politics directed toward ends which are too small to be impressively evangelistic.

Methodism began in all-out evangelism. It made no distinction as to class or condition, but approached all with the same diagnosis: "For all have sinned and come short of the glory of God." The intelligentsia and the well-to-do passed the field preachers and their life-level gospel much as the priest and the Levite passed the wounded man on the road to Jericho. Many, however, heard the call and had an experience of saving grace. From Aldersgate, the circle widened until it became a great church and a patronizing element, who scorned its beginnings, referred to it as intelligence on fire. The effect of the change in popular attitude was much like that experienced by the Christian Church when it was adopted as the state religion of the Roman Empire. Religion fares better in adversity than in popular favor.

In the years since Aldersgate, what has happened? For one thing, Methodist evangelism has lost its passionate fervor and personal appeal. Instead of the crusading spirits going everywhere and calling sinners to repentance and salvation, it has become something of an elegant formalism financed by nine mills out of every World Service dollar, and the fruit of our magnificent generosity is a church of one per cent Christians. Our evangelism has the earmarks of an all-in effort—formalism and foxfire. Little of the adventurous daring which characterized Mr. Wesley and his coadjutors in England and America remains. Instead of an altar service where people pray through to spiritual victory, we have substituted pious lectures on such subjects as "How to Choose a Companion," senseless gibberish of psychology, and the compromises of a faith that is sadly degenerate.

Methodism without the pioneering spirit, has neglected its country churches, and in doing so has lost much of the field in which it won its early triumphs. It is right that we should plan for a new world order, but if the Christ of the Church is not to be the core and content of its power and meaning it can only represent a posthumous offensiveness like unto that of a body three days dead. We are for an unconventional evangelism which shall express again the adventurous daring of those who believed in the redemptive power and purpose of the Eternal God. To adapt the phrase of one of our own great leaders: We need an evangelism "that will not follow our civilization but lead it." A Christianity founded upon personal experience will do more than surveys to halt membership losses.

TEN MOMENTOUS WEEKS

The weeks from now until Easter should be packed with interest for every Methodist. No similar period in the entire year will hold more of challenging suggestion and Christian opportunity. For those who are thinking of a better world in the years after the war has ended, the Crusade for a New World Order brings a message and an appeal which should stimulate the thinking of every Christian patriot in America. The Crusade seeks to crystalize sentiment for a worthy and just peace instead of waiting for the day when it might become necessary to curb the forces that would plunge the nations into another international disaster and take away the flower of the young manhood for another bloody struggle.

Race Relations Sunday offers the opportunity for meditation upon just and Christian relations between the racial elements which are components of the population of America. It also offers an opportunity to make definite contribution toward implementing the effort to make those relations helpful and Christian.

Then comes the Week of Dedication with a program and a purpose packed with the distressed cries of a bleeding world. No Methodist with either the soul or the sympathy of a Christian can fail to be moved by the humane implications of this season of dedication, and our people will want to share the offering for softening the distresses of those who are the victims rather than the makers of war.

These special efforts culminate in the Lenten season of revival in the local church and should add their Christian interest and devotion for the enrichment of the life of every Methodist congregation in the land. The significance of these weeks will depend upon the devotion and the ability of the leadership which must interpret these messages and inspire the forces who in turn must translate the ideals into material help and spiritual fortification.

BISHOP SAM R. HAY DIES

Press dispatches report the death of Bishop Sam R. Hay at Houston, Texas, on Friday of last week. He was born in Decatur County, Tenn., October 15, 1865, was educated at Southwestern University, Georgetown, Texas, and he entered the ministry of the Methodist Episcopal Church, South, in 1886. He was elected a Bishop of his Church in 1922, and rendered episcopal service in China, Arkansas and Louisiana, Texas, the Pacific Coast and in Alabama and Florida. Following his retirement in 1938, he made his home in Houston where he lived at the time of his election as Bishop.

Bishop Hay was thoroughly human in his attitudes, he was a popular preacher and as a Bishop was brotherly and approachable. His disposition and his life committed him against fads and superficial fashions in the theology, preaching and program of the Church. He was democratic because he was first of all and always a great soul. He is survived by his wife, two sons by a first marriage, and a daughter by his second marriage.

THE UNITED CHRISTIAN EDUCATION ADVANCE

Dr. A. P. Hamilton

What is the Advance? Well, more than thirty Protestant denominations are cooperating in the Advance to reach the vast multitudes of untaught people with Christian teaching—that is it in a nutshell. Each denomination has its own peculiar responsibility and its own method of carrying this programme into its local churches.

Certainly, if any one of the more than thirty denominations has the necessary machinery and organization to carry out the programme, The Methodist Church is that one.

We are not lacking in organization, and the local church in our set-up is the key in carrying out any movement, whether local, conference-wide, nation-wide, or world-wide.

The emphases of the United Christian Advance are:

In The Home—Regular Bible reading and prayer. Living as Christians in the family.

In The Church—Bringing every person into fellowship of some church. Churches working together for a Christian community.

In The World—The Crusade for a New World Order. Educating for a Christian World Order.

Methodism's Responsibility—Our constituency in America is about 20,000,000. The membership of our church is around 8,000,000 and our Church School enrollment is about 5,500,000.

It is evident therefore that The Methodist Church carries a very definite responsibility for one-and-a-half times as many persons who are out of the church as are in its membership, and for more than twice as many who are out of the Church School as are enrolled in it.

Each local church should appoint a leader for the Advance. It must be some one who is thoroughly committed in will, in purpose, in devotion, in time, to bring about a great forward movement in this church.

He should familiarize himself with every detail of the Manual and with the materials in the Advance packet which is to be ordered from the **Service Department, Board of Education, 810 Broadway, Nashville, Tenn.** The packet of fourteen items is designed to give full information on all emphases of the Advance.

Let us remember that this Christian Education Advance has the endorsement of and is being actively promoted by the Board of Education and by the Council of Bishops of our church.

Indeed, the Crusade for a New World Order is only one phase of this great Advance. A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

A SURE SIGN

Most people are great believers in signs. Some of them will protest vigorously to the contrary; but the probability is that a careful observer will discover now and then in even the most vehement denier at least an intimation that certain ocular phenomena portend invariably certain subsequent happenings.

Looked at by and large, there seems to be no particular harm in observing "signs" so long as these "signs" do not lead us into foolish opinions or reprehensible actions. I remember that, as a child, I used to count the stars inside the "ring around the moon" that was sometimes visible and immediately deduce that it would rain within that number of days. I don't remember whether it did or did not—but I still count 'em.

To some people, the little whirlwinds that are sometimes seen on a hot, dry day are sure signs of a long dry spell, and they will very confidently give a weather forecast to that effect. The fact that it may rain a gully-washer that night doesn't affect the validity of the sign.

It really is a great comfort to have something to go by. Reasoning in the abstract is hard business. No matter how faulty our logic, we are prone to believe, **post hoc, ergo propter hoc**, which, being interpreted in the words of the sainted Bishop Murrah, affectionately known to the earlier generation of Millsaps men as "Ole Doc," means that since the result under examination was posterior to an antecedent event, therefore the posterior happening and the antecedent event are casually related. The logical fallacy involved is at least partially revealed by the simple comment, Signs don't always come true.

But, as we recall now, we started out to discuss a sure sign—not signs that may or may not mean anything. We had in mind, specifically, a sure sign that spring is coming.

We went fishing the other day. Word had come to us from sources that we ordinarily consider trustworthy that the perch were beginning to bite. So we dug us a can of worms, rigged up a pole, and set out. More from force of habit than anything else, we took the old reliable casting rod along. We picked up our old Negro boat paddler, John, on the way. When we got to the fishing place and started out, just to see how it felt we made a cast, somewhat at random, but in the general direction of a likely spot for trout. Wham! We had him, and landed him—about a pound and a half. We forgot all about perch for the time being, and kept on casting. We caught four more right there.

Then we went on up the bayou and caught a mess of perch.

Even if February brings us a dozen hard freezes, we'll still believe spring is coming. When it does come, we're going to catch some more perch—and trout.

It's a poor fisherman, though—or anybody else—that waits for "signs" to do things.

OVERSEAS RELIEF—THE FIRST STEP TOWARD THE NEW WORLD ORDER

By Floyd Shackford

Methodist Overseas Relief means, first and foremost, food for the starving, medicines for the sick, a ministry to the prisoners of war, homes for the orphaned, hope for those in distress, faith for the despairing. Some day the burned homes and bombed churches must be rebuilt, but for today, this week, this month, relief goes to persons, not property.

The Good Samaritan is on the highways of the world in 1944. He hears children crying feebly for milk, mothers sobbing because there is nothing to give them. Hospital patients ask for anaesthetic for their operations. Farmers beg for seeds to plant. Many of these voices are growing faint and weak.

From China, a missionary writes of the suffering which war and famine have brought: "Five thousand two hundred corpses were picked up from the streets of Toishan City in the last eight months; starvation cases all. This includes abandoned infants taken off the streets but who died in a matter of days. It takes no account of the poor who starved in their homes. Nor does it include the surrounding countryside, where the number of deaths were enormous —possibly one-fifth of the population. Our relief work has saved many, but it simply breaks your heart to see the deathly multitude silently droop and fall beyond reach of your ability to help. One can only say, 'God help us all. Poor, poor China.' "

Methodist relief goes to India, too. Letters from our missionaries tell of the work which Methodist gifts made possible: "I would like to express our very deep gratitude and appreciation for the help which the Overseas Relief has given to us in this day of tragic need and widespread hunger and starvation. . . . A group of Christian young men feed some 800 daily at their free kitchen . . . send food to outlying villages. . . . They have a special diet for mothers and babies. . . We now have over 200 famine stricken children of 12 years and under, picked up off the streets, . . . some were taken away from dead relatives. . . . The government is to bear the greatest share of the expenses, although we have a large share ourselves. . . . " The reports tell of 21,500 free meals at one center, 50 Christian children cared for at another, the sale of rice at reduced rates to poor families, and hospital relief in cooperation with the Bengal government: 'admission 310, deaths 85, discharged 4.' "

In the second place, Methodist Overseas Relief is relief in the name of the Master. It goes to those who suffer, without distinction of race, color, or creed. In many countries the suffering and destruction is so vast that only government agencies can attempt the major task of relief. But at best, mass feeding by official agencies is a cold, impersonal thing. Church relief adds to the gift of food a personal word of good cheer, and an expression of the sympathetic heart of the American donor. It is more than a pious phrase; it is friendship for those who have known only brutality. Even the cup of cold water in the Master's name has added meaning.

Suffering is not limited to the pain of the body. Long-continued hunger brings a numbing of the mind, and a despair that the future may never be bright. Church relief, by its nature, gives hope to tortured minds and broken spirits. Along with food and clothing, Methodist relief sends Bibles to refugees and prisoners of war who are calling for the Scriptures. The deepest hungers are spiritual.

One of the few doors left open for the world-wide Christian fellowship is the relief work carried on from Geneva, Switzerland. Food packets are sent to starving pastors and destitute theological students in many parts of Europe. In China, too, and in India, aid goes to pastors and Bible women teachers in mission schools, doctors and nurses in hospitals. The church, tomorrow, will need these leaders; the relief which saves their lives today will affect the long future.

Thus, in the third place, Methodist Overseas Relief is the first step toward reconstruction. In all of our discussions of building the post-war world, we must not forget the men, women and children who are starving today. Overseas Relief is one practical way to bring our glowing hopes for the future into real expression. Here is action that counts more than words.

BISHOP SAM R. HAY
1865—1944

The new China must be built by the Chinese people. Our gifts today will sustain their fainting bodies and their discouraged minds—restore hope when despair now threatens. To save the life of a valiant hearted Chinese is the first step toward the reconstruction of China. The same holds true for France, Greece and every other war-torn country—**relief is the first step toward reconstruction.**

Twenty per cent of the offering of the Week of Dedication is to go to Methodist Overseas Relief. Last year, the Week of Dedication gave to Overseas Relief about $172,000.00. This was distributed as follows (in round numbers):

Methodist Relief	
China Methodist Relief	$ 65,000.
India Methodist Relief	18,000.
North Africa Methodist Relief	4,500.
Scandinavian Methodist Relief	4,000.
	$91,500.
Approved General Church Agencies	
American Bible Society—War Emergency	$ 7,000.
American Committee for Christian Refugees	8,000.
American Friends Service Committee (child feeding program)	14,500.
Central Bureau European Interchurch Aid	8,000.
Church Committee for China Relief	20,500.
International Missionary Council (Orphaned Missions)	10,500.
Y. M. C. A. War Prisoners Aid (Religious program)	8,000.
Y. W. C. A. World Emergency and War Victims Fund	3,000.
	$79,500.
Miscellaneous	1,000.
	$172,000.

The Relief Committee hopes that the Week of Dedication may provide approximately one-fourth to one-third of Overseas Relief funds for the coming year.

WEDNESDAY FOR HALF A MILLION

The Week of Dedication and the Church School

By J. Q. Schisler

This is not the "year that King Uzziah died." Nevertheless, Isaiah really started something. And in 1944 many people still are saying, "Here am I, send me."

Of course, this disturbs the cynics no little. By their rules, a moment, or an hour, or a week of dedication is silly. Because people don't act that way any more. All that business of being "lifted up" in the Temple, and hearing voices, and seeing celestial beings, and being stricken with a deep sense of obligation to serve—all that belongs back in the Old Testament where it is embalmed.

But the common people, knowing little about the cynics and caring less, go right on being greatly moved when God's voice gets through to them, asking, "Whom shall I send and who will go for us?" And a great many of us who are plain, common people, are still pondering.

So the church school, along with other agencies in our Church, announces with great faith and great hope, the Week of Dedication for 1944. Its dates are February 27 to March 5. The special day of the church school is Wednesday, March 1. It is the time when the church school officers and teachers in every Methodist church in this nation are urged to meet their pastor at the altar of the church in dedication.

At the outset it should be recognized for what it is. This time of dedication is expected to inspire people to give valuable things to Christ. It is not expected to be just a ritual, with candles and soft music. After it is over the people are not expected to be like they were before, returning home unaffected as though coming home from a movie. The valuable things they are expected to give to Christ are themselves and their money. How much of each? Well, you answer that.

People are needed to help proclaim the good news of Christ through lips and lives. Money, lots of money, is needed to feed the starving and clothe and house the homeless; to bring to millions in war-wrecked places some little opportunity to live and be happy again; to carry Christian teaching to people into whose lives only bitterness and hatred have been flowing. We should recognize the Week of Dedication for what it is. It will certainly cost us something if we respond to it. An offering will be taken, with plenty

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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Rev. George R. Williams, pastor at Tunica, Miss., writes that he is enjoying his work. Naturally, he is expecting a good year in every way in his new field.

An institute for lay leaders and others is to be held at Arcadia, La., in March. Dr. James Workman and M. Leo Rippy are to be on the program.

A new church at Concord, on the Chatham, La., charge, is to be dedicated on the fifth Sunday in April. Rev. J. T. Garrett is the pastor of this enterprising congregation.

Mrs. R. E. E. Jones writes that she is moving from New Roads, La., to Monroe, where she will live with her daughter, Edna, who was married to Mr. C. P. Andrews of that place on December 26.

Rev. C. B. Powell, pastor at Golden Meadow, La., says that a pinch-hitting service of Dr. W. W. Holmes relieved a difficult situation for him following an attack of influenza, which we reported recently.

We regret to learn that Revs. L. P. Moreland and E. W. Day, of Simsboro and Ringgold, La., respectively, were victims of the prevailing epidemic. Both, however, are on the road to recovery.

Mrs. D. E. Kelly, whose late husband was one of our evangelists, writes that the Advocate has been coming to her home for 48 years, and she hopes to have it to the end of her journey.

Rev. B. H. Andrews reports the work at Minden, La., as going along in a satisfactory way, with the prospects improving from day to day. We feel reasonably sure that Bro. Andrews and his people will have a good year together.

A friend writes us that Mrs. A. B. Barry has been quite ill with pneumonia in the Gulfport Field Hospital and is still in a precarious condition. She and her husband, Rev. A. B. Barry, are now living in their own home, 1711 22nd Avenue, Gulfport.

Mrs. R. E. Terroy, secretary and visitor, Carrollton Avenue Church, New Orleans, was stricken with pneumonia about the middle of December and has not been able to return to her work, but we are glad to report that she is now making steady progress toward recovery.

The Palestine church, in the Alexandria district, had a three-night program on evangelism recently in which Rev. G. W. Dameron was the leader. A W. S. C. S. was organized, and the charge is looking forward to much benefit from the new organization.

Rev. Thomas A. Carruth who has done a splendid piece of work for the Advocate and for his people, says that he constantly finds groups of interested readers over his charge and he believes that what they are doing on the Terry charge could be done on many others.

Rev. M. E. Scott, who has done a monumental work at Eupora, Miss., in the building and dedication of the new church, reports that the outlook is encouraging for a good year, and that his people have accepted twice as much on benevolences as was paid last year.

Rev. E. M. Sharp, pastor at Aberdeen, Miss., writes that he is promoting the Advocate as a part of their Crusade for a New World Order. The inclusion of religious literature in such an effort is a discriminating appraisal of its place in building the ideals of the future.

REV. IRA W. FLOWERS,
Franklinton, La.

Rev. Algie S. Oliver, who had quite a serious illness following the session of the Mississippi Annual Conference, is now on his new work at Morton, Miss., where he has received a warm welcome, and he and Mrs. Oliver have been the recipients of many kindnesses at the hands of his people.

Dr. Henry Hitt Crane, pastor of Central Methodist Church, Detroit, Mich., will deliver the Seventh Annual series of the Thirkield Lectures on Preaching at Gammon Theological Seminary on March 7-9. These lectures will be held in conjunction with the Conference on Ministerial Training.

APPOINTMENTS, MISSISSIPPI CONFERENCE

Upon recommendation of the Annual Conference Board of Missions, I am appointing Rev. W. B. Alsworth, 440 Winter Street, Jackson, Miss., as Conference Missionary Secretary, Mississippi Conference. And, being recommended by the chairman of the Board of Hospitals and Homes, I am appointing Rev. C. A. Schultz Conference Director for the Golden Cross.

These offices were capably filled by the lamented W. D. Hawkins.

J. L. DECELL,
Bishop-in-Charge, Miss. Conf.

A SPLENDID MEMORIAL GIFT

Rev. Elmer C. Gunn, chairman of the Louisiana Conference Church and Student Center Commission, announces that the William B. Reily firm, of New Orleans, La., recently gave $25,000 toward building a church on the lot purchased last year by the Commission, adjoining the Louisiana State University campus.

This splendid donation was given with the understanding that the church is to be called "The William B. Reily Memorial," in memory of Mr. W. B. Reily, one of Louisiana's greatest laymen, business men, and philanthropists.

As a result of this donation the Commission has set up a building committee, arranged for an architect, and will be ready to start the auditorium of the church and student center plant as soon as it is allowed.

Louisiana Methodism should be proud of this great donation, and the Commission hereby extends thanks to the Reily firm, to Mrs. W. B. Reily, widow of the late Wm. B. Reily, and the two sons, Hon. James W. Reily and Hon. W. B. Reily, Jr.

ELMER C. GUNN, Chairman.

VICKSBURG DISTRICT EVANGELISM-EDUCATION INSTITUTE

The very name of the Institute, held in the Gibson Memorial Church, Vicksburg, Miss., January 14, gave promise of worthwhileness. Too long the major themes of the Institute have been separate emphases. Seldom in such gatherings have we seen them thus joined together. In fact, too much of our history as a Church can be written in terms of this and that emphasis.

Those who contributed toward the blending of these two vital parts of a much more important whole were Rev. M. K. Miller,

LUZIANNE
COFFEE
100% GOOD

Rev. I. H. Sells, Rev. T. O. Prewitt, Mr. R. E. Selby, Rev. J. H. Morrow, Mrs. P. E. Cunningham, Mrs. R. O. Bailess, and Rev. E. A. Kelly.

Special attention was placed upon the Church School advance and the Home Visitation campaign, with due emphasis upon the importance of the Training School for Pastors, to be conducted in Jackson immediately preceding the campaign.

Though the weather was cold and gloomy, the fellowship in the services and around the tables of a most tasteful lunch was warm and the inspiration invigorating. Sickness prevented the leadership of our district superintendent, Rev. O. S. Lewis, and the attendance of many interested people. The gap was felt by all, but the feeling was also mutual that the day had been most worthwhile.

M. H. WELLS.

MINISTERS' WEEK AT EMORY

On January 17 more than 150 ministers from the Conferences of the Southeastern Jurisdiction came to Emory to join the faculty and students of the Candler School of Theology in the Tenth Annual Ministers' Week. During the days that followed, Dr. John R. Mott, honorary chairman, International Missionary Council, New York City, delivered the Sam P. Jones lectures, with "The Larger Evangelism" as a general theme. Dr. Paul Scherer, pastor of the Evangelical Lutheran Church of the Holy Trinity, New York City, delivered the Jarrell lectures. His general theme was "The Lord's Song in a Strange Land," and his lectures were based on the writings of the Second Isaiah.

The lectures highlighted the program, but other features were also of great interest. Short courses were offered for the visiting ministers. Dr. Franklin N. Parker taught a course listed as "The Witnesses to Christ;" Dean H. B. Trimble, "Developing Goodwill;" Dr. D. T. Rowlingson, "Jesus and Our Bible;" Dr. Marvin H. Harper, missionary on furlough from India and visiting professor at Emory, "India Today." The four forum periods—the first two on preaching, and led by Dr. Scherer, the second two on the race question, and led by Dr. Ina C. Brown from Scarritt—were centers of great interest and benefit.

Bishop Edwin Holt Hughes, speaking in the interest of the Bishops' Crusade, addressed the group on the second afternoon. His subject was "Toward a Christian World Order."

Topping the list of social events for the week was the Tenth Annual Ministers' Week Banquet, presided over by Dr. Marion L. Smith, president of Millsaps College, Jackson, Miss. Dr. Nat G. Long and Dr. Lavens' M. Thomas were the featured speakers, each giving an interesting account of Ministers' Week as it has progressed through the past ten years. Visiting ministers who attended five or more Ministers' Weeks were awarded a V. M. W. (Veterans of Ministers' Week) degree by Dean Trimble. The banquet was a great time of real fellowship. Special music before the evening lectures and informal social hours added their contributions of beauty and fellowship to the full program.

A reunion of the classes of 1915 to 1924 was held in connection with Ministers' Week. Dr. Marion L. Smith, the leader of the reunion, reported a great success and already has plans under way for a reunion of the classes of 1925 to 1934 for next year.

On Friday morning Ministers' Week closed with the forum hour. Visiting ministers carried home with them the dynamic spirit and messages of Dr. Mott and Dr. Scherer. The Tenth Annual Ministers' Week and the yearly pilgrimage to Candler School of Theology became a vivid and living memory.

GENERAL CONFERENCE LEGISLATION

Those of us who are related officially to the work of evangelism are interested in legislation as it relates to our work at the General Conference, to be held in Kansas City, Missouri, April 26, 1944.

We hope that the General Conference will create a Standing Committee on Evangelism. We believe evangelism is one of the major activities of the Church. The Committee on Rules is recommending this.

REV. A. R. HOFFPAUIR,
Blackwater (Baker), La.

It is our desire that the General Conference will see that the "Invitation to Christian Discipleship" is a part of our order of worship for every suggested ritual service. We believe that the invitation to Christian discipleship should be given after every sermon. Our business as a Church is to witness, and when we witness we must give opportunity for decision.

We believe that the membership of the General Commission on Evangelism should be increased to allow a larger representation of ministers. As it now stands, we have only one clerical member from each Jurisdiction. We believe it should be two.

We sincerely hope the General Conference will provide for an Annual Conference Secretary of Evangelism. We believe there should be one man in each Annual Conference appointed by the Bishop who will work at Evangelism for the Conference under the direction of the Annual Conference Commission on Evangelism, as the Board of Missions and Church Extension and as the Board of Education have. This will enable us to work through a specific person in each Annual Conference.

This is not legislation, but we are anxious that our General Conference approve a nation-wide program of evangelism for 1945. This has been recommended by the General Commission of Evangelism and the Council of Bishops.

You will see that we are asking only for minor changes in our legislation. We do not believe that legislation will bring a spirit of evangelism to the Church and to the world, but we do desire that the General Conference speak in no uncertain words about the Church and its work of evangelism. We hope there will be a pronouncement which will stir the Church around the world.

This pronouncement should be more daring than the program adopted in 1784 at Lovely Lane Chapel. The time has come for us to be Christian. There must be a faith that will leap from church to church and from member to member and to the non-members until it will be contagious outside the walls of the Church. We need a mass-faith.

We desire the delegates to the General Conference to go back to their Annual Conferences a living fire. Dr. Lynn Harold Hough says that "Evangelism is intelligence on fire." The Methodist Church has intelligence. How much fire do we have? We criticize those who have fire without intelligence. Ought not we be criticized for having intelligence without fire? This fire will come when we have a living faith. The Methodist Church began with a man who had a trained mind and then caught on fire. He got the fire when he knew and believed that his sins were forgiven. We believe, with Dr. Sangster, that Methodism can be born again. We believe that we are having birth pains now.

We desire the 1944 General Conference to be so epochal that it will be the beginning of a new Church. The year 1784 witnessed the birth of American Methodism. The year 1844 is remembered as the year of separation of American Methodism. Let us make the year 1944 to be remembered as the birth of a new movement in Methodism.

Recently one of our bishops said that as soon as we undertake a great program of evangelism to save the world from sin, fear, hatred, lust, and killing, we will be baptized by the Holy Spirit and experience a Pentecost. The Church at Pentecost had a tremendous faith—faith that God had raised Christ from the dead and that they were His witnesses. The people today, with all their fears, doubts, and tensions, want a living Christ. They do not want a dead God, but one who is alive and suffers with them. Our Christ is alive. Let us be His witnesses and the world will be turned upside down again. We do not need extensive legislation. We do not need an elaborate program. We need faith.

We sincerely hope that the General Conference will increase the appropriation for the General Commission on Evangelism. Out of every dollar given to World Service we get nine mills. Not even one penny is appropriated for evangelism. There are many features of evangelism that are needed today, such as radio programs, surveys, and establishing new churches, but it is hard to do much with only nine mills of every dollar that is given to World Service. Of course, if an Annual Conference divides its dollar in half with World Service and Conference Benevolences, we get only four and one-half mills. We do not need legislation as much as we need lucre.

The past quadrennium has been a splendid one for evangelism. The bishops, district superintendents, preachers, and laymen have given consecrated leadership to the work of evangelism. The Annual Conference reports show increases in the number received on profession of faith. We look forward to the General Conference of 1944 with faith.

LAYMAN.

DEATH CLAIMS HON. W. B. CLARKE

The announcement of the sudden passing of Hon. W. B. Clarke, an attorney, at his home in Monroe, La., was a shock to his many friends throughout the state. His death followed a heart attack on Saturday evening. Funeral services were held in Monroe on Monday. He was born in New Orleans in 1877, and had lived in Monroe since 1902. He had been ill for some time and was expecting to go to Mayo's Clinic for a check-up. Preliminary to the trip, he was carried to the hospital in Monroe for observation and treatment, where he died a few hours after his admission.

Mr. Clarke was a Methodist and served efficiently as lay leader of the Monroe district for a number of years. He was a lay representative of the Louisiana Conference at the General Conference in Birmingham, Ala., in 1938. For a number of years before his death he was officially connected with the state administration in Baton Rouge, La. He is survived by his wife and three daughters, all of whom are married, whose sorrow is shared by a wide circle of friends throughout the state.

ANNIVERSARY SERVICE, CARROLLTON AVENUE CHURCH, NEW ORLEANS

Carrollton Avenue Methodist Church, Rev. Elmer C. Gunn, pastor, has issued a lovely folder giving the 58th anniversary program of that church, which will be observed on Sunday, February 13. The program includes, besides a number of pictures, an historical summary of the work of the church, the names of the members who have belonged there for the past twenty-five years and those received during the first year of its existence. At 3 o'clock in the afternoon a dedication service for the church annex building will be conducted by Dr. W. W. Holmes, district superintendent. Herewith is the cut of Mr. Charles E. Sprott, whose leadership was a positive factor in securing the property to be dedicated and in liquidating the obligation ahead of schedule. Other individual pictures in the folder include the pastor, Rev. Elmer C. Gunn, Mr. John H. Carter, superintendent of the Church School, and Captain H. J. Thompson, treasurer of the Board of Trustees.

MR. CHARLES E. SPROTT,
Chairman Board of Trustees

OPEN HOUSE AT LEESVILLE PARSONAGE

Dear Dr. Duren: The Methodist parsonage at Leesville, home of Rev. and Mrs. A. A. McKnight, which was recently damaged by fire, has been reconditioned and completely redecorated. It has also been refurnished and is a beautiful and spacious home.

On Monday, January 31, from five to nine o'clock, it was the scene of open house, at which time it was open for inspection to members and friends of the church. At seven o"clock a service of dedication was held, with Dr. Guy Hicks officiating. Mr. W. K. Ferguson, chairman of the Board of Stewards; Mr. J. H. Anderson, chairman of the Board of Trustees, and Mrs. J. K. McCullough, president of the Woman's Society of Christian Service, each presented the parsonage in behalf of their groups to Dr. Hicks, who accepted it with appropriate remarks and closed with prayer.

Representatives from each of the three circles of the Woman's Society of Christian Service and the Wesleyan Service Guild presided alternately at the punch bowls. Approximately one hundred and fifty guests visited the home during the evening.

MRS. KEITH D. PIERCE,
Church Secretary and Reporter.

MRS. W. P. VEAZEY, SR.

The Coldwater Methodist church and community has sustained a great loss in the death of Mrs. Bessie Eason Veazey. She died at her home after a lingering illness on Friday, December 17, 1943.

Mrs. Veazey was unselfish, devoted to her church. She was the author of numerous deeds of kindness to all with whom she was associated. She was never known to speak evil or disparagingly of anyone, even to her intimates. Such characteristics made her great in the esteem of her fellowman. Friends and relatives will cherish her memory while her influence lives on to bless the community.

G. W. CURTIS, Her Pastor.

SEASHORE DISTRICT NEWS

Pastors of this district are anticipating attendance at the training school in Jackson, February 21-25, for the Conference Simultaneous Evangelism Crusade. The district missionary institute is slated for next Tuesday, February 15, at First Church, Gulfport, beginning at 10 a.m. An appropriate letter has been issued by the Rev. E. W. Ulmer, Pascagoula, the district missionary secretary.

The Rev. J. L. Neill, district superintendent, spoke recently to joint meetings of the Rotary, Kiwanis, and American Legion at Greenville and Picayune.

The aim of this district toward full acceptance of World Service askings was made more apparent the past fortnight, when Americus charge, the Rev. E. D. Simpson, pastor, assumed entire askings, along with Purvis, the Rev. C. S. Schultz, pastor, and East Lawn, Pascagoula the Rev. Q. C. Roberts, pastor. The latter charge has paid the askings in full and at its first quarterly conference obligated itself to pay three times what was originally asked. Purvis greatly increased the pastor's salary for the year, and has already paid a large share of World Service askings.

D. R. O'CONNOR, Reporter.

NEW ORLEANS VOICE STUDENT MAKES GOOD

Miss Nellie Mae Gunn, lyric soprano, is now at Juilliard Graduate School of Music, New York City. Miss Gunn graduated at Newcomb College, a voice major, in June, 1942. In September, 1943, she won a fellowship in an audition in which more than sixty persons participated. Only six of the number were selected, and she was one of the number chosen. She is the first graduate of Newcomb School of Music to win a fellowship at Juilliard, and her many friends have just pride in the recognition of her talent by that eminent School.

MISS NELLIE MAE GUNN

Miss Gunn is the daughter of Rev. and Mrs. Elmer C. Gunn, New Orleans, and her father is presently the pastor of Carrollton Avenue Methodist Church.

REV. W. T. PHILLIPS EXTENDS THANKS

Dear Dr. Duren: Please allow me space in your good paper to make a statement.

I went to the Methodist Hospital Monday, January 3, and returned home in Tchula on February 2. Allow me to say "Thank you" to hundreds of ministers and lay people in North Mississippi for the telegrams, telephone calls, visits, letters, cards, and flowers. It is impossible to write each and every one of them. To you, also, Dr. Duren, for your interesting letter to Dr. Hedden, which gave me a lift when he read it to me. While there, I had the joy and richness from many visitors who came from every charge I have served.

I am improving, but my doctor said to remain in bed for three months. I was delighted with the service and consideration and interest of Dr. Hedden, superintendent of the Hospital, also the entire corps of nurses. They gave me every consideration possible. Now, when I arrived home in Tchula, I was filled with emotion, because the Tchula people had completely reworked the parsonage. Every room in the building has been repapered, floors reworked, and a new rug installed. Their cooperation, beautiful spirit, and work has completely engulfed us in a way that has enriched and endeared so that we are under lasting obligations to them. They have completely shown their loyalty and bigness to the Church.

Sincerely,
W. T. PHILLIPS.

MRS. J. L. CHRISTY

On December 18, 1943, Mrs. J. L. Christy, of Coldwater, Miss., passed to her eternal reward. She had suffered from a serious heart disease for some time but her passing was very sudden.

Mrs. Christy came to Coldwater as a bride forty-three years ago. Since that time she has been very active in church and community life. She was a scholar and won for herself an enviable place in the esteem of all who knew her. She was an understanding wife and a loving mother. Her influence will continue to be felt in the community and she will live on in the lives of her children. Mrs. Christy's going has meant great loss to her church and friends but again in humble submission we say, "Thy will be done."

Her pastor,
G. W. CURTIS.

WEDNESDAY FOR HALF A MILLION

(Continued from page 5)

of encouragement to make the amount large. And personal time will be asked for, with pleas to make it significant for the rendering of service. And a new earnestness of devotion will be inspired, which could change us all into better workmen for our Master. The Week of Dedication will be costly.

Yes, say the cynics, that's just what we thought. All the church knows these days is to croak, "Gimme, gimme, gimme."

Fortunately for the world, the Church still is saying (just as its Lord said), "Whosoever would save his life, shall lose it." "What shall it profit a man if he gain the whole world, and lose his own soul?" Its message still is "Give, give, give." Give yourself and give your means to help bring Christ's Kingdom to the earth. That is what the Week of Dedication is saying.

More than half a million men and women are now serving as Sunday school teachers and officers and leaders in our church schools. If in Jesus' time twelve men could turn the world upside down, what marvelous things are to be expected from more than half a million? But, somehow, the arithmetic does not work out. And yet it could. It could if there were dedication earnest enough.

Wednesday of the Week of Dedication is for the church school. And on that day our services at the church will point all of us who work in the church school to two specific things: (1) Reach with Christian teaching the unreached people in the community, and (2) lead all pupils who are not real followers of Christ, to Him and to church membership. One wonders how many of the more than half-million will dedicate themselves to these noble purposes. Probably the Master is wondering, too.

Throughout the whole week the offering, too, will be dedicated. All will go for relieving suffering and extending Christ's way among the peoples of the earth. For these purposes, 50 per cent will be entrusted to the Foreign Division of the Board of Missions and Church Extension, and to Overseas Relief. The other 50 per cent will be entrusted for these purposes to the Board of Education, the Home Division of the Board of Missions and Church Extension, the Commission on Army and Navy Chaplains, the Crusade for a New World Order, and to **Upper Room.**

We will dedicate our week to the Week of Dedication and let Christ's spirit lead us. Many anxious, suffering people await our decisions.

THE WEEK OF DEDICATION, 1944

By Bishop Paul B. Kern,
Chairman, Committee for Week of
Dedication

Methodism moves again to her altars. Driven by the challenge of the spiritual task that confronts her, the Church is led by an irresistible impulse to seek for new divine power. The problems ahead of us are so stupendous, the powers of darkness so resolute and unyielding, that only the strength that comes to those that are utterly yielded to the will of God will suffice.

Men are apt, today, to be ensnared by the crowded demands upon their time. Many of us are simply confused by the impetuous drifts of everyday events. We have almost lost our sensitiveness to human suffering. Precious values inherent in Christian attitudes are endangered by the callousness and cruelty of much that goes on before our eyes. We need to be sensitive to God. We need our own hearts made ready for His indwelling. We need a touch of the divine fire upon our souls and the cleansing of His forgiving love in our natures. These are not spiritual realities that can be brought into being by any human effort. They are the gift of God to men and women who seek His face and give themselves utterly to obedience. Methodism knows these ways, because for more than a century she has struggled to right wrong and bring about social justice and preach the everlasting gospel. The world before us cannot be patched up with some pretty little plan. It needs to be redeemed, and only men who know God in their innermost beings can proclaim a gospel of redemption.

How inescapable, how inevitable it is that we should have again this year our Week of Dedication. We have been thinking in recent weeks about a New World Order. It can come only out of good hearts and obedient wills. The Church's contribution to this problem is spiritual, but it cannot make that contribution unless it is a spiritual Church. February 27-March 5 ought to be the high week in the calendar of every Methodist. A program has been prepared that is one of the most appealing and compelling I have ever seen. Material and literature have been sent to all of our pastors and lay leaders. The faithful use of this source material will give to any local church one of the most stimulating programs that it has ever known.

Last year the Church, in free-will offerings, laid down nearly a million dollars for causes outside of its World Service budget. These causes were urgent and they constituted an emergency that could not otherwise be met. This year the cause is greater and the call louder and more insistent. Unless Methodism raises upon her altars in connection with the Week of Dedication an amount equal to the amount raised last year, enterprises for war relief, for our chaplains, for our starving overseas members, for our work among migrant people and in industrial centers will have to go undone. There is no other answer except that of the generous gift of the Church. Let me plead, therefore, that in the consummation of the Week of Dedication, on this last Sunday, March 5, there shall be such a generous outpouring of self and substance for the service of Christ as we have never seen before. Mankind is on a cross and God is suffering with His children. He has no one to depend upon save those of us who bear His name. Let us be true.

Nashville, Tenn.

THE UPPER ROOM ATTAINING A GLOBAL CIRCULATION

Money from far-away places coming in to headquarters of **The Upper Room** at Nashville Tenn., bear witness to the fact that this publication is becoming global in its circulation. Dr. Grover C. Emmons, managing editor, tells of two interesting foreign remittances that have been received more or less recently. One of these was a bank draft for 16 pounds 4 shillings and 7 pence ($51.90), sent from Melbourne, Australia, and the other was a postal order for four rupees, sent from "somewhere in India," and made payable "at the post office at Tennessee within three calendar months from the date of issue."

The Australian bank draft came from the book depot of the Methodist Conferences of Victoria and Tasmania, which depot is located in Melbourne. The draft paid for a number of bound volumes of **The Upper Room,** and for yearly subscriptions ordered by this bookstore for the people of Australia. The Indian postal order came from an English soldier in the Field Ambulance Service, India Command, and was sent to pay for two bound volumes of **The Upper Room** and for one copy of Bishop Cushman's Pocket Prayer Book. The order was stamped: "Field Post Office, August 7, 1943," and reached Nashville in late November.

During the year 1943, four book depositories in Australia opened accounts with **The Upper Room,** the first accounts that this publication ever had in Australia. Three of these book depots belong to the Methodist Church—one at Melbourne, one at Adelaide, in South Australia; and one at Sydney, New South Wales. The fourth account is with the Presbyterian book depository at Melbourne.

We are a nation in the liquor business. To make money, we debaucn our citizenship To make money, in spite of the plea of Chief of Staff General Marshall, there are plenty of folks who insist that soldiers must have the "privilege" of liquor and bad women.

For the money to be made out of the vile business, we would debauch the soldiers. Drunken soldiers do not make dependable fighters. Those who would countenance anything that would lessen their efficiency as defenders of our liberties, are just plain fools.—Exchange.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Annual Meeting, Mississippi Conference W. S. C. S.

The annual meeting of the Mississippi Conference W. S. C. S. will be held in Galloway Memorial Methodist church, Jackson, April 4-6, 1944. The opening session will be held on Tuesday afternoon, the 4th, and the meeting will close at noon on Thursday, the 6th.

There will be two sessions of the executive committee. One will be held at 9:30 on Tuesday morning and the other on Thursday afternoon. Members of this committee are requested to make their plans to be in Jackson for the Tuesday morning session and to remain through Thursday afternoon.

Because of the limited number of rooms available in the homes of the women of Jackson, it has been agreed that each delegate will make her own arrangements for accommodations.

The Robert E. Lee Hotel has been designated as headquarters hotel. Delegates and visitors may secure reservations at the following rates: Two in a room, $1.75 per day; four in a room, $1.50 per day. **Each delegate is to make her own reservation.** If enough reservations are made, early, the hotel will set aside a block of rooms for this delegation, so please state when writing that you are to attend the meeting of the Mississippi Conference W. S. C. S.. Those arriving on Tuesday morning and leaving Thursday afternoon will have two nights' expense.

Local societies, in planning for the expense of their delegate, should include transportation, hotel room, and all meals.

* * *

January Executive Committee Meeting, Mississippi Conference W. S. C. S.

The Findings Committee report of the Executive Committee meeting of the Mississippi Conference W. S. C. S., held in Galloway Memorial church, Jackson, Jan. 27-28, 1944:

Mrs. W. F. Mahaffey, president, presided and all members were present except Mrs. C. E. Mullens, Mrs. L. J. Power, Mrs. G. C. Terrell, and Mrs. D. L. St. John. Two new members were welcomed—Mrs. R. H. Rollings, secretary of Student Work, and Mrs. Charles Ratliff, secretary of Youth Work. Visitors were: Mrs. Gordon Patton, Mrs. Edmonson Jones, and Mrs. R. E. Rollings.

Mrs. E. E. McKeithen led the opening worship service.

An encouraging report was made of the prospects for the new project in the coastal defense-area. Mrs. John Cirlot stated that Rev. J. L. Neill, Rev. .Q C. Roberts, and Mrs. E. W. Ulmer have been of assistance in this challenging field, and it is hoped that definite plans can be announced within a few weeks.

The dates for the annual meeting were set for April 4-6, 1944, and details of the entertainment worked out. District secretaries to notify local societies.

Mrs. L. O. Todd reported $37,075.13 paid by the women of the Mississippi Conference during 1943, an increase of $7,000 over 1942. The per capita giving was $4.61 without the Week of Prayer offering, $5.21 with the offering. The Wesleyan Service Guild paid $2.18 per capita without the Week of Prayer offering, $2.41 with it. $5,630 was paid in Life Memberships, against $2,190 in 1942. The total Week of Prayer offering was $3,809.94, against $2,652.18 in 1942.

Mrs. E. V. Perry reported 370 study classes held, 165 receiving Special Jurisdiction Recognition, which is a decrease, due to the fact that two of the studies used during 1943 could not receive recognition. Sixty-four women attended classes at Pastors' School. Mrs. Perry stated that, "women are now studying for a purpose," and mentioned the splendid activities resulting from each study. In addition to the studies already announced, the topic for the first quarter of 1945 will be "The Word of His Grace," by Costen J. Harrell, and for the second quarter of 1945, "The American Indians." Pastors' Scchool will be held this year at Copiah-Lincoln Junior College, Wesson, the week of May 22-27. Attention was called to the suggested activity for the approved study course, "The Problem of Suffering," on page 24 of the January issue of the **Methodist Woman.** Mrs. Perry requests that these booklets be sent to her in time for a display at the annual meeting in April.

Mrs. Stanley Wilson stated that of the 255 societies in the Conference, only 122 reported to her during 1943. The women of the Conference have promoted the total program of Christian Social Relations and Local Church Activfties. "Slowly but surely attitudes are changing and our women are speaking out against discrimination and injustice, thus helping to build a firm foundation for a new world order." The outstanding feature of the year was the informal study of "Alcohol and Other Narcotics," and the activities which resulted.

The Retreat held at Belhaven College, Jackson, was the outstanding event in the report of Mrs. E. E. McKeithen. Conference women participated in the World Day of Prayer, World Community Day, and the Retreat during the Week of Prayer. Mrs. McKeithen called attention to the report for local secretaries of Spiritual Life Work, which is now included in the report book of the corresponding secretary of the society. It was suggested that the theme for the 1944 Retreat follow the thought of the study for the first quarter of 1945, "The Word of His Grace." Women are now participating in the Crusade for a New World Order and will assist with the Week of Dedication.

Mrs. B. F. Lewis stated that she is carefully preserving all items of historic interest. She is assisting Bishop DeLete, of St. Petersburg, Florida, in collecting old disciplines of The Methodist Church. She would like to have the disciplines of the Methodist Episcopal Church, South, for the years, 1850, 1874, and 1882. Her address is 320 Alexander Street, Jackson, Miss.

Mrs. Paul Arrington, who recently attended the meeting of the Woman's Division, stirred the women with her report of the need for increased personnel, increased giving, and increased expansion. She stated that only a small per cent of the missionaries have been returned, and that they do not sit idle, but are given work in other fields as soon as they are able to take it. She told of the arrival of the internees from the "Gripsholm," of their physical condition from lack of food. She said the cost of living in other countries has risen rapidly, that more money is needed to carry the work forward, yet we are still giving on a prewar basis. She urged us to give in proportion to our blessings, to help answer the many calls that come, as the present income is not sufficient to meet present obligations, which leaves nothing for expansion. We need 300 young people in training now to be ready to go out in 1946. She stressed the importance of an increase in our giving to undirected pledge.

A loss in membership was reported, this being due in a large measure to many former members being employed women now. Mrs. J. B. Pearson urged the enlistment of these women into the Wesleyan Service Guild. She suggested that every president of a W. S. C. S. study the new Guild handbook.

Mrs. R. H. Rollings told of the work being done in the Conference for students and soldiers, also of the girls who are interested in Scarritt Scholarships, and urged the women to help locate and encourage volunteers for life service.

Mrs. J. B. Cain stated that presidents of local societies do not realize the importance of the children's work and asked for more cooperation. She called attention to Senate Resolution No. 100 and Resolution No. 118, to feed the starving children of occupied countries in Europe, and urged the women to write to their Congressmen. She reminded that the secretary of Children's Work in the local society is now a member of the society's committee on Christian Social Relations and Local Church Activities.

The change in the name from "Young Women and Girls" to "Youth Work" was announced by Mrs. Charles Ratliffe, who urged the women to begin their contact with the intermediate group and thus gain a longer period of cultivation for the missionary education.

Mrs. H. E. Hamrick stated that more officers are now subscribing to the two periodicals, the **Methodist Woman**, and **The World Outlook.** LaBranch W. S. C. S., at McComb, and the Prentiss W. S. C. S. are practically 100 per cent subscribers. Program material has been sent to all societies.

The session of the 28th was opened with worship, led by Mrs. Gordon Patton.

The Department of Organization and Promotion, with Mrs. T. H. Fore and the district secretaries, gave a report of the achievements of 1943. Mrs. Fore stated that while limited transportation had curtailed much of the visiting formerly done by the district secretaries, through letters and zone organization the work had been carried forward. The number of societies in the Conference remains the same, 255, with a decrease in membership. There was an increase in Guilds, Guild members, secretaries of Youth, Student and Children's Work, etc.

(Continued next week)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Methodists of Clarksdale Heard Dr. Roy Smith at Oxford Preach on New World Order

Forty-six Methodists from Clarksdale heard Dr. Roy Smith, editor of the Christian Advocate in Chicago, when he spoke twice at the mass meeting in Oxford, Jan. 21. The addresses were filled with facts relevant to "The Crusade for a New World Order." The following are notes taken at that meeting:

"There will be no peace treaty. Parts of it have already been written in the Atlantic Charter, at Casablanca, Cairo, Moscow, and Teheran. There will be no one peace conference, for peace will be an accomplished fact.

"Within thirty minutes after the hostilities cease the United States will be faced with the greatest relief problem in Europe that the world has ever known. Unconditional surrender demands that we take the responsibility for insuring the peace. There will be 500 million hungry people in Europe. Diseases traceable to malnutrition will be found all over Europe.

"There will be children who have been shipped out from their homes without knowing the names of parents or the towns in which they had lived. We must make peace with Europe's children.

There will be psycopathic wards all over Europe, as a result of the screeching of bombs and other horrors of war.

"No single great government will be left in Europe. Russia is an Asiatic country; the moving of the capital cast was a symbol of her turning her back on Europe. England has held herself aloof from the continent for 1,000 years. This means Russia, England and the United States will have to establish some kind of government.

"It will take 50 years to rebuild the European cities and to re-establish industries after the war. The United States is under necessity of facing these facts as it plans for a new world order."

* * *

Facts About Russia Presented by Dr. Roy L. Smith in Oxford Address

"Russia will emerge the strongest power after this war," said Dr. Roy L. Smith, of Chicago, in speaking on "The Coming Peace," at Oxford on January 21.

"Eleven days are required to go from Vladivostak to Moscow, but it requires only four and one-half days to go from New York to San Francisco. Russia occupies a great expanse of land.

"Russia has all the resources necessary for modern industrialism. She has one vein of coal that could supply the world at the present rate of consumption for 300 years. She has six billion tons of iron ore, copper fields, and oil fields. She has a formula for synthetic rubber which has been shared with the United States.

"Precise scientific instruments have been perfected by the Russians. With small electrical instruments placed in concentric circles at intervals of ten to fifteen miles outside of Moscow, it is possible to know the position, altitude, and speed of the planes that come within a radius of 125 miles of Russia. With steel towers and electrically charged antennae nitrogen from the air is condensed and nitrate falls to the earth in great flakes.

"The Russian system of modern industrialism has beaten the military machine of Germany. After the war Russia will ask favors from no one.

"America, with its belief in capitalism and free enterprise, will have to learn to live in a world with Russia, a land of 145 languages and three colors."

Dr. Smith used the Russian situation to illustrate the need for facts as people face the making of a peace.

* * *

Bishop Decell Speaks to Methodists on "The Prince of Peace"

Bishop J. Lloyd Decell, of Birmingham, spoke on "The Prince of Peace" at the mass meeting of Methodists in Oxford, on Jan. 21.

After the necessity of facts had been granted, Bishop Decell spoke of the Prince of Peace, without whom the facts would be powerless.

"Three great Christian principles were stated as essentials in making the peace and keeping the peace.

"First, man must be reclothed in newness of life, must experience a rebirth of spiritual living.

"Second, man must assume universal responsibility. This sense of responsibility went first to Germany. She rationalized it, attempting a master race as the answer. France did little with it; in fact, she played with it. For a time, 18th century England was sensitive to her responsibilities and then she commercialized it, sending cargoes of rich wares from the new countries and building an empire. America has humanized it, trying machines instead of God, for power.

"Third, there is the principle of sanctification of vocation. Whatever is done must be done in the spirit of "For their sakes I sanctify myself."

In conclusion, Bishop Decell told of a man who would not give his sons for all the possessions Germany and Japan might acquire but who would give them gladly for a better world.

* * *

Dr. G. W. Fallon at Oxford Talks on New Order

"Christian America" was the subject of the address by Dr. G. W. Fallon, pastor of the Methodist church in Worcester, Mass., when he spoke at Oxford, Friday, January 21. The address was delivered in connection with the mass meeting on "Crusade for a New World Order."

Dr. Fallon based his statement on the hypothesis that the allied cause would result in victory, and described the American genius as expressed in the steamboat, wireless, horseless carriage, perfection of the radio, and airplanes.

"Although American genius has killed isolationism, its ghost still stalks in some minds," said Dr. Fallon. "'Let the world stew in its own juice,' may be the opinion of some. But that juice will stew and become the devil's broth and boil over and scald the rest of the world."

Incidents of intolerance in anti-semitism in Boston and race riots in Detroit, New York and Beaumont were related as illustrations of the voice of isolationism which might be heard at the peace table.

Other voices that might be heard in making peace were the voices of sectionalism, imperialism, and pressure groups. Dr. Fallon described the voice of the Church as one that should be heard in determining the major outlines of peace. The bishops of The Methodist Church are leading in this Crusade for a New World Order.

* * *

"The Church After the War"

"The Church After the War" is the Church-wide study written by Bishop McConnell. If you have not seen a copy, ask your pastor if he has ordered a consignment of books for his church. This is one of the approved studies for Woman's Societies when taken with the direction of the pastor in a school of missions or church-wide class. The reason it does not appear on our approved list for Woman's Societies is because it had not been written when the lists were printed.

He who cannot forgive others breaks the bridge over which he must pass himself.
—George Herbert.

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MUSTEROLE

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Report of District Parsonage Committee

(Continued from last week)

By Mrs. John J. Miller

There is now a balance of $3 in the treasury. The parsonage still has several needs to make it more homelike. By contributions from every society each year a fund will be built up for future needs as they occur.

* * *

A meeting of the Woman's Society of Christian Service was held at the close of the lunch hour of the Missionary Institutes at DeRidder and at New Iberia. Mrs. John J. Miller, district secretary, presided. Mrs. G. L. Heard, of Merryville, was appointed secretary at DeRidder, and Mrs. Luella H. LaSalle at New Iberia.

Mrs. Scales endeavored to show how the secretary of Children's Work in the Woman's Society could cooperate with the church school in the teaching of missions.

Dr. Warfield read a letter from Miss Ruth Lawrence, who is a missionary from the Woman's Division and is now interned by the Germans in France.

Miss Helen Strickland, student worker at S. L. I., gave an interesting talk about her work.

Mrs. Miller stressed the attainment of the goals as outlined for 1944 in the December **Methodist Woman**, the increasing of pledges for missions, the attainment of at least one Jurisdictional credit in every society for study, and reporting promptly all activities to Conference secretaries.

At each meeting the women voted to meet at least once each quarter at the same time and place as the ministers in order to save tires.

On January 17, the Woman's Society of Christian Service of Welsh invited the women of that zone and the neighboring churches to hold a meeting at Welsh in connection with the ministerial meeting, from 10 a.m. to 1 p.m. The women met at the home of Mrs. John J. Miller. Miss Shiela Nuttall acted as secretary.

Mrs. Guy M. Hicks led the devotional service. Her subject, "Values in Our Own Churches," deepened our appreciation of the church and inspired us for better spiritual life meetings.

Mrs. J. P. Campbell, in a few well-chosen words, welcomed the visitors.

Slips of paper were passed, on which each was asked to write one or more questions she would like to be discussed. While the questions were being prepared, Mrs. Miller presented the matter of completing and the upkeep of the district parsonage furniture. Mrs. Guy Hicks and Mrs. Don Collette were appointed on the parsonage committee and asked to select a third member from First Church at Lake Charles. The committee will meet to select its chairman and treasurer.

The prepared questions were discussed in a very informal manner. Those who had had experience offered suggestions freely.

At 12:45 the Fellowship Committee served a well-prepared lunch. Mrs. Kenneth Miller and Mrs. Marvin L. Van Ness poured tea and coffee.

This is hoped to be a beginning of more inter-zone and sub-zone meetings. They are inspirational and educational. The out-of-town guests were: Mrs. Guy M. Hicks, Mrs. Martin Hebert, Lake Charles; Mrs. Milo Brown, Sulphur; Mrs. T. D. Lipscomb, Mrs. J. J. Lichty, Mrs. Leta Anderson, Mrs. R. W. Burris, Mrs. Homer G. Perry, Kinder; Mrs. G. V. Brower, Mrs. J. A. Keller, Mrs. Drake, Jennings; Mrs. R. W. Ezell, Mrs. J. O. Bell, Vinton; Miss Shiela Nuttall, Oberlin.

* * *

Success is failure turned inside out—
The silver tints of the clouds of doubt—
And you never can tell how close you are;
It may be near when it seems afar.
So stick to the fight when you're hardest hit.
It's when things seem worst that you mustn't quit.

—Unknown.

Edited by Mrs. Ed Conger, Secretary of Children's Work

Opelousas, Natchitoches, Minden, First Church, Shreveport, and Haynesville churches reported sending boxes to Japanese relocation centers.

The children of Gilliam church sent boxes to St. Mark's Hall, in New Orleans, and the Charity Hospital in Shreveport.

Gordon Avenue, Monroe, shared their Christmas joys with the Charity Hospital in Monroe.

Pineville, Franklinton, and Minden churches sent boxes to MacDonell School, Houma.

Logansport has found that by having the children come to the church during the League hour they can have an additional session with them.

Haynesville makes the fourth quarter very meaningful to the children along missionary activity.

Canal Street church, New Orleans, had two unusual missionary projects recently. For Thanksgiving they observed the "Festival of the Booths," as outlined in the Junior Closely Graded Course 5. Each child took gifts of fruit to put in the booth. Later the gifts were sent to the Home of Incurables. On Christmas the children presented the play, "Everywhere, Everywhere, Christmas," which stressed how Christmas is observed in different countries. Extra sessions were held to carry out all the activity.

* * *

Gifts for Supplies

As children engage in the study of the current missionary emphasis they will become familiar with some of the work that their church is carrying on among America's varied people. It may be that, in addition to the regular missionary offerings on World Service Sunday and in additional sessions, groups of boys and girls may wish to make specific gifts to some of the missionary enterprises about which they are studying, or to enterprises nearby. Among the interesting possibilities along that line which are offered by the Supply Work of the Woman's Society of Christian Service are the following:

1. Institutional Neighborhood Hous Kansas City, Mo. Head Resident, Mi Dorothy Dodd—Cots and plain sheets fo day nursery, crayons, scissors, paints, pen cils, construction paper, brushes, picture an story books, toys, including animals, doll and doll furniture.

2. Wesley Community House, 150 Colim Street, San Antonio, Texas. Head Resident Miss Julia Reid—Books for library. (Mis Reid will furnish a list upon request). Sub scriptions to magazines for boys and girl toys and games, supplies for vacation churc school.

3. Relocation Centers for Japanes Americans. Miss Anne Peavy, care W.R.A Camp, Poston, Ariz.—Children's picture an story books, crayon, poster paints, pai brushes construction paper, dolls and do clothes, housekeeping toys, such as smal broom and cloth dusters; balls, animals, to cars, trains and trucks.

Miss Azalia Peet, F.S.A. Camp, Nys Ore.—Games, such as checkers, che Chinese checkers, anagrams, picture puzz Rook cards, new story books for childr picture story books, subscriptions to ch dren's magazines.

4. Yuma Indian Mission, Yuma, Ar The Rev. Adolph Krahl, minister in char —Interesting books for boys and gi equipment for games, such as handba baseballs, bats, gloves; hymnals for use Sunday School.

5. Work with Children in Defense Com munities. Mrs. Mabel Garret Wagner, Mr Charles A. Wade.—Gifts of money may sent for materials for vacation schools, pi tures, books, games and toys. They shou be designated as cash supplies for t work of Mrs. Wagner or Mrs. Wade.

These gifts should be sent in acco ance with the regular provisions made the Supply Work of the Woman's Societ The local secretary of supplies will be g to furnish additional information where may be needed. The head residents of t institutions listed will also be glad answer inquiries.

Missionary institutions in the childre own community or Conference will be g to receive similar gifts.

Let us remember that there is no meth of obtaining God's protection but adheren to His laws.—Gladstone.

No matter how fashions change, ruff tempers will never be in style.—The Yout Companion.

A bishop of the Methodist Church, wh asked to name the two books which h most influenced his life, replied: "My fa er's pocketbook and my mother's cookbo

Selected

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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON FEBRUARY 13, 1944

By Rev. W. C. Newman

HIGH MOMENTS HARNESSED

Lesson Text Mark 9:2-8, 17-27.

Golden Text: I believe; help thou my nbelief.—Mark 9:24.

Any attempt to explain what happened on he Mount of Transfiguration must be indequate because of the simple fact that o person can fully understand any spiritual experience of another person. For that matter no person can fully explain his own spiritual experiences, since our emotions, feelings, hungerings, joys, and sorrows are always, at their best, too deep to be put into words.

W. C. Newman

For thousands of years people have been trying to give expression to one universal spiritual experience—love. Poets, artts, and musicians have all given their ighest art to the attempt. But all have een inadequate, insufficient. There is ore to a real experience of love than can e put into any song, any poem, any picre.

But if we cannot explain, cannot analyze is mountaintop incident, I believe that ery sincere Christian has known some periences that are akin to it, and that e every one ought to desire and seek ch high moments, though sanely and holesomely.

Between Two Worlds

For one thing, since man himself is both dy and spirit, he can never find the hight satisfaction unless he is in rapport with th the physical and the spiritual universe. I remember to have heard Bishop Dobbs y that "a body without a spirit is a corpse, d a spirit without a body is a ghost." Which does not say the truth fully, but does make emphatic something of this al nature that is ours by our very nature. me of us erroneously give more attenon to the spiritual universe than we ght; and many of us are so obsessed ith the physical universe that we may be id to be oblivious to the spiritual. To guilty of either of these extremes is to unbalanced, immature, unintegrated, untisfied. We must be conscious of both, sponsive to both if we would be Christe.

e Mountain and the Valley: The Closet and the Street

From the beginning religionists have beged to one or the other of two schools—e monastic or the "practical." The one school lays extraordinary emphasis upon spiritual exercises and seclusion; the other lays the major emphasis upon action.

But the fact of the matter is that in Jesus the two were inseparable. He said "go into thy closet," but he also said "go into the highways and byways."

It is a mistake to suppose that to Jesus this world was of no consequence. He was constantly concerned with this world and its welfare. Hunger, illness, affliction, injustice, racial prejudice, cruelty, death, greed, evil—all these he took cognizance of, and sought to deal with effectively.

Religion without action is not Christianity. We can well understand Peter's desire to stay forever on the mountain where he had known such breathless ecstacy. But Jesus would not have it. The people waited —and the world needed—and prayer and vision were not enough.

Before and After

But Jesus moved in natural sequence from the mountain of transfiguration to the valley of labor; from the closet of prayer to the street of human need.

All too often, even when we do adapt ourselves to both worlds, we reverse that sequence. We go into the valley and the street first, and into the mountain or the closet only when we have wearied and failed. Then, when we have at last been driven to the mountain or the closet, we find ourselves awkward and ill-at-ease, because we are not skilled in prayer and accustomed to vision and spiritual response.

What is so pathetic as to see a person need faith suddenly and terribly, only to grasp vainly for it, because he waited until the need was terrible to seek it?

We ought to do better; we must do better!

OPPORTUNITIES FOR THE SECOND SUNDAY IN FEBRUARY

Churches wishing to make special offerings on Race Relations Sunday, February 13, are invited to give consideration to the following opportunities recommended by the Board of Education of the Mississippi Annual Conference, as reported on page 87 of the **Journal**:

1. For the salary and expenses for an educational secretary of the two Mississippi Conferences of the Central Jurisdiction. The two Negro Conference Boards of Education have gotten together to try to employ a person to serve the two Conferences together.

2. Rust College, Holly Springs, Miss., is owned and operated by The Methodist Church. They are doing a good work in preparing their students for life in Mississippi.

3. Gulfside Summer School, Waveland, Miss. Like the Seashore Assembly a few miles down the shore, this is devoted to the training of the lay and clerical leadership of Methodist churches. Many societies of Christian service in Mississippi have sent representatives of local Negro churches to the summer schools on scholarships.

4. Paine College, Augusta, Ga., was a child of the Methodist Episcopal Church, South, in cooperation with the Colored Methodist Episcopal Church. This branch of Methodism did not come into the united Methodist Church, perhaps for lack of opportunity. Paine College has done and is doing great things, and money here will support work born of Southern Methodism.

5. Campbell College, Jackson, Miss., adjoins the campus of Jackson College, lately taken over by the State of Mississippi for operation as a teachers' training institution There are fine possibilities of cooperative effort open to Campbell College if it can find friends and support. It is an institution of the A. M. E. Church.

6. The regular program of the Board of Education of The Methodist Church supports the following institutions: Bennett College, Greensboro, N. C.; Bethune Cookman College, Daytona Beach, Fla.; Claflin College, Orangeburg, S. C.; Clark College, Atlanta, Ga.; Dillard University, New Orleans La. (including the Flint-Goodridge Hospital); Gammon Theological Seminary, Atlanta, Ga.; Gilbert Academy, New Orleans, La; Meharry Medical College, Nashville, Tenn.; Morgan Christian Center, Baltimore, Md.; Morristown Normal and Industrial College, Morristown, Tenn.; Philander Smith College, Little Rock, Ark.; Rust College, Holly Springs, Miss.; Samual Houston College, Austin, Tex.; Wiley College, Marshall, Tex.; Paine College, Augusta, Ga. (with C. M. E. C. and Board of Missions).

Or pick out a local Negro boy or girl you count deserving, and establish for him or her a scholarship at one of the colleges.

The Discipline directs that gifts not given special direction will go to the Board for division in its regular budget and program. Your offering sent to your Conference treasurer, with your instructions, will be forwarded as you direct. For the Mississippi Conference our Conference treasurer is Mr. F. Y. Whitfield, M. & F. Bank, Meridian, Miss.

R. L. HUNT.

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THE CHRISTIAN FIRESIDE

THE "TALKING LEAF" GROWS IN AFRICA

By Dana M. Albaugh

A little African lad timidly asked his teacher for "the book that makes trouble for the head." He was not the first to have such a thought about an arithmetic book. His comment calls attention to a revolutionary change that is taking place. Africa is learning to read and write. This is of profound significance.

Under the old tribal system of African education, no textbooks were needed or used. Of the 800 spoken dialects, only one or two had been reduced to writing. There was no literature, and the African had only the folklore handed down from father to son to give guidance to his daily life.

When the white man came, Africans saw him read, write, use figures, and print. They were inclined to believe that he possessed a new kind of fetish, a powerful "medicine," perhaps concocted by some medicine man in the land of pale-faced people.

The early missionaries opened schools and began to teach boys and girls to read and write. It was some time before they discovered why there was such a keen desire to learn the secret of the printed page. Then they found that the Africans had been carrying their produce to the trading establishments on the coast. There they received a slip of paper on which the buying agent made a few marks. When they took this paper to the company store the goods of their selection were given to them by another agent. What a powerful fetish! No wonder the printed page was later called the "magic leaf" or the "talking leaf."

Today thousands of African boys and girls are making the acquaintance of the "talking leaf." You may see them sitting on rough-hewn benches in a school building with mud walls and a roof of jungle grass. You may find them in the shade, laboriously reproducing syllables from the chart that hangs against the trunk of the mango tree. Or you may notice them out under the hot tropical sun with sticks for pencils and the sandy earth for a slate.

Young Africa is learning to read. What does it mean? It means that the faucets of history, geography, education, politics, and religion are opening with a steady stream into the primitive backgrounds of African life. The African who has thought only in terms of his village or tribe now looks out on the life, the customs, the achievements —yes, and the weaknesses of his fellowmen around the world. Through the printed page he receives propaganda, learns first-hand of racial tension, and watches armies march over continents called Christian. He learns of strikes, labor conflicts, pressure groups, color lines, maximum working hours, time and a half for overtime. He now has a calendar and knows when Sunday and pay-day come around. He is besieged through the printed page to buy radios, bicycles, typewriters, and sewing machines. But he can also become acquainted with the world's great personalities, the finest literature, and the Book of books.

Knowledge of the "talking leaf" means that the mosquito is not just an obnoxious insect. It is a dangerous enemy. The African has seen a picture of the mosquito greatly enlarged. He read that when it travels from an infected to an uninfected person it carries the chills and fever of malaria. Formerly when he had these chills he thought some one must have put a "curse" upon him; or perhaps he had not paid the medicine man enough to get the right kind of a fetish. But the magic of print helps him to see danger in the steaming swamps. It also tells him of the white powder, quinine, which will relieve his misery.

No longer does he think, as perhaps his father did, that a wheelbarrow is something to be loaded, placed on a man's head and carried to its destination. Through the "talking leaf" he sees the wheel as one of the simplest but greatest of scientific achievements. With a knowledge of the "talking leaf" he operates the typewriter, transcribes telegrams, translates letters, writes public notices, makes health records, and deciphers blueprints. The inventions of the world begin to belong to him and his people.

The Christian forces have been the leaders in giving the African the use of the "talking leaf." They have supported mission schools, and sent teachers into the corners of darkest illiteracy. They have reduced languages to writing, translated books and sponsored reading campaigns. They have given the Bible, with all its wisdom, beauty and simplicity, to great sections of African life. The mission boards are hard at work on this problem. Not only do they each have their individual programs. Jointly they are sponsoring the work of the World Literacy and Christian Literature Committee of the Foreign Missions Conference, which is touching the need on a broad basis.

The powerful instrument of reading is now in the hands of the African people. It can be a weapon for good or for evil, depending upon how it is used. Certain selfish and ambitious forces seek to capture its effectiveness. Christians have an opportunity to spread the knowledge of love, charity, goodness, and righteousness through the "talking leaf." When the African has come through the present period of transition what will the verdict be? Will it have been a "magic leaf" bringing results in the building of Christian character, or only "the leaf that caused trouble for the head?"

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GRANNY'S GIFTS

Aunt Nell looked up from her sewing to see what it was that made her two little nieces and her nephew so quiet.

They were standing in a row by the window, watching the flurrying snowflakes as they came tumbling one after another down from the sky.

"Have you lost something?" enquired Donald. "Tell us what it is and we will help you hunt it."

"You may all help me," answered Aunt Nell. "I can't find your smiles. They seem to have been misplaced."

"Well, it's pretty hard to smile today," replied Donald. "We wanted to go coasting this New Year's morning and now can't go."

"But just think how much better the coasting will be when it stops snowing. I don't think it will last much longer, so let's think of something nice to do indoors," comforted Aunt Nell. "Bring your chairs over here by me, while I put on my thinking cap."

Pretty soon she exclaimed, "Oh, I know! We will give Granny Martin a birthday surprise. She told me last week that her birthday is today. She never receives any presents although she climbs the hill to her mail box every birthday."

"Oh, goody! goody!" cried the children, clapping their hands. "But what shall the presents be?" asked Edith.

"Oh, I'm sure we can find something," answered Aunt Nell. "Donald, you bring me those boxes out of the top of my trunk. Janet, get me a pair of scissors, and Edith, bring that tissue paper and ribbon from my room while I see what I can find."

In a few minutes they were all back again. "Now," said Aunt Nell, as she started cutting some gray paper, "let me show you how to wrap these oranges to make them pretty. Donald, you pack these pieces of candy neatly in a box while Edith wraps these handkerchiefs in pretty red paper. I will put this shawl in a box, and then you may wrap it, too."

"There!" exclaimed Edith as they finished tying the ribbons, "aren't they lovely?"

"See! it has stopped snowing. Shall we take the packages out now and put them in Granny Martin's mail box?" asked Donald. "We will let Janet sit on the sled and hold the packages while Edith and I pull."

Soon they were trudging through the snow.

"Here we are," said Donald. "I guess I shall have to stand on the sled, for the box is pretty high. You girls can hand me the packages."

"Be careful of that loaf cake," warned Edith.

"Now let's run home and watch from our window," said Janet.

They had no sooner reached home than they saw Granny start slowly up the hill. Her eyes grow wide with surprise when she reached something in the box.

"Look!" said Aunt Nell. "She has found something in the mail box."

"What is it?" asked Janet. "I don't see anything."

"She found the smiles that you put in the box for her," answered Aunt Nell.

"Oh, I never thought of that!" exclaimed Edith. "I'm going to see if I can't find some smiles for every one I see all through this whole year."—Our Little Ones.

QUESTIONS THAT GIVE US PAUSE

By R. B. Eleazer

We think we see clearly the fundamental human issues involved in the World War, as they affect other countries and groups. Maybe it would be profitable to ask ourselves whether we do not have similar issues right here at home.

Notable, for example, is the absurd assumption of the Nazis that they are superior to all other people. We repudiate that theory utterly—as we see it exemplified in Germany. But are we free of similar assumptions with relation to some of our own minorities—Mexicans, for example, or Japanese, or Negroes? We look with horror upon the bitter fruits of anti-Semitism in Europe. But are not its seeds dormant among us also?

Does our democracy really function in relation to certain of our minorities, notably the Negro? Are his fundamental rights as sacredly guarded as those of the majority? Is he as well protected as others from injury, insult, and oppression?

In a Christian democracy like ours such questions are always in order. Just now they are peculiarly timely and important, for not in many years has interracial tension in this country been so great and widespread.

Anti-Japanese feeling, long prevalent in the West, has been greatly intensified by the war. Many thousands of American-born Japanese, citizens by every right, have been expelled from their homes and herded into concentration camps. When the emergency ends will white America be broad-minded enough to restore their normal rights? Or must they still face discrimination, hostility, and the threat of violence?

In many sections Negro-white relations also are severely strained. Colored Americans naturally are seeking more of the democracy for which their sons are called upon to die. By and large, they are reasonable in their requests; certainly through the years they have been patient and long-suffering. Unfortunately, white people have not always understood or properly interpreted their desires, and so have often been distrustful, unsympathetic, and hostile.

Recent riots in Los Angeles, Detroit, and elsewhere, indicate the seriousness of the situation. Such tragic clashes should put the people of both races on guard, not against one another, but against the outbreak of further trouble. At such a time it is peculiarly important that all well-meaning persons be especially patient, careful, and considerate in their contacts with those of the other race. Only thus can further tragedy be averted.

Such are the issues and the conditions that we will be asked to consider in our churches on February 13, which will be nationally observed as Race Relations Sunday. Surely there could be no better place to ask ourselves such questions than the house of God—no better test to apply than the principles of our sacred faith.

Do FALSE TEETH
Rock, Slide or Slip?
FASTEETH, an improved powder to be sprinkled on upper or lower plates, holds false teeth more firmly in place. Do not slide, slip or rock. No gummy, gooey, pasty taste or feeling. FASTEETH is alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

We are ruined not by what we really want, but by what we think we want; therefore, never go abroad in search of your wants; if they be real wants, they will come home in search of you. For he that buys what he does not want will soon want what he cannot buy.—Chapin.

The best way to meet false doctrine is, not to present arguments against it, but to preach Christ so as to present Him, His nature, His work, and His desire to give men His life. Preach Christ, not doctrine, but a Person.—Phillips Brooks.

WE DEDICATE OURSELVES

THE WEEK OF DEDICATION is fundamentally an endeavor to awaken in our Methodism a deeper sense of relationship to God. It ought to be made in a very real sense an occasion for renewal of vows and a rededication to the great task of world redemption. A world at its worst calls for a church at its best.

THE WEEK OF DEDICATION is a call to re-establish ourselves in the joys and verities of the Christian faith. It is a time when special care should be given to our private devotions and prayer life; when families should assemble for family worship; when we should diligently seek to know the Lord Jesus Christ as a personal presence.

The observance of the **WEEK OF DEDICATION** will conclude with a free-will sacrificial offering on Sunday, March 5, to meet emergency needs for which no provision has been made in the regular World Service giving of the Church. But let us make this no evasive substitute, costing only a few dollars out of our abundant surplus, for dedicated lives and devoted wills ready to be spent in His service.

With what will we come before the Lord on this day? With dollars and cents only, or with ourselves laid once more upon the altar and cleansed for service in a new world that awaits the power of redeemed men and women?

WEEK OF DEDICATION
February 27–March 5, 1944
A DEDICATION OF SELF, SERVICE, SUBSTANCE

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There's healing with the blossoms,
There's healing in the trees,
There's healing by the waters,
There's healing in the breeze . .
Thank God for all His healings—
His winds, His flowers, His seas!
—William C. Allen.

THE PRAYER-ROOM TODAY

Bring me, my Father, into deeper sym-
athy with Thee in Thy sin-bearing, soul-
edeeming love. Teach me to love men
nd women as Thou dost love them, bear-
g a little of the burden Thou dost ever
ear because of their sin and mine, and
et sharing also Thy passion to save,
hy love that takes the sinner's load upon
s own heart, and follows him wherever
e goes and spares nothing to bring him
ack. Thou whose sorrow and whose love
like I see in the Cross of Jesus, bring
e today into the fellowship of that same
n-bearing, world-redeeming Cross. Amen.

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NEW ORLEANS 12, LA.
HURSDAY, FEBRUARY 17, 1944.

Wonder

By Clyde Edwin Tuck

The great processional of flame afar
Fills me with wonder when I see at night
The scintillation of each mighty star,
Or day's blue chalice overflows with light;
And I am speechless when the ocean roars
And shakes the rocky clifts on which I stand,
Or tempest, ebon-winged, its fury pours
Upon the groaning woods and startled land.
Spring's varied blooms I pause in awe to view—
The world that teems with life, both low and high,
How nature leaves the old forms for the new;
But when I think that Christ for me should die
To change in my dark soul the gloom to bliss,
I find the world's chief miracle in this.

WALLET OF THE WEEK

THE AMERICAN CARRIER PIGEON is playing a vastly more important role in the prosecution of the war than most of us know. It has been called the "flying compass," and some of them fly at the rate of a mile a minute, and many can fly for fifteen hours continuously. They are used to carry messages from blimps on convoy duty, from fliers who have been forced down in enemy territory, and other messages that cannot wait for the ordinary means of communication. They are highly trained by patient and understanding pigeoneers.

* * *

THE ABANDONMENT OF BABIES in New York has reached a new high for an eight-year period, according to figures submitted by the New York Foundling Hospital. The report said that during 1942 forty-three babies were left in various places by disappearing parents, but that by mid-November, 1943, the number abandoned had reached seventy-four, with still six weeks to go. No explanation of the increase was offered, but it is likely that the war and the emergency which it has created are contributing factors.

* * *

ST. MARGARET, the hymn tune by Dr. A. L. Peace, to which George Matheson's hymn, "O Love That Wilt Not Let Me Go," is sung, has been called the "perfect hymn tune," because the music fits perfectly the words of the hymn. Dr. Peace was one of the most distinguished organists and composers of Scotland. He edited the Service Books of the Church of Scotland, and he composed the cantata, "St. John the Baptist," but he is most widely known and appreciated for the tune "St. Margaret," and it was suggested that the tune be sung as a fitting tribute at his centennial celebration recently.

* * *

CORDOVA, ALASKA, is the port town from which the rich copper ore mined in the Kennecott copper fields was shipped. It is located about one hundred miles west of the mines and was connected with them by the Copper River and Northwestern Railroad, built in 1911. The road cost more than twenty-three million dollars and more than one hundred million dollars' worth of copper ore was hauled over it to the port during the first twenty-five years following its construction. The copper mines were exhausted and in 1938 the railroad was abandoned and the tracks taken up.

* * *

THE TEN OUTSTANDING RELIGIOUS NEWS STORIES of 1943, listed by the **Protestant Voice**, include: Church pronouncements on building the post-war world; Resistance to Hitler, especially by church in Norway; Relaxed restrictions against worship in Russia; Released-time plan of religious education; Efforts to prevent race riots; The unprecedented distribution of Bibles; The attainment of a 50.3 per cent goal for church membership; Protestant proposals to collect three hundred million dollars for post-war reconstruction; Decision of missionaries to remain at their posts; and Protestant Press month, in which forty-one periodicals conducted subscription campaigns.

THE DUCK HAWK is said to be the swiftest bird that flies, and next to it is the common chimney swift. The chimney swift has been clocked, says **Our Dumb Animals**, at more than a hundred miles an hour. A remarkable thing about the flight of the chimney swift is that his wings beat alternately rather than in unison. It has been estimated that individuals may cover a course of a thousand miles in a single day in search of food. Even at that, the airplane would leave the lowly bird far behind in a flight contest.

* * *

A UNIQUE CHRISTMAS GREETING by the people of Helsingborg, Sweden, to their Danish friends across the Sound is a somewhat one-sided affair in war years. A huge bonfire is lit in Helsingborg as a greeting to the Danes of Elsinore, Denmark, which is in utter darkness because of war restrictions. This year the Mayor of Helsingborg made an address to the bonfire gathering and the Mayor of Elsinore spoke to the gathering who watched the Swedish bonfire across the narrow strip of water.

* * *

THE "RABBIT SYSTEM" is a name derisively applied to the Progressive Education system in effect in New York City. It seems that the children are permitted to exercise electives to a degree which has been called the "rabbit system" because it is a kind of self-education. This system has been opposed by the soberer type of education, and its failures have been highlighted by the demands of the war now in progress. It seems that the students who have been allowed so much liberty of election lack both the scientific and disciplinary training necessary for war.

* * *

THE FOUR TOP AMERICAN EVANGELISTS, according to Bishop Edwin H. Hughes, belonged to as many generations and cover American history from colonial days down to our time. They were: Jonathan Edwards, Charles G. Finney, Dwight L. Moody, and Billy Sunday. They were all men of consuming ardor, proclaimers of hell and heaven, and made appeal to both the intellect and the emotion. Not one of them was a Methodist and, to quote the words of the Bishop, touching evangelism today: "Evangelism, as such, is not in a strong estate." Evangelism now is a modern process from which the passion has been lost.

* * *

DRAGON-LIKE LIZARDS are said to exist in great variety in the East Indies and Australia. They range in size from the small horned frog to the Kokomodo dragon. They are from six inches to fifteen feet in length. To some people, these uncanny and fierce-looking lizards are survivors of the dragon family. Many of them have names as forbidding as their looks, such as the goanna, the bearded dragon, mountain devil, the blood-sucker, and others. Many of these lizards are harmless, but some varieties attack young kangaroo and may even knock a person down with their tails, which they use for defense.

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EDITORIAL

WHILE AMERICA SLEPT—CROSS AND DOUBLE-CROSS

The caption of this editorial comment is the titles of two informing publications which have just reached our desk. The first half deals with the nineteen months from the fall of France to Pearl Harbor—a time dominated by isolationism and diplomatic hesitation. The author is D. F. Fleming, of Vanderbilt University, and the book is published by Abingdon-Cokesbury Press, New York, Nashville. Dr. Fleming has given us an amazing survey and analysis of an equally amazing chapter in the history of diplomacy.

Cross and Double-Cross is a documented analysis of the activities of Dr. Frank Buchman, founder of the Oxford Group, appearing in the Winter issue of **Booktab** and written by the Managing Editor, James W. Barrett. Here we have an almost unbelievable account of the rise of a Pennsylvania social worker to the eminence of an influential factor with outstanding political leaders in America, England, and Europe, and the extent to which the pacifism to which he contributed imperilled the very existence of the Democracies. We do not undertake to say that these analyses are true in every detail, for we do not know, but the standing of the authors is such as to entitle their views to serious and sober consideration by every citizen and churchman in the land.

We have never believed in the pacifist movement and at no time have we been a member of such an organization. We have never been sympathetic with the activities of Dr. Buchman, and the amazing list of names of persons who fell under the spell of his influence, especially in England and America, seems too fantastic to be true. Such a list of names as endorsers of Mr. Buchman may explain in part the era of hesitation and inaction which prevailed from Munich to Pearl Harbor. It is not necessary to indulge in biting epithets touching the man who failed to see that soft purrings of perfect love were utterly inconsistent with the proclamation that God is the Dictator of all dictators, and with thanking God for a man like Adolf Hitler, the author of World War II.

As for church people who have been swept off their feet by such high-sounding phrases as "God-control," "Perfect Love," "Spiritual Dictatorship," and the "Four Absolutes," they would do well to review their enthusiasms in the revealing light of devastated lands and the ravished peoples of Europe, not to mention the growing casualty list of our own armed forces. We are in full agreement with Dr. Fleming that this war must "be won, both militarily and politically," and we have no tolerance for the "peace now" movement—eloquent reverberation of the indecision and practical pacifism which brought the Democracies to the very verge of disgrace and ruin. "While America Slept" can be had from the Methodist Publishing House for $1 in paper, $2 cloth, and **Booktab** can be procured at your newsstand for twenty-five cents. Both are worth reading.

THIS IS FINAL

After the next issue of the Advocate, we will discontinue all delinquent subscriptions. This means exactly what it says. Whatever may be the final outcome of our correspondence with the War Production Board regarding the limitation of newsprint for our use, we know that we cannot carry past due subscriptions without abusing both the confidence of those who are putting forth every effort to meet a serious emergency, and the priority right of those who have paid their subscriptions in the belief that we would be fair to them. This is no arbitrary decision, but a course made necessary by an order of the War Production Board. In the effort to meet the situation, we shall try to be both patriotic and just. Look at the label on your paper now and be sure that it shall keep coming.

SHALL THE CHURCH ADHERE TO ITS SPIRITUAL TASK?

We believe that the mission of the Church is spiritual and that every deviation from that ideal is at the expense of its saving message and power. In the same way we think of war, despite all international agreements as to rules, as being neither humane nor social, and as a highly technical science. Taking these facts into consideration, we think that church leaders would do well to think seriously of all that might be involved by injecting ideas which are emotional rather than scientific.

We have in mind two incidents in the news recently touching the conduct of the present war. The first is the reported censure by two Anglican Bishops, who are members of the House of Lords, of the bombing of German cities. As members of the House of Lords, they had a perfect right to speak, but it is also a fact that in the public mind they spoke as churchmen as well. It seems to us that it is equally pertinent to ask, Who started this war and for what purpose? Who evolved the technique of bombing and set its tempo? The protest of the Bishops seems to us to lose sight of the facts and of the scientific necessities of the situation. The world sees the miter of the bishop, not the toga of his civil office.

The second incident is the reported request that the armies in Italy refrain from attacking a historic monastery near Cassino. It seems strange to us that such a request should have been made when the lives of Allied soldiers were being snuffed out by enemies barricaded in its shadows. We hold that life is more sacred than any shrine, and we do not agree that it is right to send a soldier into battle under any handicap that gives him less than an even chance in the fight. The Italians and their leaders chose war and Hitler and they should have been prepared for all that choice might involve. We are not against respect for religious shrines; we are for taking care of our soldiers by recognizing the unreasoning brutalities of the war in which we are engaged.

OVERCOME EVIL WITH GOOD

"Sometime we may be able to do something more than oppose."

These words were copied from a news story found recently in the **Memphis Commercial Appeal.** The report came from Jackson, Tenn. It seems that the young people of that splendid city had appealed to the City Commission to grant them permission to hold dances in the high school gymnasium. A committee representing the Pastors' Association appeared before the Commission to declare their opposition to the proposal. This committee presented their objections and the spokesman concluded with the statement that "Sometime we may be able to do something more than oppose."

B. P. Brooks

It is not the purpose of this article to attempt to weigh the merits or demerits of this issue. But I do believe the spokesman on this occasion revealed one of the glaring defects in nearly all of our attempts at social reform. It is a relatively easy matter to stand off and "view with alarm" and criticize and find fault. What our young people need today is more "Do's" and fewer "Don'ts," less of "Thou shalt not" and more of "Thou shalt."

Many parents are alarmed because there is such manifest discontent and restlessness on the part of their sons and daughters. If they, sometimes, would analyze the situation, they would find the source of trouble in the home itself. There should be domestic amusements, fireside pleasures, planned entertainment such as will make home happy, and not leave it that irksome place which will oblige the youthful spirit to look elsewhere for joy. We sometimes see parents who are the life of every company which they enter, dull, silent, and uninteresting at home among their children. There are people who raise food to sell and starve their own families. These families fare no more poorly than those who reserve their social charms for companions abroad and keep their dullness for home consumption. Youth swarm to places of joy and pleasure as bees to a clover field. The reason they run to every place of amusement they can find and make every effort possible to get away from home at night, is lack of entertainment at home.

The church holds its hands up in holy horror because our young people are filling the roadhouses on Monday, the pool rooms on Tuesday, the dance halls on Wednesday, the gambling dens on Thursday, etc. Yet, the church continues to keep its doors locked, its halls darkened, its silence oppressive. Of course, there's Epworth League on Sunday evening and a social once a month. There just isn't time to crowd in any more and the church doors remain closed throughout the week.

The same can be said of thousands of communities throughout our land. There are plenty of privately operated dens and amusement halls, but not a single place where large groups of young people can assemble to have a lot of fine, wholesome fun.

If the mothers and fathers of our land, if the pastors' associations everywhere, if our city commissions would spend half as much time fighting **for** something as they do fighting **against** something, we would go far towards solving this juvenile delinquency situation, which seems to be our Number One Problem.

If we would "overcome evil with good," there would not be much need of the admonition to "Be not overcome of evil."

B. P. B.

Editorial Miscellany

By Dr. H. T. Carley

THE MAIN QUESTION

I made some inquiries and read several pages concerning the proper time to prune rosebushes. The consensus of opinion was that they should be pruned late in February after all danger of a freeze has passed. That was all right—except that it didn't give me any information that would enable me to know when all danger of a freeze is over. If the directions had said to prune them between the 15th and the 31st of February (wait a minute!—February doesn't have 31 days), it would have been simple enough. Anybody can take a calendar and keep up with dates; but who can tell when the danger of a freeze in February is over?

Anyway, we have had such a prolonged warm spell that the bushes were already sprouting new leaves and growing to beat the band. So, freeze or no freeze, I went to work on them yesterday. If they had kept growing till the last of February and no freeze, they would have got too big; and if a freeze had come, they would have been badly set back. I may have done the wrong thing—but I think I shall have some roses this spring and summer, and on up into the fall.

I had been sort of dreading the pruning, because some of the bushes are of the very thorny kind, and all of them have plenty of stickers, and my hands are very susceptible to being scratched by briars and cats' claws. (If you ever have a chance, ask Bishop Dobbs to tell you the story of the man who pulled a cat instead of pushing him). But I got along without any trouble at all. I found a little pruning tool down at Richardson's hardware store that is a dandy. It's not any longer than a pair of scissors; but the cutting arrangement is different, and cute as a bug's ear. In fact, it works so beautifully that I was through with the rosebushes in just a little while; and I liked it so much that I went to work on the crepe myrtles, fig trees, and oaks. Some of them didn't need much trimming, but I gave them plenty anyhow.

I have just been thinking how hard it would have been, and how long it would have taken me if I had had to cut all those sticky branches with my little Rogers pocketknife—I shouldn't be through with the job yet.

After all, the main question is, not how hard or how long you worked, but how much you accomplished.

Some men can do more in an hour than others can in a day.

YOUTH AND THE WEEK OF DEDICATION

By Neyland Hester

The Methodist Youth Fellowship, uniting the two channels of work from the general youth section and the student movement, has a real part in the plans of the church for 1944. The younger generation is being called on to serve in every field; never has so much been demanded. And nothing short of the fulfillment of those expectations will be made. The Methodist Youth Fellowship must continue to keep progress with its recognition by the Church. If it can keep this advancement, its place of usefulness is assured. There is strength in concerted action, and that is what we have in nearly two million members. We must travel together. "He travels fastest who travels alone" but also he often travels in an odd direction.

As the Church is now moving into the Week of Dedication, youth is finding its place. At the meeting of the National Conference of the Methodist Youth Fellowship last fall, the **Youth for Christ Crusade** was launched. The emphasis began with the Watch Night Service on December 31, the second anniversary of the establishment of the Methodist Youth Fellowship.

It is not the desire nor purpose for the **Youth for Christ Crusade** to secure hard and fast conformity in either the preparation or the observance of the emphasis. There are numerous suggested possibilities in ways of approach, but to each level of organization, whether local church, Wesley Foundation, sub-district or state student movement, goes the initial leadership and responsibility. Each group is in position to know how it may best win the response and support of its youth. It is well, however, that we realize our basic purpose and have general conformity in method and appeal.

This emphasis is a period when especial care should be given to private devotions. The use of **Power**, youth devotional booklet, should be recommended. We must not plunge into this undertaking without plan and preparation. The Youth Council should make a visitation list and call on members, asking for help and cooperation in the observance of the **Youth for Christ Crusade.**

The month of February becomes a period of training. The first Friday in Lent, February 25, is observed as the World Day of Prayer. This should become the **Day of Self-Presentation.** The council might have a special meeting or the entire group might have a special program for everyone actively engaged in the **Youth for Christ Crusade.** This is a day when everyone should seek power for the task.

February 20 will be observed as **Laymen's Day.** Youth can find its place here, for the voice of laymen will be heard in all of our churches. The time from February 25 to March 12 is a period of especial endeavor for **Lenten Visitation.** Definite plans should be made to reach all youth and to encourage decisions for the Christian life and church membership.

On February 27 we enter the **Week of Dedication.** The entire church will be giving time and finding a real part in the services of the week. One evening will be devoted to the work of the Board of Education. The Methodist Youth Fellowship will have a part in leading this program.

The **Youth for Christ Week** follows soon, March 26 to April 2. This is a special time for youth evangelistic services. The series of meetings through the week will find its climax in a service of dedication and consecration.

On Good Friday, April 2, groups in the Methodist Youth Fellowship are asked to observe a sacrificial fast. Young people across the nation will deny themselves a meal and send their sacrificial offering to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York City.

After Easter we will have a real part in following up new members and helping them to find a place in the program of our group. We shall not, however, make this the end of our "Youth for Christ Crusade." The work which has been started must be continued. We will be able to test the validity of our faith by the work we do. Our offerings are important, too. We will have the opportunity to give of our money in the Week of Dedication and in the Good Friday sacrificial offering and in our regular channels of contribution. This is a physical thing. Bread helps the physical life; our bodies must have it in order to survive. However, if we share the bread with someone who has none, it becomes spiritual food, which is necessary for the survival of our inner being. And that is more important.

The Methodist Youth Fellowship faces the new year with a definite program. In the "Youth for Christ Crusade" we give expression to our thoughts in the Crusade for a New World Order, the Week of Dedication, and then Lent and Easter. In dedication and in action the Methodist Youth Fellowship is at its best.

GREAT DAY FOR READING

By Bishop John M. Moore

Too many persons read too little. Too many who read fail to read that which is most worth while. What a person reads fashions the thought and attitude and creates the capability of the mind. Mental food makes the mental fiber. The impoverished mind shrivels as well as a starved body. The well-fed mind continues to grow.

The newspapers are giving the people marvelous reading in these war years. Of course, those who confine their reading to the sports pages, society columns, bargain displays and market movements get nowhere. They live blindfolded in the world and depend on others to lead them around. But the person who has read the newspapers intelligently has not only made great advancement in knowledge of peoples, in understanding of the world, but also in interpretative and valid culture.

Daily come faithful and extraordinary by-witness reports from capable, brave, daring correspondents even to the jeopardy of their lives, writing from fox holes, on the battlefields, and in the listening posts in all the diplomatic centers of the world. Columnists like Walter Lippman, Raymond Clapper, Kirke Simpson, and Edward McKenzie, and commentators like Raymond Gram Swing, Cedric Foster, and W. L. Shirer have furnished most illuminating interpretations of events, movements, and possibilities. Drew Pearson has supplied his stimulating detective stories, and Harry McLemore his spicy jibes. The propagandists have swarmed, but usually their buzz is recognized. In addition to all these, there has been a large company of well informed special writers who have given an immense account of reliable and valuable information in geography, history, government, science, and philosophy of the countries and peoples of the world. This has been an amazing era in the contribution of our American newspapers to the intelligence of all who wanted knowledge and understanding of the world in which they live and of the world in which the human race is to live. To them we are debtors, enormous debtors. They have made intelligent reading essential to informed American life.

The magazines in this nervous dynamic era have been forced largely to articles relating to the war situation and the factors in it. The entertainment magazines have been brought largely to pictures which can be caught at a glance and discarded in a moment. There are a few good magazines of literary and cultural merit, and occasional articles of genuine value in others, but the era does not lend itself to any large substantial magazine reading. However, those who are so inclined may find excellent reading in the high class magazines.

To a churchman and a thoroughgoing Christian the weekly Church paper is indispensable. It carries information which he is unwilling to do without. It is true that many Church members do without their church paper but they and the Church are the loser, for they learn not of the movement and sweep of their Church and Christianity. More than that. An alert Church press gives the moral and religious interpretation of the movements of the day, of the forces in action, of the underlying causes of the principles involved, and of the possibilities of the triumph of truth, righteousness, and religion. The Church press is the unfailing stalwart exponent, defender, supporter, and promoter of high morals and of the religious faith. It is ever the expounder and protector of the particular tenets of its own Church. It is as essential to the intelligence of religionists as the newspaper is to the intelligence of citizens.

Some church papers may not live up to these possibilities and expectations but many do. The heart, soul and mind of a church paper, in my opinion, are in the editorial page. Here are the personality, purpose and power of the paper. Of course, the personal notices catch first attention, but that can be overdone. The write-ups of Church conferences, conventions, assemblies, and meetings can be made exceedingly informing and valuable. The special pages appeal only to special groups. The contributions have merit according to the ability in thought, expression, and force of the contributor and to the importance of the subject discussed. But the editorials set the character and primary worth of the paper. The editor of the Church paper speaks from a throne of great possibility and power. When McTyeire and Simpson, McAnally and Parkhurst, Lafferty and Edwards, Buckley and Hoss were editors, Methodism had a voice, yea voices. It is just that in which many of us are interested and about which we are concerned.

The Methodist Church would be in a bad

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Published weekly at 512 Camp St., New Orleans, La.

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

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and B. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
C. MILTON CHALMERS ....Publisher

Mrs. Odell G. Chapman, of Archibald, La., enriches a business note with the assurance that the Advocate means much to her.

The Advocate appreciates the assurance of Mrs. Florence B. Jackson, of McComb, Miss., that the paper has a definite place in her life.

Mrs. Mable Moore, of Vaughan, Miss., places us in her debt for a good word regarding the Advocate and what it means to her.

The editor appreciates the loyalty of his long-time friend, Mr. L. H. B. Stephens, of Greenville, Miss. We knew him at Cedar Bluff, Miss., many years ago.

Mrs. A. A. Boulton, Sr., of Newton, Miss., has our thanks for a message of appreciation of the Advocate and its meaning for her.

Rev. H. A. Wood seems to be having a good time at Louise, Miss.. and he reports that everything is going well on his work there.

Rev. James E. Napper, a local preacher at Hico, La., is a loyal friend of the Advocate and says that his father was a subscriber when he was just a child. Bro. Napper is now 76 years old.

Rev. H. J. Boltz, retired member of the Louisiana Conference, has moved from Ruston, La., to 252 Ockley Drive, Shreveport. No Conference has a finer spirit than has the Louisiana Conference in Bro. Boltz.

Rev. G. W. Curtis is delightfully situated at Coldwater, Miss., where they leave nothing undone for the comfort of their pastor and the promotion of his work. He says that the new just doesn't wear off.

Rev. and Mrs. A. S. J. Neill, who have been living with their daughter and her family at Springhill, La., have now moved to Bastrop where they will live in a house to themselves. Bro. Neill's address is Box 74, Bastrop, La.

February has been designated as Men's Month at Homer, La., and Bro. Morris began the observation with a men's communion service, a men's prayer group, and preaching by Chaplain Frantz-Oluf Lund in a brotherhood service in the afternoon.

Rev. B. M. Lawrance, of Silver City, Miss., gave the Advocate finances a good boost by a list of 15 subscriptions, four of which are new. It is the loyalty of good friends such as that which makes the Advocate service a delightful task.

Chaplain Ted Howes, of the U. S. Navy, finished his course of indoctrination at Williamsburg, Va., recently, and he is now located at Chicago Naval Air Technical Training Center where his wife and baby are with him.

A request for a change of address by Chaplain Alfred M. Brown indicates that he is now on overseas duty. Chaplain Brown is a member of the Louisiana Conference and son of Rev. and Mrs. R. M. Brown, Arcadia, La.

Rev. Hilary S. Westbrook, Osyka, Miss., reports that he has been ill for the past five weeks, but that everything goes well in his charge through the cooperation of his people and the splendid assistance rendered by Rev. J. E. Gray, of Magnolia, Miss.

Rev. E E. Sylvest, writing from Plaquemine, La., says: "We need to keep the central theme of our message before the people, lest we substitute humanism for divinity, social service for religion, and we make God a custodian of commonplace morality." We quite agree with that sentiment.

Rev. R. Malcolm Guess, of the University of Mississippi, reporting on the Crusade meeting held in the Oxford-University Church, says that the program was good and the messages were timely. The people greatly appreciated the presence of the ministers and guest leaders.

Rev. Andrew J. Boyles reports that when he and Bro. Watkins returned from the Crusade meeting in New Orleans they found Mrs. Watkins had fallen and sustained a severe injury from which she is just now getting up. Bro. Boyles is pastor at Moss Point and Bro. Watkins at Escatawpa, Miss.

Rev. J. B. Grambling, pastor at Jonesboro, La., held a school of missions in his church beginning on the night of January 30. The text for the course was "The Church After the War," and the study was interspersed with a quiz program. In the school he had the assistance of Rev. J. J. Rasmussen, Mr. G. F. White, and Rev. Virgil Morris.

Rev. G. H. Ledbetter says that the work is going nicely on the Coffeeville, Miss., charge. A new church was built at Goshen last year and is now ready for dedication. Since Conference the parsonage has been painted inside and out and repapered. The salary and benevolent assumptions have been substantially increased and the outlook is bright for another good year.

I would have every minister of the Gospel address his audience with the soul of a friend, with the generous energy of a father, and with the exuberance and affection of a mother.—Fenelon.

YOUTH FELLOWSHIP RALLY

On the night of February 25th, at 7 p.m., there will be a District Youth Fellowship Rally held in the Starkville Methodist church for the youth of the Columbus district. All pastors and youth counselors are urged to attend and bring their young people. The theme of the meeting will be "A Better World."

TRAVIS FILGO.

A LAYMAN'S VIEW

Dear Dr. Duren: In the January 20th issue of the **New Orleans Christian Advocate**, your first editorial on "Missions" interested me.

I have just put in one year's connection with what we call the "United War Fund of Louisiana."

This War Fund has been organized in every parish of this state with the purpose of raising money to maintain the U.S.O. and various foreign relief funds, such as British, Greek, Russian, Chinese, etc.

One hundred and twenty-five million dollars was raised in the United States during the past year by this group.

It seems to me that in our Church both the preachers and the laymen should join themselves in this movement with the possible intention of, after the war, having a thorough unified national solicitation of missionary funds by all of the churches.

Our Community Chest, which grew out of the organized efforts of the last war, has shown that all creeds, sexes, and races can work together successfully for a common, unselfish purpose.

If we could continue to maintain a national organization to work every by-path in this country every year at one time, such as is now established in the National War Fund, our churches could inherit an organization already built with workers who have the world-wide vision. Such an organization could put more power into the mission movement than the churches ever dreamed.

It may be that publicity given to such an idea in our Advocate would bring great returns.

Sincerely yours,
J. W. REILY.

CAPITOL STREET CHURCH DEDICATES LIBRARY

On Wednesday evening, February 9, the Capitol Street Church Library was dedicated at a book party. At present the library is located in the Primary Department of the

LUZIANNE
COFFEE
100% GOOD

Educational Building on Capitol Street, and the party took place in the library and the social hall.

Program booklets featured the fact and date of the dedication. The first page was devoted to an expression of appreciation and included the two original donors, Mr. T. J. Luke and Mr. C. R. Underwood, whose generous gifts made possible the beginning of the library; Mr. R. E. Taylor, who supplied the bookshelves and magazine racks, and Miss Sarah Hunt Baskerville, Mrs. W. C. Edwards, and Miss Phyllis Matthews, who made an invaluable contribution through professional services in connection with the selection and setting-up of the books.

The program of the evening was announced in the table of contents of the booklet. The "chapters" announced such features as a game of literary pairs, a magazine quiz, conducted, by A. E. Chunn, Jr.; expressions of appreciation for the library, by Garner Lester; hymn singing, led by members of the choir; book review, by Miss Sarah Hunt Baskerville, and the concluding message, "The Greatest Book in the World," by J. W. Leggett, Jr., pastor of Capitol Street church.

Members of the Wesley Fellowship Class were hostesses at a social hour which followed, with Miss Phyllis Matthews serving as chairman. Miss Virginia Thomas, teacher, and Miss Dorothy Boyles, president of the Wesley Fellowship Class, presided at the punch table.

The church library, initiated February, 1943, today contains the larger foundation works which are basic in a good library, and also a number of additional volumes for general reading, totaling about 250 volumes. Books, equipment, and furnishings represent an investment well over the thousand dollars of cash expenditures. Library periods for certain hours on Saturday and Sunday are being announced.

MILLSAPS COLLEGE

The graduation exercises at Millsaps College will be held February 20-24. The sermon on Sunday morning, the 20th, will be preached by Dr. Clovis Chappell, and the service will be held at Galloway Memorial Church.

The annual alumni meeting will be held at the Christian Center at 7 p.m. on the 23rd, followed by the annual dinner in the Millsaps cafeteria. Mr. John Kimball, of the class of 1934, alumni president, will be the speaker.

The graduation exercises will be held in the chapel of Murrah Hall on Thursday morning, February 24, at 10:30. Lieut.-Commander Clifford L. Alderman, commanding officer of the Navy V-12 Unit of Millsaps College, will deliver the address.

The following students will graduate:

Bachelor of Arts—Arthur Ray Adams, Jackson; Sara Jean Applewhite, Winona; Martha Porter Boger, Hattiesburg; Mary Alice Boyles, Jackson; Alma Elizabeth Brown, Clinton; Lady Rachel Conner, Jackson; James Wray Darby, Jackson; Emma Gene Gainey, Tchula; Stanley Claytus Geiselman, Utica; Marie Elizabeth Grubbs, Philadelphia; Annie Marion Guyton, Pickens; Lois Maxine Harper, Brandon; Emma Jane Henry, Corinth; Mittie Floyd Hix, Jackson; James William Holston, Wiggins; Jean Morris Holton, Yazoo City; Aylene Hurst, Summit; Roger Eeds Jolly, Meridian; Robert Franklin Juraschek, Chicago; Mary Anna Mayo, Hattiesburg; Louise Alford Miller, Hazlehurst; Marjorie Ann Murphy, Jackson; Elizabeth Sue McCormack, Corinth; Priscilla Morson Neal, Jackson; Doy Evelyn Payne, Gulfport; Dorothy Irene Raynham, Jackson; Virginia Sherman, Charleston; James Hunter Stokes, Columbus; Zachary Taylor, Jr., Jackson; Ann Louise West, Jackson; Mary John Whitworth, Pickens; Mary Elizabeth Williams, Jackson; Mary Frances Young, Jackson; Alma Zenfell, Vicksburg; Justus Maria Van der Kroef, John William Denser.

Bachelor of Science—Talmadge DeWitt Brock, Jr., Jackson; Elizabeth Jones Henry, Yazoo City; Adene Hurst, Summit; Van Rieves Jackson, Jr., Decatur; Carroll Lowe, Jackson; Sarah Waudine Nelson, Madison; Clara Matthews Porter, Jackson; James Theodore Stuckenschneider, Columbus; Julia Wasson, Greenville; Noel Catching Womack, Jr., Jackson; William David Wright, Jackson.

RESOLUTION

Mrs. A. P. Irwin, superintendent of the Church School of the Clinton, La., Methodist church, after serving six years in that important office, lately resigned because of the strenuous work involved, and because of poor health. We, the Church School, recognizing the faithful and efficient performance of the duties pertaining to the office, in a partisan and progressive and Christian-like manner, and by such performance of duty has endeared herself to the pastor in charge, as well as all officers and members of the Church School, therefore, be it

Resolved, that we do hereby express our deep and sincere appreciation, and extend gratitude to Mrs. A. P. Irwin for the faithful and efficient performance of the duties which devolved upon her as Superintendent of the Church School. Her leadership has added materially to the achievement of the work of the Church School and we regret her going. Be it further

Resolved, that we do hereby pray that the Heavenly Father richly bless Mrs. Irwin personally, and grant to her many years of useful, happy, faithful work in the Lord's Kingdom, meriting the same spiritual success and advancement that we have enjoyed under her leadership. Be it further

Resolved, that this resolution be spread on the minutes of the Church School, a copy be given to Mrs. Irwin, and a copy be sent to the New Orleans Christian Advocate for publication.

Respectfully submitted,
MRS. E. N. BOWLES,
MRS. ZACH HATCHER,
MRS. JIM AYER,
Committee.

December 19, 1943.

MISS MARY CAMERON REPORTS

Dear Dr. Duren: I arrived in Mt. Airy on the afternoon of the 31st of January, and have been visiting around on the circuit where I was to begin my work. It is a seven-point circuit, and there seems to be plenty to be done. I am working with the Young People and the Woman's organizations especially. I believe that the pastor feels there is one Church School where I might be needed more than in any of the others, so I will get there Sunday and see what the set-up is. It is in a beautiful little church. The churches are fairly adequate—that is, most of them are. There are, of course, one or two one-room buildings.

As I have said before, this is Rural Work and as you would guess from the number of churches. It is what I have always wanted, and I am sure that I am going to enjoy doing it. I have met with two of the Youth groups and in one council meeting already. They are fine youngsters who need leadership.

Thank you for sending the paper on here. I was sorry to see that Sarah had had some troubles, but glad that she is all right again.

Respectfully,
MARY CAMERON.

THE POCKET PRAYER BOOK FILLS A GREAT NEED

Believing that Bishop Cushman's Pocket Prayer Book satisfies a great spiritual hunger, Miss Sarah W. Thomas, of the Stanislaus County Hospital staff, Modesto, Calif., has given away a number of copies of this book. She recently sent one to a wealthy young man, now in the service in India, who seemingly had had everything in life that heart could wish. His letter of thanks said: "All my life I have wanted and needed this little book. I carry it everywhere with me in my shirt pocket, along with the picture of my wife and little boys." Miss Thomas adds: "God bless Bishop Cushman for preparing such a book!"

BOOKS

"Contemporary Thinking About Jesus, An Anthology," compiled by Thomas S. Kepler, Abingdon-Cokesbury Press, New York, Nashville, pp. 406, with Appendix. Price, $3:50.

Dr. Kepler follows his Contemporary Religious Thought, an anthology covering the field of religious philosophy, with this volume which confines its interest to thinking about Jesus mainly as He is presented in the four Gospels. The book is divided into five sections dealing with The Nature of the Synoptic Gospels; The Portrait of Jesus in the Fourth Gospel; Jesus' Relationship to History; Eschatology and Ethics; and Modern Evaluations of Jesus. A total of fifty-five persons contribute to this symposium of opinion concerning Jesus, and among them many of the best-known names in modern Christian interpretation.

An anthology depends for its value in no small measure upon the synthesis of understanding and experience to be found in the compiler himself. If these are deficient or lacking, he may easily come out with a brood of warring prophets and a miscellany of religious sentiment without either central or dynamic philosophy. We quite agree with Dr. John Baillie, on Jesus as the Founder, that much of the reputed difference between Gospel and Epistle is unreal if not imaginary. When, therefore, we follow out every trail of speculative interest we come back to the one goal—the Word of God invested with the power to create sons and daughters to God.

It may not be that all selections admitted to the pages of this anthology are of equal value, but it is certain that Dr. Kepler has made a great contribution to sound and constructive Christian philosophy. We do not know any other book of this kind which offers more of sound thinking for the Christian library than does this volume by Dr. Kepler.

PERSONAL NOTES AND INCIDENTS

Mrs. T. J. Curry, of Greenwood, Miss., makes us glad by her assurance that the Advocate is a welcome visitor to her home on Thursday of each week.

Rev. C. T. Floyd reports that things are going well at New Albany, Miss. At the time of his writing he was in a School of Missions, with an attendance ranging from 100 to 150, the best school he had ever seen.

Rev. Quitman C. Roberts, Jr., reports that the new church at Eastlawn, Pascagoula, Miss., is going forward splendidly. The auditorium has been finished and the two-story educational unit will be completed in March.

Rev. R. G. Moore writes that an anonymous donor from Kosciusko, Miss., has sent $3,085.30 to the treasurer of the Lewis Memorial Hospital Fund, Mr. R. L. Nesbit, New Albany, Miss. Work on the hospital has already begun.

Rev. A. L. Davenport, of the Vaiden-West charge, reports that he has been ill but is now out again. At the first quarterly conference the pastor's salary was increased to $1,500 and he reports seven additions to the church, four of them by baptism, and he is off to a good start.

Carrollton Avenue church, New Orleans, had a high day in its history on last Sunday, when the Church Annex was dedicated in the afternoon. Of the grand total of $15,000 collected and disbursed for the annex, the Church School is credited with $4,803.00 and the W. S. C. S. with $3,977.00. Thus these two organizations took a noble part in bringing a worthy enterprise to completion.

Rev. George H. Jones says that the Mississippi Conference Campaign of Visitation Evangelism will start with a meeting of the district superintendents in Jackson on Saturday afternoon, February 19, to be followed by group meetings at Jackson, Vicksburg, Canton, Forest, Mendenhall, and Crystal Springs on Sunday afternoon. All the pastors of the Mississippi Conference will meet at Jackson on Monday through Thursday, February 21-24. This, as we understand it, is the organizational phase of the campaign which is to be directed by Dr. Guy H. Black.

APPOINTMENT CHANGE—LOUISIANA CONFERENCE

Finally I can definitely announce that Rev. A. P. Boyd has been released from the pastorate of the Kentwood church and Rev. L. W. Cain has been placed in charge there.

Brother Boyd has suffered a heart attack and is here in Baton Rouge in bed. His doctors are not hopeful that he will be able to work any more. Those wishing to address him may do so at 400 St. Rose Ave., Baton Rouge, La.

W. L. DOSS, JR., D. S.

GREAT OCCASION—LOUISIANA'S SPLENDID ATTENDANCE

Dear Dr. Duren: I am sending you a list of the names of the Louisiana Conference preachers who attended the Ministers' Week program at S. M. U. last week.

There was a grand total of sixty-nine ministers and nine ministers' wives. Miss Grace Gatewood, Deaconess of First Church in Shreveport, was also in attendance. The list of names follow:

Alexandria District—R. R. Branton, D. S.; B. C. Taylor, Carl Lueg, Harold Teer, John Sewell, A. G. Townsend, Brooks Waggoner.

Baton Rouge District—Dr. W. L. Doss, Jr., D. S., Billy Pomeroy, A. R. Hoffpauir, W. E. Trice and wife, John Koelmay and wife, Harvey Watts, O. C. Stapleton, Bill Mayo, S. M. U. Student.

Lake Charles District—Guy M. Hicks, D. S., J. Henry Bowdon, Edward Haug, Sam Nader, W. H. Bengtson, A. A. McKnight, D. W. Poole, A. A. Collins, Otis Spinks, Dan Anders, W. C. Barham.

Monroe District—H. M. Johnson, D. S. and wife, A. M. Serex, I. Yeager, P. M. Caraway, Henry Rickey, Jack Midyette, Jolly Harper, E. L. Tatum and wife, W. A. Reeves.

New Orleans District—Dr. W. W. Holmes, D. S.; R. H. Harper, Karl Tooke, Jimmy Harris, Elmer C. Gunn, R. Hardy, W. D. Boddie, A. S. Hurley and wife.

Ruston District—Dr D. B. Raulins, D. S. John Rasmussen, Louis Hoffpauir and wife, B. H. Andrews, Virgil Morris, A. G. Taylor, R. M. Brown, J. W. Lee, W. D. Kleinschmidt, John Kilpatrick, Paul Durbin, J. W. Ailor, R. H. Hearne, Jack Shaw.

Shreveport District—Dr. A. M. Freeman, D. S. and wife, Mrs. Dana Dawson, R. Porter, B. Sloane, D. L. Dykes, J. W. Matthews, S. A. Seegars, Thurmon Spinks, Jack Cooke, Jimmy Stovall and wife, J. H. Harrison, Miss Grace Gatewood, Deaconess.

W. C. BARHAM.

A MESSAGE FROM CHAPLAIN PEARCE

Dear Dr. Duren: The **Advocate** still comes regularly, and it helps keep us posted on church affairs in the home Conference. Those of us in the service feel proud of the good work the home churches are doing in their giving to World Service and the excellent way they are keeping in touch with the service men from the local church. Every week there are boys who bring me their church paper or Sunday bulletin, and they do it with a sense of real pride. I would suggest that Sunday School classes follow the example of a Methodist class of boys in Atlanta, Ga., in praying, by name, for specific soldiers and sailors and following this up by writing these individuals, several members of the class signing their names to the letter.

Some of the squadrons I worked with when I first came aboard this station have been in the thick of the Pacific fighting. Other squadrons and teams are coming and going constantly, and I have a real opportunity in ministering to them for a brief time. Frances and the two children, Don and Glenelle, are in the best of health. Our best wishes to you always.

Sincerely yours,
GEORGE F. PEARCE, JR.,
Chaplain, USNR.

GREENWOOD DISTRICT MINISTERS' MEETING

Everyone knows that not all programs are interesting, but for this one the topics, time, and characters all converged in making the occasion "Tops." For the program our thanks go to A. Y. Brown, E. C. Driskell, W. P. Bailey, and our most excellent and efficient secretary, Mark Guinn, whose untiring efforts and genial and compelling personality disclosed rays of sunshine which gave glowing impetus to the whole group. And yet these services could not have been so good but for the fact that our worthy and wise chairman, H. P. Lewis, never lets any one of us talk longer than he should, and may I say, Mr. Editor, it takes a master of arts to keep a preacher from talking too long.

Nor would I pass on without saying how glad we were to have with us one of our own boys, Chaplain K. I. Tucker, who was home on furlough, at the behest of his one-week-old son, who, Kenneth said, knew already how to say "daddy." We are proud of our boys in the armed forces—the Lord bless them and speed them to victory and a safe return.

Now to one of the peaks in the high moments. The discussions were under the subject, "How Consecrated Lives Have Influenced Me."

Mr. Editor, as good a man as you are, I suspect you would have shouted if you had been there, for many of us hard fellows nearly did.

Redolent with zeal was the atmosphere; quickened with power were the hearts, and written on every face were the words, "It's good to be here. These are high moments."

R. T. HOLLINGSWORTH, Reporter.

SEASHORE DISTRICT NEWS

The interest of this district was centered in the missionary institute, Tuesday, Feb. 15, at First Church, Gulfport, when pastors and laymen were inspired with presentation of the church's task in a war-weary world.

Scheduled speakers were Dr. Perry O. Hanson, Chinese missionary recently returned; Rev. W. B. Alsworth, newly-appointed Conference Missionary Secretary; R. B. Anderton, district lay leader; Mrs. John Cirlot, district W. S. C. S. secretary; Rev. C. C. Clark, Gulfport; Rev. Roy C. DeLamotte, Carriere; Rev. T. M. Dye, Long Beach; Rev. G. H. McBride, Van Cleave; Rev. E. W. Scott, Saucier, and Rev. E. W. Ulmer, district missionary secretary.

Full acceptance of World Service askings was urged as one practical way to work for a new world order, and eleven charges of the Seashore district have already placed the entire askings in their regular budgets for this year, Saucier charge being added to the list this week.

New organizational work continues to flourish over the district. Main Street, Biloxi, the Rev. M. L. McCormick, pastor, has begun prayer services and a Men's Bible class. In addition, a troop of Girl Scouts and a Home Department have been organized, and the parsonage is under improvement. Benevolent acceptance was upped 50 per cent over last year and the ideal of full acceptance of askings is before the congregation, together with other plans for increasing church loyalty.

D. R. O'CONNOR, Reporter.

NORTH MISSISSIPPI CONFERENCE HAS BIBLE CONFERENCES

Dr. Arva C. Floyd, Emory University, is conducting a series of Bible conferences in the North Mississippi Conference. His general subject is, "Christian Basis of World Order." If we are to have a Christian world now or ever, it must be based on a clear interpretation of the Bible.

Dr. Floyd's daily topics are: "What Drove Japan to War?" "Greed for Gain and the

War in the Pacific," "Race Hatred and the War in the Far East," "Religious Fanaticism and Japan's Conquest."

Dr. Floyd will visit the following churches: Corinth, Feb. 10 through 13; West Point, Feb. 13 through 16; Water Valley, Feb. 17 through 20; Oxford, Feb. 20 through 23; Grenada, Feb. 24 through 27; Lexington, Feb. 27 through March 1; Kosciusko, March 2 through 5; Moorhead, March 5 through 8; Clarksdale, March 9 through 12; Como, March 12 through 15.

Dr. Floyd got off to a good start in Corinth, with a good attendance and high interest. His messages are very timely and thought-provoking. Every minister in our Conference should plan to hear Dr. Floyd at least once when he is in the church nearest him. His message is for the laity as well as for the ministry.

J. NOEL HINSON.

MINISTERS' WEEK AT EMORY UNIVERSITY, JAN. 17-21, 1944

The tenth annual Ministers' Week was held this year the third week in January, with an unusually outstanding program. This was the writer's first visit to Ministers' Week, but if previous programs surpassed this one, except possibly in the matter of attendance, they were notable occasions.

For one thing, all persons on the program this year were outstanding individuals, as different as four people can possibly be; but the uniqueness of their contribution to Christian thinking added to rather than took from its effectiveness. The two principal speakers were Dr. John R. Mott, honorary chairman of the International Missionary Council, and Dr. Paul Scherer, pastor of Holy Trinity Lutheran Church, New York City. On Tuesday afternoon, Bishop Edwin Holt Hughes spoke on "The Prince of Peace" in connection with the Crusade for the Christian World Order. Thursday and Friday mornings, Dr. Ina C. Brown, whom many missionaries remember because of her visits to our Assemblies for young people, gave two illuminating discussions on the relation of the races at home and abroad.

In addition to the public addresses, four short courses were taught each morning, from 9 till 10. Those of my friends who know me well are not surprised to learn that I took Dr. Parker's class on "The Witness to Christ." The other short courses were by Dean Trimble, Dr. Rowlingson, and Dr. Marvin H. Harper, missionary on furlough from India. These courses were all well attended and highly recommended by those who took them.

On account of the Crusade Meeting in Jackson on Wednesday of that week, not many members of the Mississippi Conference were present. Dr. M. L. Smith, of Millsaps College; Rev. C. C. Clark, of Gulfport; Rev. Q. C. Roberts, of Pascagoula, and myself, were all from the Mississippi Conference. Rev. Earl B. Emmerich and Mrs. Emmerich, from New Orleans, were there from the Louisiana Conference. Several students in the Candler School of Theology from the three Conferences supporting the Advocate were also present. The occasion was made more interesting by reason of the fact that a reunion of all theological students for the first ten years of the history of the theological school, 1914-24, was held in connection with Ministers' Week; a large number of this group met for a most delightful hour in the home of Dean Trimble on Wednesday evening. A banquet was held on Thursday evening, attended by all present at Ministers' Week, Dr. M. L. Smith serving as toastmaster, with addresses by Dr. Lavens M. Thomas, Rev. Nat G. Long, and others.

It was a great pleasure to be again on the Emory campus, with all of its memories; Dr. M. L. Smith complained that he missed the 1919-22 mud, but most of us got along very well without it. Many new buildings are now on the campus since our day, among them Wesley Memorial Hospital, with provision for almost three hundred patients, and Glenn Memorial Church, in which the addresses were given, the classes and other activities being in the Church School building, erected in 1939. The church was built almost ten years earlier and was named for the late Rev. Wilbur Fisk Glenn, who began his ministerial career in the Mississippi Conference. His oldest son, Hon. Thomas Kearney Glenn, now president of one of the largest banks in Atlanta, was born near Flora, and his second son was born at Fayette. Dr. Joseph A. Smith, formerly of the Mississippi Conference, is pastor of Glenn Memorial Church; Stewart Smith is a senior in the school of theology, also Felix Sutphen, both members of the Mississippi Conference.

J. B. CAIN.

Most of those who are driven to drink make the trip in the driver's seat.

—The Protestant Voice.

He serves his country best who lives a pure life and doeth righteous deeds.

—Susan Coolidge.

DEDICATION

▲

During the Week of Dedication

WEDNESDAY EVENING, MARCH 1

Has been set apart for the

DEDICATION OF CHURCH SCHOOL TEACHERS

—o—

All Pastors are urged to gather their Church School teachers in the Church on this night for a Dedication of themselves to a Two-Fold Service:

●

1. Reaching and enlisting the people for the Church School and the church.
2. Leading every pupil to make a decision for Christ and the Christian way of life.

●

Suggestive material for this service has been mailed to the pastors

●

Take an offering in the Church School on Sunday, March 5, for war emergency services of The Methodist Church.

—o—

"FOR THEIR SAKES I SANCTIFY MYSELF, THAT THEY ALSO MIGHT BE SANCTIFIED THROUGH THE TRUTH."

Prepared by The Division of the Local Church, The Board of Education, as a part in the Week of Dedication Observance.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

January Executive Committee Meeting, Mississippi Conference W. S. C. S.

(Continued from last week)

Mrs. G. C. Terrell, reporting (by letter) for the Brookhaven district, gives as the outstanding feature of 1943 an increase in the total program of work. Forty societies observed the Week of Prayer, the largest offering being given by the Brookhaven society, $145. The per capita giving, including Week of Prayer, was $5.70. For the fourth quarter, all except two societies reported. All pledges were paid in full.

For the Hattiesburg district, Mrs. E. E. Deen gave as the outstanding advancement the changing of attitudes, the interest shown in law enforcement, the treatment of Japanese-American soldiers stationed at Camp Shelby, and the beginning of a city Council of Church Women in Hattiesburg. The per capita giving, including Week of Prayer, was $4.39. The largest offering for Week of Prayer was from Main Street, Hattiesburg, $110. All pledges paid.

The zone organizations of the Jackson district was given as the outstanding feature. Forty-seven societies observed the Week of Prayer, with Galloway Memorial's offering the largest, $100. The per capita giving, including Week of Prayer, was $5.15. All pledges paid, reported Mrs. W. B. Fazakerly.

The organization of six new societies was the feature of the Meridian district. Mrs. J. C. Porter stated the per capita giving, including Week of Prayer, was $5.08. The largest Week of Prayer offering in the district, and also in the Conference, was made by Central, Meridian, $153.38. This district has organized its zones by counties. All pledges paid.

Mrs. John Cirlot gave as the outstanding feature of the year in the Seashore district the increase in per capita giving, which, with the Week of Prayer offering, was $5.15. This district made a record in the payment in full of all the "specials." The largest gift during the Week of Prayer was from the Moss Point society, $100. All obligations paid, with the district leading in Life Memberships, $1,165.

For the sixth consecutive year the Vicksburg district led in the Week of Prayer offering, $826.70, the largest offering being given by Crawford Street, Vicksburg, $128.09. Mrs. P. E. Cunningham stated that during the year the greatest advance had been made in improved cultivation, and that the women are making use of the knowledge gained. All except one society observed the Week of Prayer. The per capita giving, including Week of Prayer, was $5.95, the largest in the Conference. All obligations paid.

Mrs. Fore announced the goals for the Conference will be the same as those of the Division as given on page 44 of the December, 1943, issue of **The Methodist Woman,** with three additional ones: (1) increased giving to missions through emphasis on undirected pledges, (1) 10 per cent increase in membership, (3) 100 per cent observance of Week of Prayer (215 societies reported the observance in 1943). The goals from the **Methodist Woman** can be framed and placed where the members will see it. The three additional goals may be added.

Letters were read from Mrs. D. L. St. John, secretary of Organization and Promotion of the Southeastern Jurisdiction, who urged increased giving, and Miss Ina Thompson, chairman of Life Memberships, with reference to that work.

Announcement was made that immediately following her graduation from Scarritt College, on June 6, Miss Mary Thornton Lindsey will become Conference Director of Youth Work, under the Board of Education.

On recommendation of the Finance Committee, the budget for 1944 will include $25,118 for adults and Wesleyan Service Guilds, with a pledge within the appropriations of $25 for Children's Work, $7 for Student Work and $450 for Youth Work, making a total pledge of $25,600. The recommendation that a gift of $500 be made to "Gulfside" and salary and room be allowed for a worker in the coast defense area, was accepted.

Mrs. Todd's resignation as Conference treasurer was accepted, and Mrs. C. E. Mullins' appointment for this place by the Administrative Committee was approved. Mrs. Mullins will assume the responsibility at once. Her address is Brookhaven, Miss.

The Galloway Memorial society served a bountiful lunch, and the meeting was dismissed with prayer by the president.

Signed:
MRS. R. E. ROLLINGS,
Chairman;
MISS BETTY RIDGEWAY,
MRS. STANLEY WILSON,
Findings Committee.

* * *

Could This Happen in Your Town?

February is Brotherhood Month, so we feel this incident, which was reported in the **New York Times,** may give us food for thought:

"Teddy Matsumoto lived in Larchmont, N. Y. He was only four years old last summer, but plenty big enough, he knew, to help his mother plant their Victory garden. With his small shovel and spade he dug and hoed until the warm brown earth was neatly lined with tiny plants, row on row.

"Every morning, early, Teddy Matsumoto would run to the garden to see if the vegetables were ready to eat, and each morning he could see that the little plants had still a long way to grow. But one morning Teddy stood in the middle of his garden and wept. In the dark of the night his garden had been trampled and uprooted, even the tomato plants slashed. 'It's because we are Japanese,' his mother said later. 'We have to expect some things like this when we are living in a strange country, but we did not think that here in Larchmont—' and her eyes filled with tears.

"But before long the people of Larchmont learned about Teddy Matsumoto's garden—that it had been trampled and destroyed. A wave of indignation swept through the town. 'It's an outrage!' said one official. 'Whoever did this has a poor idea of what we are fighting for!' 'No one would have done this senseless and cruel thing,' said another, 'if he had known that **Mr. Matsumoto had risked his life when he opposed the military government in Japan.'**

" 'Let's replant the garden,' suggested one angered neighbor. Offers of help quickly followed, and before night had fallen the citizens of Larchmont had replanted the Matsumoto garden with seedlings and plants from their own.

On the following day, Larchmont's **Daily Times** printed a letter to Teddy in its pages. When Teddy is old enough he will read it for himself. Just now he is content to hear his mother's comforting voice as she reads it to him:

"We're sorry about your garden, Teddy.

"You worked hard on it and the beans and cabbages and tomatoes and strawberries were just beginning to flourish. The rows were neatly laid out and there weren't any weeds. You and your mother have worked hard on it all through the spring. And then someone sneaked in during the night and ripped it all to pieces.

"Whoever did it, Teddy, didn't understand about you. They didn't know that your father was tortured in Japan for opposing the military government and for preaching peace. They didn't know you are an American citizen because you were born four years ago, here in the 'land of the free and the home of the brave.'

"Those are two good words: 'free' and 'brave.' They mean you are free to live in America and plant a Victory garden, but they also mean you have to be brave enough to put up with a few people you meet here and there who aren't real Americans—the kind of people who trample a little boy's garden because his name is Teddy Matsumoto.

"As you grow up, never forget what your mother said when she heard about it: 'I can't hate anybody. I just feel so sorry for them because they don't know what they are doing.'

"That is the echo of something said by another Christian a long time ago who suffered at the hands of cruel, unjust people. So, if you want to grow up to be a real American and a real Christian, Teddy, be like your mother.

"And remember another thing. What has happened to you happens often to people who plant seeds in this world. It happens to churches, to schools, to parents, to governments. It has happened down through the generations to those who have tried to plant love and understanding and tolerance in the world. Just when the plants begin to grow, someone who doesn't understand tramps in and ruins the garden. But they have kept on planting, and each time more of the seeds survive.

"So get to work and plant your garden again, Teddy, and one of these days you'll reap a harvest."

* * *

What Do You Know About Them?

This month the S.S. John Hope, eighth Liberty ship to be named for a Negro American, will be launched at Richmond, Calif.

What do you know about these Negro

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

To Secretaries of Youth Work

(Formerly Secretaries of Young Women and Girls' Work)

Here is some information that I am copying from the **Alabama Advocate** on Youth Work. Since we work under the same Jurisdiction and Division officers, I am sure you will find this information true to what Mrs. Golding writes you:

We are beginning the new year with a new title, one fresh from the Fourth Annual Meeting of the Woman's Division, that of Secretary of Youth Work.

Let us not forget that the above title applies to that officer of the Woman's Society of Christian Service who was elected as Secretary of Young Women's and Girls' Work (not another officer).

The new title will, I believe, prove more satisfactory and certainly less confusing, as we are responsible for the missionary education of the boys as well as the girls.

Through August, 1944, we shall continue to use "Youth in a World of Opportunity" for our Interest Groups; thereafter our material will be "Lights Around the World." (All materials are listed on page 32 of **The Methodist Woman**).

* * *

Ways to Help the Youth of Our Churches to Participate in the Building of a World Christian Community

1. The four-fold program of the Methodist Youth Fellowship offers the youth of the Church an opportunity to participate in the building of a World Christian Community. Secretaries of Youth Work are a part of the total program of the Youth Fellowship. They function as (a) Adult advisers or resource persons for the Commission of World Friendship to interest youth toward a World Christian Fellowship. This may be done through: Sunday School classes (units dealing with missions), Sunday evening program meetings, special study classes using interdenominational textbook, as in the annual school of religion, mid-year institutes, weekly church nights; pageants, plays, festivals and World Friendship parties, exhibits slide lectures; missionary speakers shared by the Woman's Society of Christian Service; poster contest (see manual of World Friendship for Youth).

(b) They may stimulate interest groups of girls to study the work of the Woman's Society. (See "Youth Packet" for 1943-44).

(c) They may plan with the members of the Commission of World Friendship to increase interest in the Methodist Youth Fund. This may be done by:

(1) Promotion of events and experiences in the church and community that have value in developing Christian fellowship.

(2) Study the seventh chapter of the manual, "World Friendship for Youth."

(3) Study stewardship of time, talents, money.

(4) See varied methods and means to inform youth concerning missionary projects.

(5) Help youth make personal contact with nationals from other lands, with missionaries, with people who have a Christian world outlook.

(6) After a foundation of information and interest has been laid, arrange an impressive and inspiring service to give every member of the Methodist Youth Fellowship an opportunity to make a pledge.

(7) Relate the work of the Woman's Society of Christian Service to the interest of the youth of the church.

As we look toward the place of the Church in the building of the post-war world, we are aware of the need of many new missionaries. Leaders and counselors of youth should be alert in helping young people to become aware of the opportunities of service within the Church.

The opportunity of rethinking the meaning and place of Christianity inspires each of us to a deeper dedication to Jesus' way of life, and to the building of His Kingdom.

Helpful books and resources for the course on "Becoming World Christians:" "Do You Know the Answer?" leaflet 2069B; "Everything Counts," Cobb; "Fun and Festival Among America's Peoples," Rehrbough; "Methodists at Work in Mexico"—unit of study; "Missionary Materials for Youth," 2125B; "Strong as the People," Simon; "Tales from East and West," Cobb and Young; "Toward a World Christian Fellowship," Latourette; "The Trumpet of a Prophecy," Baker; "Unified Program for Missionary Education of Methodist Youth," A-2048-B; "World Friendship for Youth," 2006-H; "Youth in a World of Opportunity" —booklet; "One Gospel for Mankind," White; "Strangers No Longer," Kerr.

* * *

Reporting

Study carefully the very helpful explanation of reporting Youth Work, as found in the November, 1943, issue of **The Methodist Woman**, and report all the activities of your Youth Department to your Conference secretary quarterly.

Do you follow closely the ruling that the Methodist Youth Fund is to be divided on a fifty-fifty basis, monthly, and that one-half is to be sent by the treasurer marked, "Methodist Youth Fund?" Let us make our finances and reports in Methodist Youth Work tally.

* * *

150 Fifth Avenue, New York City.

Dear Co-Workers:

At our annual meeting in Buck Hill Falls considerable attention was given to the discussion of Federal Aid to Education and the pending legislation. The following action was taken by the Woman's Division:

"We urge women of local societies to support Federal Aid to Public Education, provided the administration of schools remains under the local supervision and that Federal funds be used without discrimination."

The pending House Bill 2849 provides Federal Aid to Education, prohibits Federal Control, and insures fair distribution of funds without racial or group discrimination, according to the analysis made by the National Education Association. Under separate cover will be sent copies of the analysis of H. R. 2849, **copies** of an **open letter** from the National Education Association, and **copies** of mimeographed letters for your convenience if you desire to follow this matter through with your local societies, making use of the analysis and **open letter**.

The Woman's Division has scheduled a Conference on "Post-war Employment of Women," to be held in New York City on March 16-17. The program is rich and timely. If you are interested in further details and a registration card, write me. It would be grand if you could come! Can you?

Please begin **now** to have your Conference represented in the Seminar on Christian Social Relations and Local Church Activities, July 8-22, 1944, at Iliff Seminary, Denver, Colo. Detailed programs will be ready for mailing by the middle of March. Keep listening for further information.

Considerable attention is being given to National Service legislation. Let us be alert to this matter and use our influence effectively in Congress and in every possible way. Write the following **now**, expressing your opinion on **Conscription of labor and Conscription of women:**

Senator Robt. Reynolds, Chairman Senate Military Affairs Committee, Washington, D. C.

Congressman Andrew May, House Office Bldg., Washington, D. C.

Your own Senators and Congressmen and your local newspapers. (Federal officials keep an eye on the home town paper!)

The bills pending at present for National Conscription are S. 666, introduced by Senator Austin of Vermont, and H.R.3944, introduced by Congressman Wadsworth of New York.

Sincerely,

THELMA STEVENS.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Americans for whom the eight ships have been named? See if you can find the reason.

1. Booker T. Washington.
2. George Washington Carver.
3. Paul Lawrence Dunbar.
4. Frederick Douglass.
5. John Merrick.
6. Robert L. Vann.
7. James Weldon Johnson.
8. John Hope.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION

For Coughs, Chest Colds, Bronchitis

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Monroe District

By Mrs. E. C. Gibson

"Oh, the sheer joy of it, working with God,
Running His errands, waiting His nod,
Building His Heaven on common sod."

It is the women busy at home and civic duties who find joy, relaxation and strength in doing their duties in the church. One said to me, "The old missionary society is responsible for my faith today. I left it for a long time, but find my greatest joy in life in it today."

* * *

"Not by years but by disposition is wisdom acquired."

That quotation comes from the pen of a comic poet who lived before Christ, and whose humor in most of his writings is rough and broad, but these words are worthy of our consideration.

* * *

Neither by years nor by numbers are societies made effective, but by the disposition and intentions of their members.

Here is a report of a society consisting of fifteen members, ten of whom are active. It is a Union church, known as Buckner. They use the materials of the Methodist Society. Much of the work is done in cooperation with the pastor, but all phases of the Woman's Work is carried on by the women who are consecrated to God and the task.

They have observed "Week of Dedication," "Race Relations Day," "Week of Prayer," "World Day of Prayer," have interpreted to Negro congregations the work of Red Cross, and have aided in studies on the "American Home." Our institutions are supported by them both by gifts of money and home-canned goods. They have had three study classes, using "A Just and Durable Peace," "We Who Are America," and "Will a Man Rob God?" and have been active in the spiritual life work and in the distribution of leaflets on missions. Besides the gifts of service and prayer, Buckner has given $189.65 through the society.

* * *

One society whom I asked for a statement of some phase of its work, sends the following:

"It is gratifying to me to be able to report that our little group of eight active and three associate members of our Woman's Society of Christian Service have entered the new year with a kind of interest that is new and encouraging.

"Each department chairman has assumed her responsibility with willingness and an apparent determination to do her best.

"Our pledge has been increased definitely.

"Several new subscribers for both the **Methodist Woman** and the **World Outlook** have been secured.

"New study books have been ordered from Literature Headquarters.

"We are anxious to cooperate with other church and civic groups in an effort to better conditions at home and abroad.

"I think I can safely say that there is a feeling of responsibility and a definite willingness and determination to undertake the responsibility with hope, and faith, and prayer, and work. We pray for vision and courage as we enter upon the great Crusade for a New World Order and the period of Rededication.

"Our opportunities for service are more or less limited in our small community but, as our Spiritual Life chairman says, 'God can use even the smallest service if done in the proper spirit.'

"Sincerely,
"MRS. L. H. COOK,
"Wesley Chapel."

* * *

The statement following comes from Mrs. Leroy Severence, secretary of Youth Work, who is aiding these young people in meeting a present need for an outlet of their enthusiasm and also building a firm foundation for future women in His service:

"The Woman's Society of Christian Service of the First Methodist Church, Monroe, La., had long felt the need of a special missionary study for youth. The interest group was the answer to this need. Such groups are formed to study intensively the work of the Woman's Society of Christian Service, the Methodist Youth Fund, and the World Service agencies.

"We contacted the girls twelve to fifteen years of age by special announcements during Church School, also by mailing an invitation to each girl of this age on the church roll. They met with the secretary of Youth Work on September 15, 1943. The secretary explained and discussed the program for study and fellowship experience. We elected a program chairman and a worship chairman to follow the approved courses of study and aid in presenting the study to the group. We decided upon a regular time and meeting place. We adopted a special missionary project of bringing new members to all phases of church work. The interest group presented a Christmas pageant, which was well received by the congregation.

"The interest group is not an organization, but rather a regular part of the set-up in the World Friendship Commission. General guidance is given by the prepared worship programs and study programs, but we must also plan the needs of our individual group. It is a real inspiration and privilege to work with these young women, who are anxious to give of their time and talent in any part of church work, and to observe their growth in missionary education."

* * *

Bonita was for a long time almost isolated because of highway coditions, but a faithful few have held on and have kept the work in some departments active, as is shown by the following:

"Our Woman's Society of Christian Service of Bonita has only about sixteen active members, and we are not able to carry on all the phases of the work.

"We have two regular meetings a month one our business program and social meeting, using the regular society programs, and the other our study class.

"We had two study classes last year and have begun the study of 'For All of Life.'

"Our pledge has been increased 25 per cent this year.

"We observed the 'Week of Prayer' by having an all-day meeting with the Jones, La., society. We had a very inspiring program and our offering was $10.75.

"We sent a large box of supplies to the MacDonell Mission School last spring and hope to send another soon.

"We are hoping that we can get more of our ladies interested in our society and to accomplish more during the coming year.

"MRS. SCOTT BUATT, President,
"Bonita W. S. C. S."

* * *

The healthiest signs of the work are found in letters asking for suggestions for materials and for prayers:

"We won't have much to report, but we do want to do our part, so you will kindly advise me, as I do not understand the work so well."

"We have ordered our literature and also two subscriptions to the **Methodist Woman** and **World Outlook**, and are trusting by study and doing all we can that we will do a good piece of work in our society."

"Our few are interested and anxious to do all we can, as there is work for all in this world, so in need of laborers for the Lord."

* * *

Our district is divided into ten zones, but leaders for three have not yet been secured.

Zone No. 1: Monroe First Church, Gordon Avenue, Stone Avenue, West Monroe—Mrs. C. L. Taylor, Leader.

Zone No. 2: Columbia, Columbia Heights, Grayson, Olla—Mrs. V. M. Mouser, Leader.

Zone No. 3: Jones, Bonita, Mer Rouge, Oak Ridge.

Zone No. 4: Bastrop, Collinston, Fairbanks, Sterlington—Mrs. O. E. Hinton, Leader.

Zone No. 5: Buckner, Little Creek, Crowville, Mangham—Mrs. Noble Hatch, Leader.

Zone No. 6: Crew Lake, Delhi, Rayville, Tallulah.

Zone No. 7: Lake Providence, Oak Grove, Transylvania.

Zone No. 8: Epps, Pioneer, Forest—Mrs. D. L. Dickinson, Leader.

Zone No. 9: Gilbert, Wisner, Alford Chapel, Winnsboro—Mrs. A. J. Ensminger, Leader.

Zone No. 10: St. Joseph, Wesley, Water Proof, Newellton—Mrs. C. L. Chennault, Leader.

These leaders are preparing for zone meetings early in March or before, so be prepared to go and lend your best efforts in helping these societies already organized in cultivating and creating a desire for a Woman's Society of Christian Service in every church.

One man finds an obstacle a stumbling block, another finds it a stepping stone.

—William Lyon Phelps.

He who is faithful over a few things is a lord over cities. It does not matter whether you preach in Westminster Abbey, or teach a ragged class, so you be faithful.

—G. Macdonald.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON FEBRUARY 20, 1944

By Rev. W. C. Newman

JESUS TEACHES TRUE GREATNESS

Lesson Text: Mark 9:33-39; 10:13-16, 42-45.

Golden Text: The Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.
—Mark 10:45.

Someone has said that you can measure the size of a man by the things that irritate him. Gauged by that standard, many of us are far from being great, for many of us give way to petty irritability at frequent intervals.

W. C. Newman

But there are other things by which a man's size may be accurately measured. His motives, ambitions, standards of conduct, attitude toward inferiors, attitude toward superiors, his loves and hates—each of these is an index to character, a notch on the foot-rule by which true greatness is computed. All of this, I believe, Jesus was saying in the three illustrations from the scripture given us for our lesson today.

To Enrich—Not to be Enriched

The only reason that we are not shocked when we read that Jesus said the way to be great is to become a servant is that we do not take that statement seriously. A servant? Who wants to be a servant? What we want to be is something vastly different from that.

The fact is that most of us who make up the church are utterly unwilling to accept that philosophy as a rule for our own living. We want to reduce religion to a matter of being scrupulously honest, moral, and fairly charitable, while leaving us free to attain mastery, authority, prestige, and gain.

What is most missing from our Christianity is the spirit of glad sacrifice. It is almost unknown among us. Which is to say that we are not great Christians nor can we be until we are willing to obey this injunction of our only Leader—to become the servant of all.

Greatness In Simplicity

"Whosoever shall not receive the kingdom of God as a little child"—what is that? How does a little child receive the kingdom? What does a child possess that we need so terribly?

One thing covers it all. A little child's faith has not been complicated by reservations; a little child's awe and wonder have not been dulled by sophistication; a little child's natural friendliness has not been diminished by class and race prejudices; a little child's purity has not been marred by desires indulged too often; a little child's humility has not been destroyed by egotism.

That scientist who quieted the students in his laboratory by saying to them softly, "Be still; I am going to ask God a question," as he began an experiment, had come very close to catching the spirit of a little child.

Greatness in Concern for People

I think you cannot read the words of our lesson today—"Whosoever shall receive one of such little children" . . . "for the Son of man also came not to be ministered unto, but to minister" . . . "a ransom for many"—without seeing that the unique thing about Jesus was this, **that he put people first.**

People! All kinds of people! The rich and the poor, the rulers and the subjects, the famous and the infamous, the good and the bad! They were what mattered most to Jesus.

Yet whole congregations go along undisturbed over the world's oppressed, unprivileged, ignorant, and despairing masses. And otherwise splendid church folk will even be party to economic and social and political systems that keep entire races in hopeless subjection, while indignantly asserting their Christian faith.

We do not even manifest serious concern about unChristian people in our own families, neighborhoods, and Sunday Schools.

The plain fact is that we are too much concerned with ourselves, our church, our social friends, our own ways, to be much concerned about people.

But to Jesus people were forever first, just because they are people. Not because they are white, attractive, or cultured, or useful to our own ambitions. But because they are people—sons of our God.

There can be no great Christianity without that! There is no great Christian without that!

IN THE LIVES OF MEN

By Rev. Charles O. Ransford

Discipline in the moral choice is the primary need of all men.

Twenty-five years ago, after suffering in hardship and self-denying sacrifices, Woodrow Wilson laid down his life. Every proposal for world peace today embodies in part his ideals. World War No. II might have been averted had his peace plans had impartial consideration.

Is today more pleasant with you than yesterday? Is the way more clear? Does the sun shine brighter on your pathway? If not, what doth hinder you? Most of life's troubles and hindrances are from within. The man who walks with Christ is always in the light. The darkness never puts out his light. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

The Lenten Season begins in penitence and contrition. The approaching Easter Sabbath, commemorative of our Lord Christ's resurrection, leads by Calvary's Hill of suffering and death. Forty days in penitential prayer and self-denial is a small price to pay for the conscious acceptance in Him and the assurance that everyone that believeth, though he die, yet shall he live. New life in Jesus through the resurrection is not a question verified by arguments but a fact realized in Christian experience. Only the penitent find God. Only the penitent realize faith's expectation in Him.

Hold fast to your ideals. Ideals make life. Ideals have power when their hour is come. Esau and Judas Iscariot died in shame and ignominy when they sold their ideals for a mess of pottage. One-half the New Testament is required to record the life story of St. Paul and his ideals. Ten thousand churches bearing his name have been dedicated to God, where his ideals are proclaimed every Sabbath. His life is vibrant in one hundred thousand potential youths who have been given his name in holy baptism at God's altars.

NORTH MISSISSIPPI CONFERENCE

Greenville District—Second Round

Mattson, Feb. 27, a.m.
Coahoma, Feb. 27, p.m.
Alligator, Mar. 5, a.m.
Friars Point, Mar. 5, p.m.
Shelby, Mar. 12, a.m.
Dubbs, Mar. 12, p.m.
Pace, Mar. 19, a.m.
Avon, Mar. 26, a.m.
Hollandale, Mar. 26, p.m.
Murphy, Apr. 2, a.m.
Rosedale, Apr. 9, a.m.
Gunnison, Apr. 9, p.m.
Greenville, Apr. 3, p.m.
Leland, Apr. 16, a.m.
Indianola, Apr. 16, p.m.
Tunica, Apr. 23, a.m.
Dundee, Apr. 23, p.m.
Shaw, Apr. 30, a.m.
Clarksdale, May 3, p.m.
Sherard, May 7, a.m.
Cleveland, May 14, a.m.

District Missionary Institute, at Cleveland, Tuesday, April 11.

J. W. WARD, D. S.

"People don't want to be reformed; they want to be informed or entertained."
—Selected.

You never see the stock called happiness quoted on the stock exchange.
—Henry Van Dyke.

Fault-finding and hollow criticism are seldom indulged in by those capable of creating.—Martin Vanbee.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

THE CHRISTIAN FIRESIDE

THE QUARREL

By Rev. Vivian T. Pomeroy, D.D.

Jeremy and Tim were brothers. Jeremy was eight; Tim nine. They were quite fond of each other; but that did not prevent their arguing, quarreling and sometimes fighting. I am not now blaming them for this. There are times when one almost cannot help arguing and even quarreling; and there are times when any person of spirit feels like fighting. I only remark now that it is best not to indulge in it too frequently.

Jeremy had a quick temper, often spoke hastily, did things in a second without thinking. Tim was much slower, but could be most provoking. Their quarrels would start in the oddest ways. Indeed, there seemed nothing they could not quarrel about. And then all anyone could hear was yells of "I did!" "You didn't!" "I did!" "You didn't!" Then bang. Usually it was Jeremy who banged first.

One early evening Jeremy was reading a book. It was an exciting story and he was deep in it. Tim, who had no book and nothing else to do, amused himself by sitting with his round firm head held just in the light, so that a shadow fell on Jeremy's page. Jeremy, still reading, got up and moved to another place. So did Tim. Again the shadow fell on the book. Jeremy, growing irritated, got up again. So did Tim. But Tim made no fuss; he was particularly quiet.

"Get out of my light!" said Jeremy at last. "It isn't your light," said Tim. "It's as much mine as yours," said Jeremy. "Well, you said yours," retorted Tim.

However, the story was most interesting, and Jeremy went out of one room into another room, where father was reading the evening paper; and Jeremy sat down with his book. Tim followed. He was quiet; he was looking into a package of foreign postage stamps; he seemed perfectly sweet. But he sat with his round firm head in the light. Not in Father's light; in Jeremy's. Jeremy glared at his darkened page, glared at Tim, who went on peering at his stamps.

Suddenly, without a word of warning, Jeremy flung down his book and gave Tim a whack. The whack was returned. They rolled on the floor. Before Father could realize what was happening, Tim let out a yell: "He's bitten me!" Father got up and pulled them apart; and there, sure enough, on Tim's hand was a spot of blood.

Father said: Why, you young viper! What on earth do you think you are doing? Have you gone mad?"

"He kept on getting in my light," said Jeremy, red and on the point of crying.

"What were you doing, Tim?" asked Father.

"I was looking at my stamps," said Tim.

Father knew a great deal, but not everything. He said: "You ought to be ashamed of yourself, Jeremy. Have you no self-control? Give me that book and go to bed at once."

Just then Mother came in and heard the story. She looked very grave. "You both will go to bed," she said. "Go to your rooms at once and both go to bed at once." And they went.

When they had gone, Father said: "Well, that's a bit unfair, you know. Jeremy has such a frightful temper. He just set on Tim for nothing at all, so far as I could see."

Mother said, "Tim always seems so innocent; but you can take my word for it—if Jeremy bit him, there was something to provoke that bite."

Father said, "Well, you know best; but Tim seemed perfectly good."

"I know," said Mother. "It is possible to look good and never move a finger, and yet to be worse than one who does wrong and is found out.". And she added, "The worst lies I ever knew were told by those who never spoke a word."

Father smiled, put on his spectacles again and picked up the newspaper. He said, "Ah! That takes some thinking about."

So I pass it to you to think about. But please, please do not think that I think yelling and fighting and biting are all right. For that is not the sense of this story at all.—Reprinted by special permission of the author and the Christian Leader.

ANTS ARE INTELLIGENT

No wonder King Solomon wrote, "Go to the ant, thou sluggard," for these busy little creatures show a remarkable intelligence. We humans have learned many lessons from them, and can still learn more.

Some kinds of ants are farmers. They plant fungus gardens and harvest the crop. Other ants are called Harvester ants, and they collect vast quantities of seeds and grain, which they store in underground granaries. They even spread the grain out to dry before storing it, so it will not become moldy.

Most remarkable of all, they show almost human sagacity, by biting off one end of each seed, thus preventing it from sprouting underground.

Another species of Harvester ant, a larger kind, are the grain crushers for the colony. These have large jaws, with which they crush the grain or seeds, so the smaller ants can get at the food inside.

It is said that at least eighteen different kinds of seeds have been found in these ant granaries.

Another species of ant, called Leafcutters, raise their own crop. The workers carry bits of vegetation into the nest and arrange it in a seed bed, and on this the queen plants a tiny speck of fungus.

The workers then busily fertilize this "crop" by spreading dung of certain caterpillars over the "bed." Sometimes the queen breaks open her first eggs, to provide extra nourishment for the "garden."

In some very mysterious way the workers then "treat" the garden so tiny white swellings, like minute cabbage heads, grow on the fungus. These "cabbages" the ants eat for food.

Scientists have grown exactly the same fungus in their laboratories, but have never mastered the problem of producing the "cabbages." This is still the secret of the intelligent ants.—Ila Marie Baird, in Our Dumb Animals.

THE MEANING OF OUR FLAG

If one asks me the meaning of our flag, I say to him: It means just what Concord and Lexington meant, what Bunker Hill meant. It means the whole glorious Revolutionary War. It means all that the Declaration of Independence meant. It means all that the Constitution of our people, organizing for justice, for liberty, and happiness meant.

Our flag carries American ideas, American history, and American feelings. Beginning with the colonies, and coming down to our time, in its sacred heraldry, in its glorious insignia, it has gathered and stored chiefly this supreme idea: divine right of liberty in man. Every color means liberty; every thread means liberty; every form of star and beam or stripe of light means liberty—not lawlessness, not license, but organized institutional liberty—liberty through law, and laws for liberty.

The American Flag was the safeguard of liberty. Not an atom of crown was allowed to go into its insignia. Not a symbol of authority in the ruler was permitted to go into it. It was an ordinance of liberty by the people, for the people. That it meant, that it means and, by the blessing of God, that it shall mean to the end of time!

—Henry Ward Beecher.

WHAT MAKES A GREAT LIFE?

Do not wait to do some great thing—you may waste all your life waiting for the opportunity, which may never come. But since little things are always claiming your attention, do them as they come, from a great motive—for the glory of God, to win his smile of approval, and to do good to mankind. It is harder to plod on in obscurity, acting thus, than to stand on the high places in the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chaffing and the trivial irritations as martyrs before the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep, and to do this always, and not for the praise of men, but for the sake of Jesus—this is a great life.

—F. B. Meyer.

There are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when we suffer. Then everything depends upon whether we look to the lower or the higher source of help. If we look to God, the hour of suffering is the turning hour of life.

—Phillips Brooks.

Faith in God does not mean an unambitious dead calm of satisfaction with the present. God is the God of ambition! There is a self-complacency we call faith, which is another name for laziness. There is a self-satisfaction which is the straightjacket for progress; and many a splendid soul has been asphyxiated in the atmosphere of infallibility which is always satisfied with self.—Carter Helm Jones.

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A MEMORIAL—WALTER DANIEL HAWKINS

Walter Daniel Hawkins was promoted from earth to heaven at about 12 o'clock midnight, January 23rd.

I think the most beautiful thing in the world is a well-spent life. We become enchanted at the beauty of a beautiful rose and fascinated at the loveliness of its fragrance, but tomorrow its beauty has faded and its fragrance is gone, but not so with a well-spent life. Its beauty abides and its fragrance continues forever. Such can be said of the life of Walter Daniel Hawkins, one of the most loyal and truly Christian of Methodist laymen.

The first Sunday of May, 1944, Walter Hawkins would have been a member of Hawkins Memorial Methodist church fifty years. During those years, he not only served his local church as a leader in every department, as trustee, steward, teacher, and general superintendent of the Church School, but filled with credit and distinction positions in the Annual Conference and the general church as well. He served as Missionary secretary for the Conference for the past 24 years and was serving his 25th year when he was promoted to heaven. He served as lay leader of the Meridian district from 1927 to 1943, inclusive. Dr. G. L. Morelock, Executive Secretary of the General Board of Lay Activities, said of him once that he was the best district lay leader in Methodism. He was also a member of the Business Men's Evangelistic Club of Meridian since its organization several years ago, and for several years served as its president. During this time he made weekly talks over the radio regularly in the interest of a better world.

He was a delegate to the General Conference in 1934 and 1938, and was a member of the United Conference of Methodism in Kansas City in 1939, and also the Jurisdictional Conference in Ashville, N. C., in 1940. He was a member of the General Board of Missions for several years up to his death.

In the Mississippi Conference he was the chief promoter of the Young People's Assembly and was president of the Assembly for several years. He secured more than 100 subscriptions to the **World Outlook** in 1942, in addition to selling many books on missions. He attended all of the missionary institutes in the districts of the Conference for several years, and never failed to meet with the various Boards of the Mississippi Conference and general church when it was physically possible.

All this time and energy he gave to the Church and Kingdom which he loved without monetary compensation. It can be truly said of him, "He served God and the Church he loved." Because of his loyalty and steadfastness, his wide contact while serving the Church, and long years in which he served, he numbered his friends and acquaintances by the hundreds, not only in Mississippi but through the length and breadth of the Methodist Church.

Bro. Hawkins was also a successful business man, he having conducted a real estate and insurance business in Meridian for more than a quarter of a century.

Many pastors of the Conference were present at his funeral, which was conducted by the writer, assisted by the Revs. G. E. Allan, C. H. Gunn, and Otto Porter. His life was evidently an inspiration to hundreds of people. May God bless his memory to the good of us all. Surely we can say, in the language of the Scripture, "Blessed are the dead which die in the Lord, from henceforth yea saith the Spirit that they may rest from their labors and their works do follow them."

W. L. HAMRICK, Pastor,
Hawkins Memorial Church.

MRS. STELLA ADAMS

Whereas, on December 23, 1943, God, in His infinite wisdom, called from our midst a friend and co-worker, Mrs. Stella Adams, and,

Whereas, we, the members of the Woman's Society of Christian Service of the Methodist church of Jena, La., desiring to give expression to our deep sense of loss and our appreciation of the kindly, helpful life that she lived among us; and,

Whereas, her loyalty, her kindliness, her gracious hospitality and friendliness were and are an inspiration to us. Therefore, be it

Resolved, that we deeply regret her passing; that we will miss her service among us; her beautiful life and Christian spirit will always remain fresh in our lives. Be it further

Resolved, that a copy of these resolutions be spread on the minutes of our Society, and that copies be sent to her family, to the local press, and to the New Orleans Christian Advocate.

Signed:
ALLETTA FLOWERS,
OLLIE EVANS,
JUANITA KENDRICK,
Committee.

WALTER H. UNDERWOOD

Walter H. Underwood, son of John and Rebeccah Underwood, was born November 14, 1866, and died in Watson, La., Wednesday, January 5, 1944. While these dates represent a span of seventy-eight years they do not in themselves tell the story of his life. This is true because life is not measured by years but by service, and when judged by this standard his was not only a long, but a useful life as well. To him life was a sacred trust, and he lived each day of it as one who must render an account of his stewardship.

He was married in 1892 to Miss Julia Howard, a young woman of culture and refinement, who left the imprint of her beautiful life upon her entire household. Seven daughters and one son were born to this union. No finer tribute could be paid to the character of a father than for his children to become Christian men and women, loyal to the church and useful citizens in the communities where they live. He had the great joy of seeing all of his family taking an active part in all that makes for a better world. He said to the writer only a few months ago, "I will not be able to leave my children any money,. but I have tried to so live that I will leave them a good name." Well, the name of Walter Underwood is a part of the history of Livingston Parish, of Live Oak Church, and has been prominently identified with the civic, educational, and religious interests of that section of Louisiana for over fifty years.

Converted in early life, he joined the Methodist Church, and to the day of his death was faithful to this sacred vow. He loved the Church as few men have loved it, and to her growth and development he gave the best years of his life. He attended fifty successive Annual Conferences, with but few exceptions, as a delegate. Few men now living can point to such a record, and few have been privileged to sit in the councils of their Church over such a long period of time. He knew intimately many of the great bishops and leaders of Methodism of other years and with them helped to build in this state a great and powerful Church.

While he was interested in the larger program of Methodism and gave much of his thought and time to the promotion of all good causes, his heart was always in Live Oak church, situated in the country, some twenty miles from the city of Baton Rouge. Here, amid the quietness that was so characteristic of his life, surrounded by his loved ones and the friends whom he had known through the years, he lived and served with but one desire—to make his life count for something worth while. In the course of the years he was school teacher, Parish superintendent of education, member of the Parish school board, district lay leader, Church School superintendent, steward, Annual Conference delegate. To be thus honored by those who knew him best was a beautiful tribute to his character, as well as a recognition of the many fine qualities of leadership which he possessed. Truly Louisiana has lost one of her noblest citizens and the Methodist Church has lost one of her wisest and most loyal leaders.

Walter Underwood was one of the best men I ever knew. Like all noble souls, he loved the simple things of life, the quiet countryside, growing fields, running streams —out where a man can be himself and feel that God is not far away. It was here, amid the beautiful simplicities that he loved so much, that this good man lived out his days, quietly, humbly, and as the friend of all. Because people loved him they honored him. They sought his advice and deferred to his judgment as one who had their interest at heart.

And now Walter Underwood is gone, and there is a vacant space against the skies since he went away.

Bro. Underwood's funeral was held in the church that he loved on Thursday, January 6, and conducted by his pastor, Rev. O. C. Stapleton. A great concourse of people were present to honor his memory. They were here from all over Livingston Parish.

F. M. FREEMAN.

MISS SAREPTA MARSHALL SLAY

Miss Sarepta Marshall Slay died in the Scott County Hospital in Morton, Miss., on Sunday, January 23, 1944, after a short illness. She was the youngest daughter of the late Thomas and Emmeline Sparkman Slay, and is survived by two sisters—Misses Maria and Louise Slay; two brothers, J. D. and B. F. Slay, and a number of nieces and nephews. "Reppie," as she was affectionately known by family and friends, was endeared to all who knew her by her sweet Christian character, her loyalty to her friends, and her constant companionship and devotion to the older brothers and sisters who survive her.

Funeral service was conducted in the home by Rev. J. H. Dillard, pastor of Cantrell Methodist church, of which she was a member. Interment was in the Slay family cemetery. Pallbearers were Roderick D. Slay, Mervin Slay, J. R. Slay, John Slay, J. R. Howard, and S. S. Moore, nephews of the deceased.

GREAT DAY FOR READING

(Continued from page 5)

way if it had only one editor. All the great and good ideas are not confined to one mind, even a master mind. Diversity of thought gives zest, while conflict of opinions is usually a stimulant to mental action, a spur to sound reasoning and healthy thinking. We "had fun" when Hoss and Edwards got into action, and Buckley drew his blade. Dead level thinking and writing may be pleasing and satisfying, but it is often becalming. The two Southern Jurisdictions are fortunate in having excellent Conference organs for regional promotion and expression. The effect of their leadership, influence, and labor is seen clearly in the vigor, excellence, and growth of Methodism, its thought and its force, in their respective territories. I give them my praise and their constituencies my hearty congratulations.

The Conference organs render enormous service in their respective Conferences, but there is no organ of the Jurisdiction to give it unity, bond, expression, and cooperative leadership. I believe such an organ is needed. It should not be and need not be a competitor of any existing Conference organ.

In my opinion, however, the greatest need of the Methodist Church today is a journal devoted to the discussion, interpretation, and assertion of the principles and purposes of Methodism, its genius, its structure, its philosophy, its activities, and its strategy. The Church as a whole has no out-and-out forum for that healthy exchange of opinion which a thriving, virile, progressive Church requires. The **Christian Advocate** is a fine entertaining paper for the general Methodist public, but it is not a forum and cannot be. The same is True of **The Methodist Layman, The Methodist Woman, The Pastors' Journal, Tidings, The Foundation, The Voice,** and **The World Outlook,** which are put out by the respective Boards and Commissions and secured by appropriated World Service funds. But they, singly and collectively, fail to be a forum of assembling the opinions, thought, proposals, force of Methodist thinkers and leaders. The Methodist Forum could be a great force in the advancement of The Methodist Church and would readily make its own place.

But until that comes, and even when it comes, let every Conference organ carry on with vigor, might and courage. The banner of Methodism is in your hands. Keep it aloft!

Dallas, Texas.

NORTH MISSISSIPPI CONFERENCE ....

Corinth District—Second Round

Holly Springs, Feb. 20, a.m.
Guntown-Saltillo, at Guntown, Feb. 20, a.m.
Sherman Circuit, at Chesterville, Feb. 27, a.m.
Baldwyn and Wheeler, at Wheeler, Feb. 27, p.m.
Myrtle Circuit, at Bethlehem, Mar. 5, a.m.
New Albany Circuit, at Ingomar, Mar. 5, p.m.
Ripley, Mar. 12, a.m.
Dumas Circuit, at Paynes Chapel, Mar. 12, p.m.
Iuka Circuit, at Springhill, Mar. 14.
New Albany, Mar. 19, a.m.
Corinth, First Church, Mar. 19, p.m.
Fulton, Mar. 26, a.m.
Tishomingo Circuit, at Dennis, Mar. 26, p.m.
Marietta Circuit, at Marietta, Apr. 2, a.m.
Corinth, South Side, Apr. 2, p.m.
Belmont Circuit, at Old Bethel, Apr. 4.
Abbeville-Waterford, at Waterford, Apr. 5.
Oxford, Apr. 5, p.m.
Potts Camp, at Cornersville, Apr. 6.
Lowry Circuit, at Lowry, Apr. 9, a.m.
Corinth Circuit, at Gaines Chapel, Apr. 9, p.m.
Mantachie Circuit, at Palestine, Apr. 11.
Kossuth Circuit, at Wesley's Chapel, Apr. 12.
Chalybeate-Walnut, at Walnut, Apr. 16, a.m.
Ashland Circuit, at Rice's Chapel, Apr. 16, p.m.
Hickory Flat, at Hickory Flat, Apr. 19.
Burnsville Circuit, at Hebron, Apr. 20.
Rienzi Circuit, at Pisgah, Apr. 23, a.m.
Blue Mountain Circuit, at Shady Grove, Apr. 23, p.m.

J. E. STEPHENS, D. S.

Long, Long Age

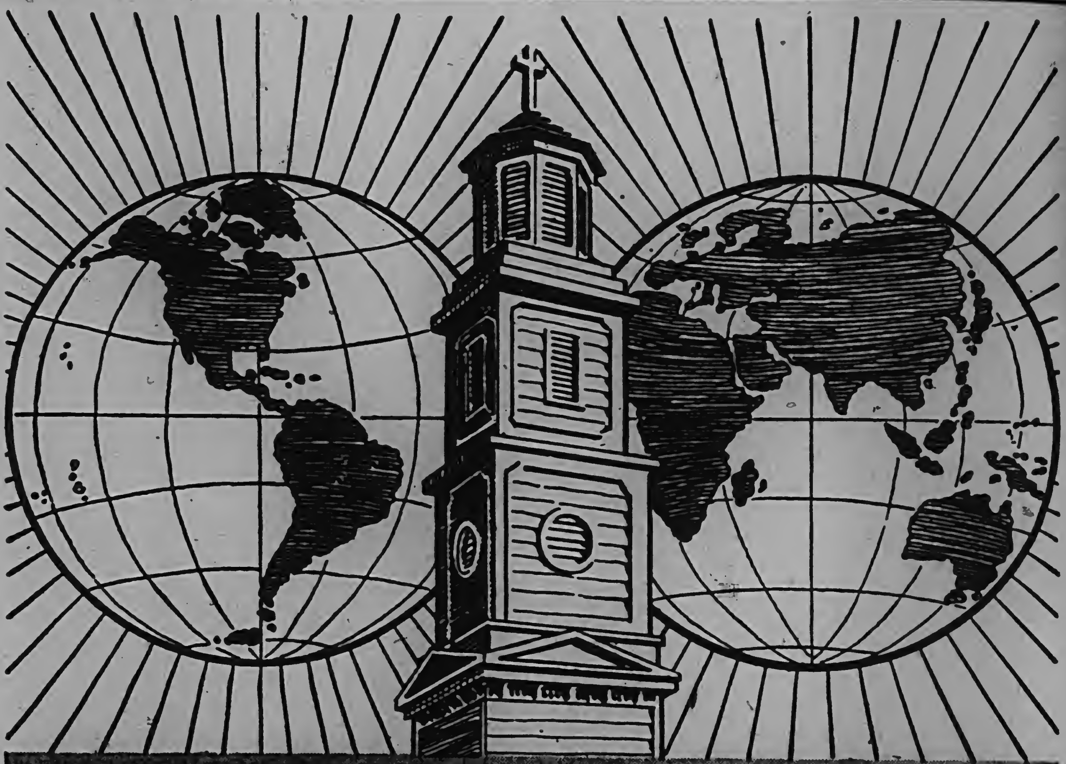
On a sentimental pilgrimage to their old home town an elderly couple lingered at a street corner.

"Do you remember, John," the old lady sighed sentimentally, "we always used to meet here when we were courting?"

"Yes, my dear," replied her husband, "bu that sign wasn't there then."

And he pointed to the notice, which read

"Dangerous Corner:
"Go Slow."



THE CHURCH'S RESPONSE TO WARTIME EMERGENCIES

FEBRUARY 27 to MARCH 5, inclusive, has been set aside as the **WEEK OF DEDICATION** by order of the Council of Bishops and the Commission on World Service and Finance. This week should be kept sacred in every Methodist calendar.

On Sunday, March 5, every Methodist Church in America—more than 43,000 congregations—will be open for worship. On this day Methodist people everywhere will renew their covenant with God and give of their substance for the building of His kingdom in the hearts and lives of men.

The giving itself will be a dedication—a sharing with our Lord of that which He has entrusted to us. It will be a free-will, sacrificial offering. There will be no pressure—it will be a gift of love—a chance to share Christ's concern for our fellows in a war-stricken world.

The **WEEK OF DEDICATION** Offering is for emergency needs for which there is no provision in the regular World Service giving . . . emergencies thrust upon us by the agonizing need of little children, of migrant families, of starving men and women, of soldiers in need of the spiritual ministry of the Church.

Chaplains go to our boys, hungry children are fed, churches in new industrial centers are built, educational institutions saved, missionaries brought home from internment camps. For this glorious work, every dollar comes through the Week of Dedication.

WEEK OF DEDICATION

February 27–March 5, 1944

A DEDICATION OF SELF, SERVICE, SUBSTANCE

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

est be that gracious Power, who taught mankind
stamp a lasting image of the mind;
asts may convey, and tuneful birds may sing,
eir mutual feelings in the opening Spring;
t man alone has skill and power to send
e heart's warm dictates to the distant friend.

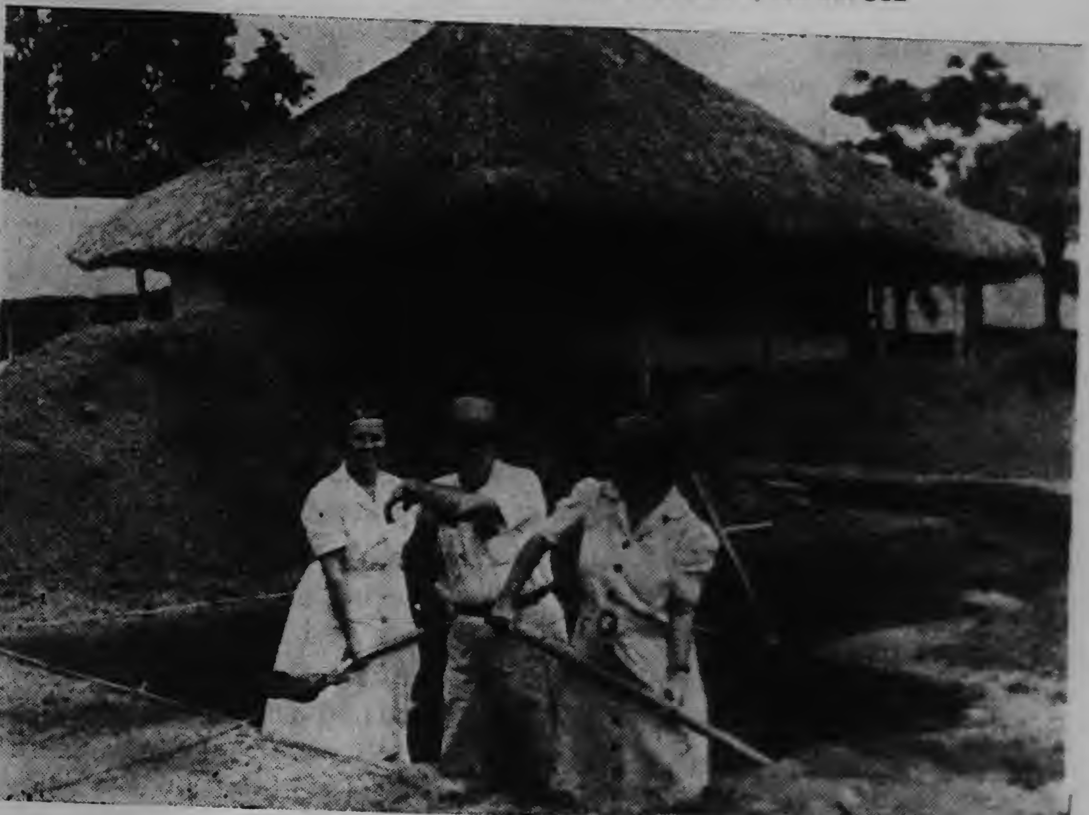
—George Crabbe.

THE PRAYER-ROOM TODAY

orgive me, Lord, that after Thou hast t so many needs of mine, and helped in so many difficult hours, I still know little of this simple way of prayer, this er trust in Thee. Teach me to turn Thee in every new necessity, to bring Thee every problem and every care. rgive me that I am still so often im-ient at Thy wise delays, so unwilling wait Thy time. Give me a deeper trust Thy power, a more perfect rest in Thy e. Amen.

l. 91. No. 8.
NEW ORLEANS 12, LA.
IURSDAY, FEBRUARY 24, 1944.

LEWIS MEMORIAL HOSPITAL—AFRICA



Here are shown Dr. and Mrs. W. B. Lewis and Miss Moore, nurse, digging for the foundation of the permanent structure which has been the dream of Dr. and Mrs. Lewis and of Mississippi Methodists. Dr. and Mrs. Lewis and the hospital staff have wrought heroically with a temporary structure and inadequate equipment. Just as they were ready to launch the building enterprise, the war brought difficulties in costs as well as securing the necessary material, but they are going forward in faith that God and the good friends back home will not let them down. Mr. R. L. Nisbit, New Albany, Miss., is the treasurer of the Hospital Building Fund.

WALLET OF THE WEEK

THE DADE COUNTY BOARD OF PUBLIC INSTRUCTION, Florida, has been ordered by the circuit court to reinstate a conscientious objector as teacher of science and dean of boys in a junior high school. It appears that he was ousted by the Board last September on charges of incompetency, but the Board admitted that the real ground was the feeling that a conscientious objector would not make a satisfactory teacher. The admission appears to have come out at a hearing on the charge of incompetency.

* * *

THE CITY OF ON, now a suburb of Cairo, in Egypt, is said to have been the great ecclesiastical city of the Nile Delta. The only remains of the ancient city is a single obelisk which stands like a lonely sentinel on the desert. It had been standing for a thousand years when Joseph was married to the daughter of the priest of On. The city was dedicated to the worship of the sun god, as it was a custom of those days to dedicate a city to the divinity of some celestial orb. The marriage of Joseph made an alliance between himself and the most important priestly family in Egypt.

* * *

NATIVE CHINESE CHEMISTS, trained in Christian refugee universities, have met the challenge of war for a motor fuel by evolving the mechanism and a process for making a distillate from pine roots. In the absence of steel drums and pipes, wooden casks with bamboo hoops and pipes made of bamboo poles from which the joints are bored out are used. In spite of almost insuperable handicaps, a fuel was developed for Diesel-type motors. It was then discovered that this fuel could be further refined and a gasoline developed. The Chinese Government became interested and the dream was soon on the way to fulfillment in commercial production.

* * *

THE WAR IN THE ORIENT has been the occasion of great illumination to people of the West. We have an entirely new slant on the greatness of China's territory and population. Her terrain is equally as surprising, and the vastness of her almost untouched resources is difficult for us to comprehend. The East Indies and the island-dotted South Pacific is like lifting a chapter from the tale of the Arabian Nights. We have learned that the groups designated on our maps total literally thousands of islands and that some of the greatest harbors of the world are to be found in the atolls surrounded by the coral reefs.

* * *

TURKISH HEALTH STANDARDS seem to be very low and the efforts which have been made to improve conditions have been temporary and unorganized. At the present time, the establishment of health centers in the vicinity of Ankara offers the hope of a national awakening on the subject of health and sanitary improvement. In agricultural sections, the rate of infant mortality has been very high, because of the neglect of their children by mothers who had to help with the harvesting. Two years ago the Government sent threshing machines into those regions and infant mortality dropped, but the following year the harvesters were not sent and the mortality chart shot up to the old level.

GERMAN CHURCH ATTENDANCE has not been affected adversely by the war, according to a report coming from Stockholm, Sweden. It was stated that four hundred parishioners out of two thousand one hundred attend church regularly. On the face of it, this is not a striking percentage, but it is not unfavorable in comparison with the experience of the average American pastor. The report says that attendance increased during the year and that the attendance of children at Sunday School is eighty-five per cent.

* * *

THE EGYPTIAN CUSTOM OF SHAVING, according to archaeology, is well established. Razors have been found which date from ancient Egypt, and no mummy has ever been discovered with a beard. When Joseph had interpreted Pharaoh's dream and was called from his dungeon by the king, he shaved himself before appearing in the king's presence. The figures on Egyptian monuments with beards are always Semites, not native Egyptians. It is said that the people of Egypt looked upon a beard as a place where vermin could lodge, and a lout in comic drawings was always shown with a week's growth of beard on his chin.

* * *

THE PRESBYTERIAN CHURCH, U. S. A., is seeking to release its reservoir of spiritual power, represented by nine thousand four hundred and eighty-four ministers, more than two million members and nearly a million and a half members of the Sunday School, in a great forward movement for Christ and a better world after the war. In the planning for a postwar world, the laymen are manifesting particular interest. If this impulse toward a deepening of the spiritual life of America can keep the emphasis upon the fundamental values of religion, the Church will surely make a worthy contribution to the tomorrow of our world.

* * *

A BUENOS AIRES DISPATCH, with a dateline of December 31, 1943, and printed in the **New York Times**, reports: "A decree, issued today, makes the teaching of the Catholic religion compulsory in all primary, secondary, and some other schools. Only those pupils will be exempted whose parents belong to other religions and ask them to be excused. They will be given 'moral instruction' instead. Religious teachers will be appointed by the government, but these must have the approval of the ecclesiastical authorities. Textbooks will be similarly selected by common consent." That decree changes the option of 1884 into an arbitrary order.

* * *

INDIAN STORY-TELLERS are said to roam hither and thither in the villages of India, much as did the bards in the time of Homer, and the troubadours in the France of the twelfth century, and tell to eager listeners the stories of the great Indian epics. The attention shown by groups who listen for hours to these story-tellers reflects not only their interest in the sacred and classic stories of India, but also the dependence of the "illiterates" upon the recitations of those who go from village to village. One of the dreams for the after-war world in India is the education of the "illiterates" so that they may read their classics for themselves.

New Orleans
CHRISTIAN ADVOCATE

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EDITORIAL

CATCHING UP WITH ONE'S DREAMS

Great churches, like individuals, are inclined to compare themselves with other bodies of their size. Such a standard of measurement doubtless seems to be in keeping with the fitness of things, both as to size and as to other factors which might be considered complimentary. The ratio of growth and of benevolence may be distressingly small, but totals are impressive, and where progress is judged by the digits expressing the totals, it is possible that such comparisons may conceal an ecclesiastical poverty of which we are unconscious.

It might help us to compare ourselves with some of the smaller sects. There come to our exchange desk the publications of a church of which the readers of this paper know little or nothing. It is a sect which was organized forty-three years ago by a woman who was driven from The Methodist Church because of her holiness views and activities. That woman, a Methodist preacher's wife, was the founder and is the Bishop of the Church that, according to the figures which we have, has only about twenty-five hundred members, but in the course of forty-three years it has accumulated property holdings valued at two and one-half million dollars. It has fifty church buildings, most of them substantial and some magnificent structures and, more amazing still, it has developed a system of schools and colleges which would do credit to a church of one hundred thousand members. Its properties represent an average of one thousand dollars for every member of the denomination.

Many facts might be offered in explanation of this phenomenal growth in property holdings, but at least the properties themselves bespeak a passionate devotion to the things for which the church stands. What that church is doing in the accumulation of church and college properties, others are doing in the gathering of members. With reference to this and other such groups, Dr. Elmer T. Clark makes the discriminating observation, "Their size and obscurity do not argue their unimportance." No church organization can be considered unimportant until it has caught up with its dreams.

As long as a church is sensitive to the dare of the unconquered, it will be heard from and heeded for its crusading spirit as well as for what it represents in numbers and property holdings. On the other hand, that denomination, great or small, which has caught up with its dreams, has lost the power to deliver itself in great and worthy achievement and is hopelessly tethered to an imponderable mass of inherited tradition and deeds. This means that when going slows down any ecclesiastical group should re-examine the dynamic inspiration of its own life rather than compare its progress with other bodies of like ecclesiastical importance. It should inquire as to whether it may not have caught up with its dreams.

THE LEGEND OF KING CANUTE

We have just received the reprint of an article which seems to be intended for authors of moral and social chaos rather than dedicated to the recovery of the faith which the Church, according to the article, repudiated in the very hour of its birth. The article is a remarkable summary of critical theories and, so far as we can see, without making an original contribution to the literature of controversy except for phrases like "low octane nonsense with high smoke-screen potentialities." Toward the end of the tirade we thought we saw a ray of light when it seemed that the Quakers might be admitted to the "unexplored fields of inquiry" and honesty. But the last glimmer of the "inner light" faded when the group sought to be friends with Paul and a good sister, disciple of George Fox, rejoiced in the fact that the Quakers had become like the Methodists. Frankly, we do not see what one hopes to achieve by such a tirade in this desperate hour of human history. The article assumes a priority of wisdom which we would be slow to accord to any mere man, living or dead. The Church has its faults, but we believe that no other, individual or organization, is making so great a contribution to promoting a wholesome world—not even embittered critics of Christian leadership and the Church.

WHY BE A GADFLY?

One of the least original or likable pests in the whole catalog is the gadfly, no matter what his form, his method of locomotion, or the object of his attack. From time immemorial he has held the reputation of being only and always a stinging pest. The only originality associated with his activity is that displayed by his victim. Strange as it may seem, we do not recall a single effort to defend this little nuisance, even by citing a benevolent offset. He has been and is still a nuisance, nothing more.

We are thinking, however, of the gadfly in human form. What a happy hunting ground he has discovered in a world at war! This human gadfly does not waste his time with ungroomed "plugs," but instead he goes after the thoroughbreds, not with his brains but with his bite. He keeps his victims cavorting all over the field in the effort to find a smoke-screen of protection for themselves.

Gadfly inspiration results in a course of action which is erratic and unconstructive. Activity and travel are determined by the gadfly, not by the race course or the goal. He produces agitation rather than speed which ends in victory. Worse still, he leaves the uninformed bystander in utter confusion as to what is going on and why. Such, it seems to us, is the picture of Allied leaders in the greatest war of all history. Their leadership is a medley of action—military strategy and meaningless gyrations provoked by gadflies whose contribution to the situation is a stinging bite. Why be a gadfly?

GREATEST IN THE KINGDOM

"If any man would be first, he shall be last of all."

Here is where the minister, the preacher, must preach to himself. In this text there is no pew, no pulpit any more, but a "communion of saints." Here the conference can set up no "bar" and draw no line between those who are within and without the pale. Here is the text in which there is no "court of the Gentiles," no inner shrine, no "holy of holies," no laity and clergy—but all of one mind.

Dr. A. P. Hamilton

In most of his "texts" the preacher can lay down the law to the sinners and evade the issue for himself, if he has the mind to do it, but in this one there is no escape even for him, we might say, especially for him.

There is no more sorry spectacle than a minister who forgets this primary and fundamental rule of his ministry and spends his time building political fences instead of building heavenly habitations.

When he neglects his Master's admonition to modesty and humility, he becomes the perfect definition of the "salt that has lost its savor," in the parable.

For then it has lost not only its savor, but its power to save. In the loss of its saving power for others, it has lost its own savor, that is, the very quality that makes it salt. It becomes an abomination of desolation.

The year of the session of the General Conference offers the greatest temptation to both our pew and pulpit to fall from grace.

His Satanic Majesty must grin with ghoulish glee when he looks at his asbestos copy of the calendar and realizes that there is to be a General Conference or even a Jurisdictional Conference. Right there he knows that in that year at least he doesn't even have to take a hand, but merely stand on the side-lines and laugh, because his sworn enemies have become his allies and will take care of everything.

It is in the year of elections that we of the Methodist constituency at least, reach an all-time low spiritually speaking. It is the year of disillusionment, the time when cynics flourish. When some of us feel like saying with David: "Oh, that I had the wings of a dove! for then I would fly away and be at rest."

But we take courage when we remember that always when the church has reached a low ebb spiritually there has been some one or some group within it to shake it up and rouse it from lethargy and bring it back to its first love, and its ancient glory and power.

The church to which we belong owes its very existence to such a man and such a movement. We are looking for someone like him now to sound the trumpet, breathe into these dry bones and lead us out of the valley to the sunlit heights.

Now there's a real "Crusade" for you, worthy of another Peter the Hermit. A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

TOO MUCH

Just about this time a year ago I made a more or less solemn covenant with myself that, come March 15, I would have read, marked, inwardly digested and thoroughly comprehended certain Government documents, and would have calculated, computed, amortized, deducted, added and divided all the relevant facts, figures and fancies involved in the making out of what is jocularly known as an income tax report.

Now I wish I hadn't. The covenant I made with myself is busted higher than a kite. I have read, but have not marked or digested any of the documents referred to above; I have no comprehension of them in any particular, and I am not going to try to make any calculations concerning the same.

From my childhood I have read somewhat, and, as occasion required, have dabbled with quite a number of things that had a tendency, according to the psychologists, to deepen the convolutions of the brain. I learned to recite all the declensions of nouns, pronouns and adjectives of the erudite Latin language, along with the conjugations of all the verbs, both regular and irregular, without a miss. I messed around with the Greek language till I was reasonably familiar with a multitude of rules, regulations and forms, from, "If the ultima is long, the antepenult cannot be accented," to conditions of all degrees of futurity and the complications brought about by indirect discourse. As I recall it now, the potential optative was my special meat.

I did more than that. I butted into Hebrew, which has gorms of syntactical doings, and managed to find my way about, even if I did have to travel backwards. I took my turn at analytical geometry, trigonometry, calculus and the like, and made passing grades, as much as I hated the stuff. I took a turn at logic and learned a little about syllogisms, propositions, moods, quantity and quality, and could recite with the next one, "Barbara, Celarent, Darii, Ferioque prioris," etc. I even looked into philosophy for a spell, and could discourse with a reasonable degree of fluency upon the Platonic, the Cartesian, and the Kantian schools of the same.

I am not claiming unusually smart brains, but am simply indicating the fact that I could get a little something out of anything that my preceptors laid out for me.

But the income tax business is too much for me. I tried—and I failed. I hope whoever wrote the instructions has to make out his own report. I'm going down the street and get Sam Yawn to make mine out.

If you don't know how to do a thing, and know you don't know, don't pretend to know how, but be smart and get somebody to do it that does know how.

THE WEEK OF DEDICATION

By Bishop A. Frank Smith

The Week of Dedication observance in the Methodist Church has came to possess a deep and abiding significance for Methodism as a whole. Around one million dollars in cash has been raised each year of the observance for causes distinctly of an emergency nature, and all of them very near to the hearts of our people, such as relief for the suffering and dispossessed peoples in war-torn countries, work among the multitudes who have been transplanted to war industry centers, and to churches in special ministry to military camps near them, purchase of equipment and providing of literature for our chaplains—and so the list runs. It is my deliberate judgment that no money contributed by our Methodist peopel has ever served nobler uses.

The financial aspect of the Week of Dedication is, however, a minor feature of the observance. Our pastors and people have made of this week a time for heart-searching, for self-denial, for reconsecration, for soul-cleansing. Never has such a period been more to be desired for us than today. I trust that every Methodist church and every pastor will make much of the Week of February 27-March 5 Let us, individually and in family groups, "draw near to the Ark of the Covenant," like Israel of old, and comfort ourselves in the Lord as we undertake the journey that is to lead us into the strange land of the tomorrows—but a land that may be the fairest our eyes ever feasted upon, if God be with us.

DEDICATION AND RURAL EMPHASES

By Dr. A. J. Walton

"Three-quarters of our members have moved away."—"All our leadership has gone."—"Most of our moneymakers have gone."—"How are we to keep the Church alive until our people came back?"—"We are using ten laymen to hold our charges together for the duration."

Such situations as these are before the rural church constantly. The whole Church must be involved in a constructive answer. Unless there is a mighty effort at solution which will lead the Church to a momentum and zeal that will sweep it beyond itself in being the living Church for rural people, the rural church of tomorrow will be much worse off than ever before in our history.

This is not a discouraging situation. It is life, life in a crisis where religious faith is always at its best. Today is our challenge. What we make of it is our gift to God and will make or break us spiritually.

Dedication is timely. However, it would be treason to the Master's cause if Dedication were only for the purpose of raising funds. Full Dedication will result in each of us making a contribution, for we shall commit ourselves anew to the Master's redemptive task. Our gifts will be the overflow of a heart and life which is ablaze with newly-sought faith and allegiance to our Master.

Dedication must be to something definite. If that something definite is the cause of Christ, then we must seek afresh to know His will for us in this day. What does He mean to you and me when He says: "Go ye therefore, teach, preach, heal," or when He asks, "Why call ye me Lord, Lord, and do not the things I say?" What is His challenge when He says, "Inasmuch as ye have done it to the least of these my brethren?" If we discover what He wants done as a result of these probing statements we will achieve the glowing heart, for we will be keeping company with Him.

What can Dedication mean this year for the rural church? What are the emphases to which our Church must give attention to make the rural church vital?

An effective rural church depends upon the following:

1. Better trained pastors.
2. More laymen trained to do the work of the Church.
3. A longer tenure of pastors.
4. More stability and relatedness in the arrangement of charges.
5. A wider range program in rural communities.
6. Better supervision of rural churches and their work.
7. A wider reach of the local church so that everyone has the benefits of its ministry. Be missionary in action and not in receiving aid.
8. A better planned and balanced finance system.
9. The practice of more brotherhood and fellowship within the Church, with other churches, and with agencies seeking a better way of life for rural people.
10. A greater denominational concern for the rural church.
11. The wise use of simple, well-written books and church school material to meet the religious needs of the people.
12. More zeal and enthusiasm on the part of all who are related to the rural church task.
13. A vital church-guided adult educational program.
14. More cooperation of city and country churches in meeting human needs.
15. A vitalized desire for home ownership and practical ways of helping people to begin the process of securing a home.
16. A vigorous cultivation of neighborhood and community fellowship.
17. More attention to the cultivation of Christian teaching, habits and concern in homes.

These all are basic factors to which we must give attention. They are more pertinent because of the impact of population shift, dragout of youth from the rural community, need for less persons in agriculture, and the increased cost of living. They are also complicated by the fact that the rural church is an "oldtimer's church" in personnel and methods. Year after year the same persons hold the same official places and rarely ever train new or young persons to take over the work. Along with this infrequent rotation of leaders is the indifference to the group planning of a workable program.

The rural church is also forced to use many laymen and accepted supplies to keep going during the war period. The zeal and loyalty of these workers are appreciated, but we must remember that they are not equipped to cope with the problems they face.

In what way, then, will Dedication help most?

1. It will supply an opportunity for rural people to a larger share in the world redemption process.
2. It will provide some funds with which to meet some of the serious emergencies faced by the rural church.
3. It will enable the church to provide some needed materials and supervision for the many laymen who have taken over the ministry to communities.
4. It will enable us as a church to focus our attention more definitely on the previously named factors governing rural church improvement.

LEWIS MEMORIAL HOSPITAL CONSTRUCTION BEGINS

Lusambo, November 7, 1943.
Methodist Episcopal Congo Mission,
Lewis Memorial Hospital,
Tunda Station.

Dear Bro. Moore:

The long-looked-for day has at last arrived, and we have started on the new hospital here at Tunda. I am enclosing a picture the Wheelers took of Mrs. Lewis, Miss Moore (our nurse) and me shoveling dirt. You will note that, being in Arica, I have adopted the African custom of letting the women do the work while I look on. Also I am enclosing a check for $56.15 to be put to the credit of the Lewis Memorial Hospital Fund. This check, by the way, is from Jane and her husband. Did you get two checks I sent some time back, at separate times, for $20 each, signed by Mrs. Brown, for the Seashore Campground Sunday School? She has sent me two since I came out this time and both of them I endorsed for deposit and returned to you. In a recent letter from her she said that she had never heard from us and the checks had never been returned to the bank canceled. We have written her several times, both by regular mail and air mail, and don't know why she hasn't heard.

Our problem now is to get beds. I had thought of writing to the president of the Missionary Society and suggesting that she ask each society to furnish us a bed. Do you think that would work?

Mrs. Lewis and Miss Winney are talking of how they can entertain the Field Committee this week. We have white patients here and the committee is supposed to meet on Thursday. I couldn't leave to go somewhere else for the meeting, as I have a confinement case for that month, and Mrs. Lewis, who is treasurer of the Mission, couldn't leave as our nurse has been sick and she is helping in the hospital, so the committee is meeting here. We have some items to decide, such as furloughs.

This has been the busiest term we have had, I believe. We got back the Rural Dispensaries and also have the Leper Hospital. But there have been so many sick people. An epidemic of flu and pneumonia swept our village and we were almost swamped. Thanks to some sulfadiazine I was able to get, we didn't lose a case of pneumonia, and that is usually a hard disease to handle in the natives. Then we have had so many white people to care for, too.

Hope Mrs. Moore is well and her mother doing well also. I trust you have good news of Rufus. Mrs. Lewis joins in best wishes to you all, as well as to our friends.

Sincerely yours,

W. B. LEWIS.

FACING REALITY IN THE WEEK OF DEDICATION

By Bishop Bruce R. Baxter

If all the world had been controlled by the spirit of the Week of Dedication, we should never have come to our present world situation. What would have happened if all the Christians had consistently practiced Christianity? How thoroughly have we practiced it?

(Continued on page 13.)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate
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Mrs. J. O. Kelly, Houston, Texas, says that she shares the feeling of her sainted mother, who wrote to the Advocate some fifty years ago: "It cheers me every week."

Mrs. J. M. Turnispeed, Route 2, McCool, Miss., writes that she has three sons and a grandson in the Navy and that she finds strength and solace in her Advocate.

An unsigned postal card announces a "Program and the marking of the grave of a veteran of the Cross, Rev. F. D. Valkenburgh, at the Biloxi Cemetery, Sunday, February 20 at 3 p.m.

Rev. A. W. Townsend, pastor at Bunkie, reports a great time at Ministers' Week, S. M. U. He was specially pleased with the contributions made by Dr. Luccock and Bishop Oxnam.

Rev. G. Eliot Jones says that everything goes well on the Pachuta, Miss., charge, where he is revelling in the delights of a butane heating system recently installed in the parsonage.

Rev. J. L. Nabors, Jr., reports satisfactory progress in his work at Tishomingo, Miss. He had a good pastorate before he went to his new field, where he is now in his second year, and he will doubtless repeat his success.

Rev. J. W. Ward, district superintendent, reports that all the pastors of the Greenville district are in favor with their parishioners, and several charges have increased pastor's salary and the acceptance on benevolences.

A report from the recent student conference held at Wood Junior College, February 11-13, says that it was a good conference and was conducted on a high plane. Good interest prevailed throughout. Dr. James S. Chubb rendered effective service as the guest speaker of the conference.

Rev. E. Nash Broyles, pastor of Park Street Methodist Church, Atlanta, Ga., has increased the chief items of finance in that church about 230 per cent of what they were four years ago. His report in the **Wesleyan Advocate** campaign will show 202 subscriptions. These things indicate the progress along all lines.

Rev. E. H. Finger, Jr., of the North Mississippi Conference, was recently appointed to a chaplaincy in the Naval Reserve, according to announcement from the Methodist Commission on Chaplains. Bro. Finger is one of the brightest and most effective men of the North Mississippi Conference.

Rev. E. M. Sharp reports the division of his church, at Aberdeen, Miss., into sixteen shares, and all are being systematically visited in the interest of the Crusade for a New World Order. Bro. Sharp says that a by-product of the visitation is a discovery of his people and some who should belong to his church.

W. L. Seaman, circulation manager, **The Daily Christian Advocate,** requests that any orders sent to this office be forwarded to **The Daily Christian Advocate,** 810 Broadway, Nashville 2, Tenn., with original remittance. We shall be happy to do so and to promote the circulation of that official publication of the General Conference proceedings.

REV. WALDO W. MOORE DIES

Rev. Waldo W. Moore died Wednesday, February 9, at 11:50 p.m., at Bucatunna, Miss., his home. The funeral services were conducted at Bucatunna Methodist church on Friday, February 11, by his pastor, Rev. Ellis Williamson, assisted by Dr. B. L. Sutherland, Rev. J. L. Neil, and Rev. H. L. Daniels.

Bro. Moore had been a retired member of the Mississippi Conference for a number of years.

L. D. HAUGHTON,
District Reporter.

REV. W. H. LANE ILL

An unsigned postal card brings us the news of the illness of Rev. W. H. Lane, a retired member of the Mississippi Conference. We learn that he was seriously ill for nine weeks, a part of the time in Rush's Infirmary, Meridian. We are glad to know that he is now able to be back at his home, 1007 18th Avenue, Meridian, and we hope to have news of his early restoration to health.

A LAYMAN SPEAKS

Dear Dr. Duren: I have just read your splendid editorial on Evangelism and endorse it wholeheartedly. The old way is too slow now, kneeling at the altar and praying through as we used to do.

I was reared twelve miles from a railroad, and one of the greatest occasions of the year was when we had quarterly meeting, with preaching on Saturday morning, dinner, and a business session in the afternoon; preaching again at night and Sunday morning. You know that was in the days of the horse and buggy, too. Those occasions put new fire into the hard-pressed pastors and congregations in these country churches, from which, as you intimated in your editorial, the larger churches were fed. Now, with good roads and cars which enable them to drive from one side of the district to the other before the morning preaching hour, the presiding elders will drive out in the afternoon, after preaching in town in the morning, and hold quarterly conference. If there are enough, he may talk fifteen or twenty minutes, get the money, and drive back home that night. Are they worth anything to the Church? No, not now. They might just as well cut to one quarterly conference as two. It is not my intention to criticize our district superintendents, for I like all I have ever been associated with, and that means from Bro. S. M. Thames on, but it's the system—**rush.** The pastors in the country are getting the habit. They start a revival Sunday and close it about Wednesday or Thursday night. I am just a common layman, raised up in the M. E. Church in the Amen Corner, and it distresses me to see these country churches neglected. M. L. WILSON.

THE MERIDIAN DISTRICT INSTITUTE

A large congregation, representing the Methodists of the Meridian district, met at Fifth Street church in Meridian on February 11 for the Missionary Institute and the Crusade for a New World Order. The Rev. C. H. Gunn, newly-appointed district superintendent, began the inspiration of the day by leading the opening devotions. His subject centered around this thought: "Show Me Your God." The district is making great progress under his business-like administration and his forceful, concise preaching.

The guest speaker for this occasion was Dr. Perry Oliver Hanson. He spoke to us out of his forty years' experience as a missionary in Shantung province in China. His message stirred and challenged the congregation to a greater interest in world affairs and to the opportunities of the Gospel in China, Japan, and throughout the world. After the splendid address our consciousness of missionary work was sharpened.

Another highlight of the day was the message of the Rev. W. B. Alsworth, newly-appointed Conference Missionary Secretary. He spoke on the subject, "The Church-wide School of Missions."

The institute adopted resolutions in memory of the late W. D. Hawkins, former Conference Missionary Secretary, by a vote with the congregation standing in reverence to his memory.

LUZIANNE
COFFEE
100% GOOD

Other speakers were as follows: Dr. T. M. Brownlee, "The Pastor in the Crusade for a New World Order;" Mrs. J. C. Porter, "The Women's Part in the Crusade;" D. R. Thornton, "What the Layman Can do in the Crusade;" Rev. T. J. O'Neil, "School of Evangelism," and Rev. G. E. Allan, "Mission Study Books."

G. ELIOT JONES, Secretary.

MERRYVILLE-KURTHWOOD CHARGE

Dear Dr. Duren: It has been some time since I reported for the Merryville-Kurthwood charge, but not because there was nothing to report.

Things in both churches are moving forward, and, am happy to say, with more than the average speed.

The attendance at both Church School and the worship services is on the increase. Here in Merryville we can boast an average attendance of 50 per cent of our active roll.

Since Annual Conference we have set several goals which we are on the way of achieving. The first goal was to put the Methodist Hymnal in the Merryville church by Easter. That goal was reached Sunday, February 6. Another goal is to redecorate our church inside. Over half the money is in hand and the rest is in sight. The job will be done by Easter.

The W. S. C. S., under the direction of Mrs. G. L. Heard, is on the march. At least two-thirds of the ladies of the church are members of the society.

Our young people are also doing things which we must not forget. They have assumed the responsibility of putting a service flag in our church, and also a set of the Christian and American flags.

The church finances are in first class condition. The salary was raised $320, and the World Service was raised 65 per cent..

Bro. G. W. Dameron will be with us for a five-night evangelistic school Easter week.

Bro. C. B. White will be with us Easter Sunday morning. We are looking forward to a great time with both Bro. Dameron and Bro. White.

We have our revivals planned for both churches. Bro. Otis Spinks will be our visiting preacher at Kurthwood. Bro. John Kilpatrick will bring the message here at Merryville.

We are not forgetting the Advocate. We will give special attention to it in the forthcoming campaign. We will exceed our quota we are positive.

We have some of the finest people in the world. We have learned to love them very much, and we feel we can say they love us, too; they have proven it on more than one occasion.

We extend to you a very cordial invitation to come to see us and preach for us, Dr. Duren.

Sincerely,

W. C. BARHAM.

PREACHERS' MEETING, COLUMBUS DISTRICT

The Columbus district preachers met at Macon, Miss., February 14, for the regular monthly meeting.

The brethren were led in the singing of "Blessed Assurance" by Rev. A. P. Stephens. Rev. E. P. Craddock offered the opening prayer. Rev. J. W. Holliday conducted a very helpful and inspiring devotional, speaking on the subject of "Christian Light." Then Rev. T. B. Thrower, chairman, extended an invitation from the women of Kosciusko to meet for our March meeting with them, which was accepted, which also was an invitation for the preachers wives to come with their husbands and organize themselves. After a brief intermission, we entered into the preaching service. Rev. T. A. Filgo brought a message that stirred our hearts, from the text, "We are workers together with God." At the close of the message, he asked the preachers to come to the altar, and Rev. J. J. Baird led the closing prayer of dedication. Rev. T. A. Filgo pronounced the benediction.

At 1:30 we had the privilege of hearing Dr. Floyd, from Emory, speak on a New World Order. Rev. N. D. Guerry led a forum on the Crusade for a New World Order. After some announcements, Rev. W. H. Heath pronounced the benediction.

We felt that it was a good day for each of us, and we regretted that, because of business concerning the Orphans' Home, our district superintendent could not be present.

R. E. WASSON, Secretary.

THE NICKEL IN THE SLOT

By Dr. W. W. Holmes

The slot machine, the punchboard, and several other like mechanical devices seem so simple and harmless, and yet when we measure their influence on our moral and civic life we are appalled and stand aghast at the havoc they have wrought and growing tendency toward other crime and other law violations.

It is passing strange that anybody could be induced to patronize them. Many people, otherwise intelligent, will feed their nickels into these bottomless machines until their pockets are empty. They seem to think that one more trial will turn the trick, so they continue until their money, or a good part of it, is gone. They know the machines are fixed, and that it is impossible to beat them. They reason this way, if they reason at all—a nickel is a small coin, and if they lose it, they don't lose much. If they should happen to hit the jackpot, they will be compensated for all their losses. Jackpots are few and far between. The poor sucker who puts his nickel in the slot is the one who loses. It requires no expert skill to operate any of these mechanical gambling devices. It is blind chance. The machine is set for profit to the owner and corresponding loss to the player. It never fails to deliver.

The slot machine, notwithstanding it operates in violation of the law, is not found in back alleys and in out-of-the-way places, but in saloons, many drug stores, restaurants, grocery stores, hotels, pleasure resorts, and in the neighborhood of public schools and colleges where children and young people gather.

The slot machine seems simple and harmless, and to drop a nickel or two in the slot seems trivial, and to protest against it would appear to some as making a "mountain out of a molehill." Such a view is immature and does not encompass the whole picture.

It is not a question of one slot machine and one person dropping in a few nickels, but it is the question of thousands of slot machines patronized by many thousands of people. Every night time the agents of these machines go out with their sacks to unload the bushels of nickels collected—stolen from poor people during the day—much of it bread money, much of it coming from children; all of it coming from people who have been given nothing in return. There it is! What a pile of it—wagon loads—thousands of dollars.

And the pay-off to the storekeeper, to the mechanics and others who work for the outfit, to the law enforcement officers for protection, to the political ring which exacts a large per cent to finance election campaigns; after all are paid, the operators and owners have sacks of it left for their own enrichment.

The slot machine is only a part of a gambling business owned and operated by a syndicate whose annual income runs up into millions of dollars. It is one of the worse rackets the country has ever known. It fosters all kinds of crime and vice. It pollutes politics; it bribes law-makers and pays off to police and sheriffs, where they will permit it, in amounts that insure protection and perpetuation of the whole nefarious business. It teaches the youth to gamble and encourages the idea that the goals of life can be reached by chance. It discourages honesty, work, and thrift, and puts a premium on chance and luck.

No, the slot machine is not so simple and harmless as it seems. The gambling business is a curse to mankind. It corrupts morals, it stifles business, it makes good government impossible.

(Read Dr. Holmes' article next week on "The Scarlet Woman.")

DEATH CLAIMS MRS. SUMMERLIN

Mrs. Ruth Catherine Summerlin, of 2609 Dupont Street, Shreveport, La., passed away Sunday night, December 25, 1943.

She was a member of the W. S. C. S. of Wynn Memorial Methodist Church, and loved by all. We do not always understand why God takes our loved ones, but know that He does all things well. We pray that God will bless and comfort the loved ones as only He can, and help them to know that He knows best. Be it

Resolved, that we send a copy of this letter to the husband, daughter, and mother, and that we put a copy in the minutes of our society.

W. S. C. S. of Wynn Memorial
Methodist Church, Shreveport, La.

MRS. ANNIE P. COCKRELL

Whereas, Almighty God has called from her earthly labors our friend and coworker, Mrs. Annie P. Cockrell, and,

Whereas, the Woman's Society of Christian Service of the Methodist church of Itta Bena, Miss., has lost an honored and loyal member who served well in so many places, and for whose beautiful Christian life, cheerful influence, and fine personality we are grateful.

Whereas, her friendliness, her fortitude and devotion to her church have been an inspiration and help to us who worked with her.

Whereas, we desire to express our great loss in her passing and sympathy for her loved ones. Therefore, be it

Resolved, that these resolutions be adopted and spread upon our minutes, and that a copy be sent to the loved ones, and a copy to the New Orleans Christian Advocate.

The Itta Bena W. S. C. S.,
WILLIE S. TURNISPEED,
ADELE C. MAGRUDER.

PERSONAL NOTES AND INCIDENTS

Rev. F. E. Dement reports satisfactory progress in the work at LaBranch Street church, McComb, and all indications point to a fine year.

Rev. W. E. Akin, a retired member of the Louisiana Conference, says that he has been reading the Advocate for 65 years and he is still its steadfast friend. Bro. Akin makes his home at Sibley, La.

Rev. Sam Nader greatly appreciates the fine and thoughtful people of Iowa, La., who are leaving nothing undone that the parsonage may be a real home for the pastor and his wife.

Friends of Mrs. W. W. Woollard will be interested to know that she is no longer in Nashville, Tenn., but is as she says a "bird of passage" and en route to the home of her son, Walter. Her address will be Route 5, Box 166-A, Charleston, S. C.

Rev. Thomas A. Carruth, pastor at Terry, Miss., has had two hundred readers of the Advocate in his charge for the past year, and he describes it as the most interesting experiment that he ever attempted, and adds that the results have certainly been gratifying.

Governor Thomas L. Bailey will be guest speaker at the morning hour of the Greenwood District Conference, Lexington, Miss., at which session special emphasis will be given to the work of the laymen. Rev. R. G. Lord is District Superintendent and Rev. A. Y. Brown pastor-host.

Mrs. Homer E. Frizell, whose husband, Dr. Homer Frizell, passed away in May of last year, has now moved to Greenwood, Miss., where she and her sister are living together. Mrs. Frizell is a native of Kilmichael, Miss., and has been a reader of the Advocate, first in her father's home and then for 24 years in her own home. She is still a loyal friend of the paper.

Rev. and Mrs. L. A. Bodie were welcome visitors at the Advocate office on last Saturday morning. Bro. Bodie is pastor of Houma Heights church, Houma, La. Bro. Bodie relayed a message from Chaplain Lee, now a Major serving with our forces over seas. Chaplain Lee says he hopes to return to the Teche country when the war is over, prepared for a better ministerial service.

MINISTERIAL ASSOCIATION MEETS

The Methodist Ministerial Association of the west end of the Lake Charles District was held at the Simpson Methodist church, Lake Charles, La., on Tuesday, February 15 at 10 a.m. The Rev. W. E. Bengtson, president, was the presiding officer.

The meeting opened with the Rev. Luman Douglas leading the group in a prayer. The roll was called, and the minutes of the previous meeting were read and adopted.

Dr. Guy Hicks, Rev. Bengtson, and Rev. Sam Nader gave reports on the main speakers—Bishop Brumley Oxnam and Dr. Halford Luccock—of the Ministers' Week, which was held at Southern Methodist University in Dallas, Texas.

Each minister was requested to discuss what his local church was doing as a "follow-up" of the Bishops' Crusade. There is being kept before the people the general idea and theme of this Crusade.

The program for the Week of Dedication was discussed. The value of this Week for the individual and the Church was shown by Dr. Hicks.

Each pastor spoke of the fine progress and work being done by the local church in his particular area.

The following individuals were present at the meeting: J. A. Bell, W. E. Bengtson, Luman Douglas, E. P. Drake, Dr. Guy Hicks, A. B. Cavanaugh, T. D. Lipscomb, Sam Nader, C. W. Rodgers, Paul E. Thompson, W. Graham Walker, and Henry N. Brown.

SEASHORE DISTRICT NEWS

Lucedale Methodist Church, the Rev. W. C. Fulgham, pastor, recently played host to the largest gathering of ladies in several years to attend a W. S. C. S. zone meeting. Charges represented were inspired with reports indicative of general activity throughout the zone. Lucedale doubled its pledge for the year, organized a new circle, and pointed to the accomplishments of its Wesleyan Service Guild.

REV. R. G. MOORE,
Amory, Miss.

Kreole charge, the Rev. J. P. Payne, pastor, has two societies boasting the largest percentage of life memberships, and exceeded only by Columbia and Gulfport, First, in financial support of Conference W. S. C. S. work.

Mrs. John Cirlot, Moss Point, is district secretary of the W. S. C. S., with three zones corresponding to the groupings of charges approved by district superintendent J. L. Neill for promotion of all district work. Group 1 includes Leakesville, Lucedale, Americus, Van Cleave, Escatawpa, Moss Point, Kreole, Eastlawn Pascagoula, and Pascagoula First. Group 2 is composed of Wiggins, Mentorum, Saucier, Coalville, Logtown, Bay St. Louis, Long Beach, Handsboro, Main Street, Biloxi; Ocean Springs, and Gulfport First. Group 3 includes Columbia, Hickory Grove,. Hub, Purvis, Brooklyn-Bond, Lumberton, Poplarville, Carriere, and Picayune.

New officers for zone 2 are announced by Mrs. Cirlot as follows: Mrs. W. L. Barbour, Ocean Springs, zone leader; Mrs. Sam Whitfield, Bay St. Louis, assistant; Mrs. Nola Meigs, Saucier, secretary-treasurer.

The Rev. W. B. Jones, pastor at Logtown, announces parsonage improvements and repainting of Pearlington and Logtown churches, and the Rev. T. M. Dye, pastor at Long Beach, is encouraged over prospects for Methodist work at Pass Christian.

D. R. O'CONNOR, Reporter.

GARNISHED TRUTH—BROOKHAVEN DISTRICT

Well, here I am again after six years of silence. You see through that time I was serving a district and I was afraid to write anything about myself for people might think that I was bragging or they might lose faith in my veracity; but now, since I am a preacher again, I can write what I please without fear. I really did enjoy serving the district. Why is it that so few of our capable and consecrated preachers are willing to serve a District? They will tell you plain out that they do not want it. Of course they are willing to serve if the bishop cannot find any one else to make the sacrifice. I really wanted a district and I was thrilled and challenged at the opportunity. I may not have been the "type" of man needed for this kind of work, but I think I did a very good job and I am ready when the bishop wants me to try it again. This office is essential to the work of our Church. We need the district superintendent to be the "shock absorber" for all of our failures.

I am happy in the work at Brookhaven. I know that this is the best appointment in the Conference for me. I prayed before I went to Conference that the Lord would direct the Bishop in making my appointment, and I believe this is the answer. When a preacher prays over his appointment and then is unhappy when he gets it, he does not have much confidence in his prayers. If one could sit in the Cabinet one day while the appointments are being made he would never question any more. Those fellows sweat blood sometimes. They think, pray, and even cry over some of the appointments. They are trustworthy and brotherly and need our prayers, not our criticism.

Well, pardon me; that is not what I wanted to say. You know, Van is right close by, and we have the best time together. When he gets a pail of chitterlings I come down and help eat them, and if someone brings in extra good things to my house he comes over here, then he goes out and attends to his business and I attend to mine. We keep our friendship close by not meddling with each other's affairs. If it were not so stale, I would say that Van is an ideal superintendent. He is one of the few that I think is better than I was. My people like him, and they do not stay at home when I announce that he is going to preach. Some of them think that we favor in size.

We sold the old parsonage and put the money in the bank, and are now fixing up the Fernwood cottage, on the college campus, for the preacher to live in until the war is over and we can get material to build a nice new house on the church lot. When this committee of men and women get through with the repairs, this old house will be nice enough for any preacher to live in. We hope to get moved in it by February 24.

The Advocate campaign will go over the top in this district.. We made out quotas and the preachers accepted, and I think you just as well get your check book out Our people need the Advocate and we are going to sell it to them. One issue is worth the price, especially if this letter gets in it

Jim Sells is still eating dirt. John Burrough said it was good to eat, so I guess that is all right. Noel Ulmer lost his appendix; Frank Casey put in waterworks so he could get a bath this spring; Olive Scott is going round in circles; Sharral Coleman is holding the baby and visiting the folks. Everybody is working except the district superintendent, and he is having it done. As soon as these fellows do something and I find it out on them, I will tell you about it.

"SWIFTY."

RESOLUTIONS OF APPRECIATION OF W. D. HAWKINS

Adopted by Missionary Institute, Meridian, Miss.

Whereas, God, in His infinite wisdom, has taken from us our friend and brother, W. D. Hawkins, and,

Whereas, Bro. Hawkins was one of the most active and loyal workers the Church has ever produced, he having held many offices in the Church, among which were Missionary Secretary of the Mississippi Annual Conference from 1919 till death, Lay Leader of the Meridian District from 1927 to 1943, inclusive; Director of the Golden Cross many years, more than thirty years leader of youth in the Epworth Leagues, Church School superintendent, trustee, and steward in Hawkins Memorial Church, of which he was a member.

He was a member of the 1934 and 1938 General Conferences, a member of the Uniting Conference in 1939, and of the Jurisdictional Conference of the Southeastern Jurisdiction, of 1940.

He was quite active in social, civic, and economic affairs in his home community. He was an ardent advocate of prohibition, and a very active supporter of the temperance movement. Therefore, be it

Resolved, that we, the members of the Missionary Institute, now in session in Fifth Street Church, in Meridian, Miss., this 11th day of February, 1944, do hereby register our appreciation and love for Bro. Hawkins, and pledge ourselves to hold high the torch which he has passed on to us, and pray God's blessings on the bereaved family.

Signed:

T. J. O'NEIL,
G. E. ALLAN,
B. B. ROGERS,
Committee.
W. B. ALSWORTH,
Conf. Missionary Secty.

DAY OF CONSECRATION

By Dr. James S. Chubb

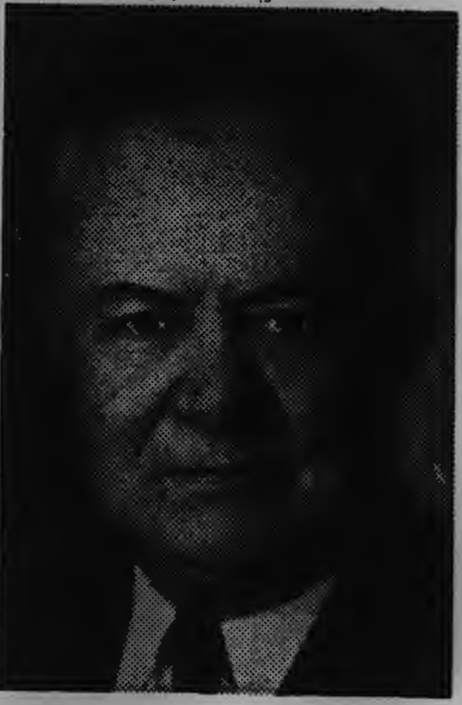
The Council of Bishops has set aside Sunday, March 26, as the Day of Consecration. This is the final day for the Crusade for a New World Order, when the Methodists will be asked to make a consecration in a new and practical sense to Christ as our World Saviour and to our destiny as a Church that has always regarded "the world as its parish."

The day has been set aside as a day of prayer, fasting, and prophetic preaching, and a day to ask God what our personal duties and responsibilities are as Christians. Since we believe that unless things come from God they have no lasting life, the Bishops are setting aside this day to make us aware of our moral responsibilities and spiritual opportunities. Where there is an evening service it is suggested that this be made a communion service. This will link us directly with the sacrifices of Christ.

The Peace Commission has prepared a special Worship Service for this day. It can be secured free of charge at 740 Rush St., Chicago 11, Illinois. It has a fine consecration service and includes powerful prayers for this day. Each pastor is asked to order the number of copies he will need.

The Bishops are asking that we put feet and hands to our spiritual and moral convictions. If we believe in a World Saviour and if we believe in the World Church, we are asked to take the time to write to our representatives and senators, expressing our convictions and ideas about the peace. Specifically, we are asked to make it clear whether we support world cooperation and understanding, or narrow nationalism and the old order of things.

Now is the time for our convictions to be expressed, because if we wait until the peace is written, we shall be in the position of being a mere protesting movement. If we write now, before the peace is written, we shall be a creative force to make an atmosphere for internationalism and goodwill. It could well be that alertness on the part of Methodists now would be the influential force to throw the weight of our nation on the side of international collaboration, instead of the side of isolation and imperialism. At any rate, now is the time to make your convictions known.



DR. R. H. HARPER
New Orleans, La.

Let there be an abiding interest and activity on the part of Methodists for the new international order. We need to follow up the letters with activity in our political party to influence it to stand on the right side in this time. There need to be study groups, both within and without the Church, that keeps right up-to-date on current events. This is the only antidote to propaganda and selfish graft.

Consecration Day is also Passion Sunday. It is providential that it is so. This is the Sunday when we recall the supreme sacrifice that God made for His people, to show them how much He loved them. This can properly make this day a reminder of the place of sacrifice and of the Cross in the plan of God.

Like Christ, the youth and womanhood of the world have made terrifying sacrifices and have undergone indescribable suffering because of the way we have been living. It is the price we must pay because we did not have the right way of living together.

Let us sacrifice and work and endure for goodwill and international law, and cooperation between the nations, in a way that is worthy of these sacrifices for war. Our youth have died that a better day might come to pass. We dare not let them down.

Much preparation has gone into the making of this day. The Federal Council held mass meetings in one hundred cities in November, stressing the six pillars of peace. Our own Bishops held meetings in many principal cities in the month of January. Our literature has been running the best of material and our Church Schools have had material about the New World Order. Our Church School has given its curriculum over to this great cause.

The final great step in this Crusade is the consecration step on March 26. God has a work for us individually and nationally. Let us hear His call and respond as did Isaiah of old.

IN THE LIVES OF MEN

By Rev. Charles O. Ransford

In a time of war in a democracy man is privileged to speak his own opinions. Not every man's opinion is wise. Hate and prejudice, selfishness and partisanship sway men in their opinions. Unless your opinions are sane and safe, stop and think the second time. Radical persons, when their souls are chastened, may sometimes speak words of wisdom.

The more severe the trial the greater the need of prayer. We cannot doubt that most of the rulers of the democratic nations pray daily. It would be a travesty in intelligence, religion, and government should they not pray. Every loyal subject of a Christian nation will unite with them in daily prayer. The burdens of state are heavy. Whether or not our rulers pray, Christian men and women dare not let their faith slacken in prayer.

The Methodist Church is calling all the membership to a Week of Prayer and Dedication. Just as the body of a man needs a frequent physical examination, and every high-power machine needs cleaning and renovation, the souls of men demand self-examination. The clear-thinking man keeps a check on himself and his affairs. The Christian man must daily seek the cleansing and renewal of his soul. The musician's daily practice makes perfect the public performance. The reserved strength gained in quiet daily living makes strong the Christian faith for hours of severe trial and high service.

Our environment, our circumstances, our sufferings and losses, and our times, affect us more than we know. War and politics much affect our thinking. Parochial and partisan-minded folk have limited vision and a perverted view of life. There is no place in the church for parochial and partisan-minded folk. Their views are too much dwarfed for liberal and Christian decisions. God forbid our church should be affected by the little and mean. These are days that try men's souls. God, give us men who live above the rabble "in public duty and in private thinking."

U. S. Approved Chicks from an old reliable hatchery. Twenty breeds. Write for prices. **Jones Hatchery, Gallatin, Tenn.**

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Federal Aid to Education

One of the recommendations of the Department of Christian Social Relations and Local Church Activities passed by the Woman's Division of Christian Service, at its meeting in December, was:

"We urge the women of local societies to support Federal Aid to Public Education, provided the administration of schools remains under local supervision and that federal funds be used without discrimination."

The following "Open Letter" from the National Educational Association, presents the dire need of this aid:

"Dear Friends:

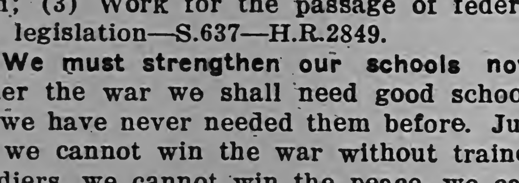
"The children of this country are facing a tragic situation. Never before have so many teachers been forced out of the profession because of their inability to meet rising living costs on their low salaries. In order to keep well qualified teachers in the schools, to improve their morale, and to enlist the interest of young people in teaching as a career, it is necessary that teachers' salaries be substantially increased. Every citizen needs to ask himself this question, **'What chance will my boy or girl have without capable teachers?'**

"The average annual salary of teachers in the United States is $600 below the average wage of factory employees. It will require approximately $600,000,000 more than we are now spending to bring teachers' salaries into line with the increased cost of living and with the earnings of industrial workers. To provide the needed adjustments will require the combined action of local, state, and national authorities.

"To keep competent teachers in the schools, our federal government is being asked to help the states by enacting federal legislation which seeks to provide $300,000,000 to be distributed among the states and wholly administered by state and local authorities without federal domination. We are bending every effort to get this measure passed in this session of Congress. Surely our federal government has some responsibility for the future welfare of our young people and a definite obligation to the children of the men now in the armed forces.

"But even when the federal government does its part, there will still be a gap of $300,000,000 to be provided from state and local funds. We urge you to give careful attention to three lines of action: (1) Secure more local funds for the schools; (2) Make more state funds available for education; (3) Work for the passage of federal aid legislation—S.637—H.R.2849.

"**We must strengthen our schools now.** After the war we shall need good schools as we have never needed them before. Just as we cannot win the war without trained soldiers, we cannot win the peace, we cannot maintain full production, we cannot pay the national debt without a high level of general and technical education for all youth.



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"We urge you, therefore, as civic leaders and as trustees for the children of our nation, to give this matter your most careful attention and to take prompt action toward increasing the salaries of your teachers that our schools, our first line of defense for democracy, may be strengthened.

"Sincerely yours,
"EDITH B. JOYNES,
"President;
"WILLARD E. GIVENS,
"Executive Secretary."

Federal aid to education is not new. The first grant was authorized in 1785. No federal control has ever followed federal aid to education, except when written into the law by Congress. H.R.2849 and S.637 absolutely prohibit federal control of education. This legislation maintains the present local and state control of schools.

How You Can Help

1. Write to your Congressmen, asking them to work and vote for the passage of this legislation.
2. Cooperate with your teachers in making clear to all citizens the need of federal aid to local schools. Ask the help of the press and the radio. Arrange for addresses and discussion forums at meetings of citizens.
3. Ask organizations of which you are a member to pass resolutions favoring federal aid to education and send them to your Congressmen.
4. Write to the National Education Association, 1201 Sixteenth Street, N. W., Washington 6, D. C., for additional literature and suggestions.

* * *

Tri-County Zone Meeting

The Tri-County Zone, Seashore district, held its first quarter's meeting with the W. S. C. S. of Lucedale, with an attendance of 116. Mrs. E. W. Ulmer presided.

The program as planned for this quarter was presented, and at noon a social hour was enjoyed, the hostess society serving a plate lunch.

In the afternoon, Miss Ina Thompson, Conference chairman of Life Memberships, assisted by chairmen from several societies, presented fifteen Life Memberships, as follows: Lucedale, 4 babies, 2 adults; Kreole, 3 adults; Escatawpa, 3 babies, 1 adult; Moss Point, 2 babies.

A check on Life Memberships given in this zone during 1943 showed 13 babies, 3 juniors, 1 youth, and 31 adults, a total of $885. Reports showed all pledges paid in full.

The meeting closed with a consecration service conducted by Rev. J. L. Neill, district superintendent.

* * *

(Continued from last week)

Suggestions for Monthly Activities for 1944

February

1. February 13 is Race Relations Sunday. Assist your pastor in observing it and as an activity, follow the recommendation adopted at our annual meeting in 1943: "That the Committee on C. S. R. and L. C. A. of each society contact several of the leading Negro women of the community and form a committee to discuss the problems facing the Negroes of that community and how they may be solved by cooperation."
2. The week of February 20-26 is Brotherhood Week. (See **Methodist Woman**, February, 1944, pages 3 and 4).
3. February 25 is the World Day of Prayer. Programs available.
4. February 27-March 5 is the Week of Dedication. (See **Methodist Woman**, February, 1944, page5).

March

1. Check the furnishings of the church and parsonage; freshen them.
2. Plant flowers around the church.
3. Plan and equip space for outdoor recreation for the young people and children.
4. Assist with the Day of Consecration, Sunday, March 26.
5. Send quarterly report to Conference Secretary C. S. R. and L. C. A.

April

1. The first week in April is Negro Health Week. Cooperate with your local health unit and encourage the Negroes of your community.
2. The 14th of April is Pan-American Day. Cooperate with other organizations (P. T. A., etc.), in observing this day. If other organizations are not making plans, as a member of the program committee of your society, suggest that a special program be given, showing how the Methodist Church is helping to create a good-neighbor attitude.
3. Assist with the study, "Christian Ventures in Learning and Living."

May

1. The first week in May is Christian Family Week. If possible, have several programs during the month on the Christian Family. Material will be found in the **Methodist Woman** and programs for special observance will be available.
2. The 18th is Goodwill Day. Plan a program showing the **best in every** nation and people—emphasize the contributions each has made to our way of life.
3. Pastors' Schools will be held May 22-27, 1944, at Copiah-Lincoln Junior College, Wesson. There will be a seminar, using as a basis of study "Christians and the New World Economy," the topic to be used during the third quarter. Plan to attend.

(Continued next week)

Worry of
FALSE TEETH
Slipping or Irritating

Don't be embarrassed by loose false teeth slipping, dropping or wabbling when you eat, talk or laugh. Just sprinkle a little FASTEETH on your plates. This pleasant powder gives a remarkable sense of added comfort and security by holding plates more firmly. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Get FASTEETH at any drug store.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Here are a few fragments from the beautiful devotional written from human needs for our World Day of Prayer program. These are carried on this page for the shut-in, the sick, the unavoidably detained who are not taking part in the services next Friday.

The World Day of Prayer program has been compiled from the statements and requests for special prayer presented at an assembly held last March, when a hundred or more nationals, repatriated missionaries, relief workers, etc., from many different nations, as well as from our own nation, were called together to "pool their concerns." This was a warmhearted occasion of unusual spiritual fellowship, when the actual state of the world might have seemed utterly crushing if the lifting power of God's presence at work in every land had not become increasingly clear as person after person gave reasons for "the hope that is in him."

This is a moment in history when, no matter where you look, the world seems to be filled with men and women and little children stripped of former certainties, comforts, and companions, all standing in the need of prayer.. Therefore, while reading this, you can hear the wistful melody of that old Negro Spiritual sounding between every line, but nowadays on each first Friday in Lent we have been learning that it is not enough to keep singing, "It's me, it's me, O Lord, standing in the need of prayer!" For quite suddenly a haunting sentence from Isaiah has disturbed us into remembering others: "And the Lord Wondered that There Was no Intercessor!" So it has become a deep delight to realize that from dawn to dark on the World Day of Prayer people throughout the earth are praying for one another, lifted by the Everlasting Mercy into new tenderness and an outreaching concern.

Those in Canton, standing in the need of prayer, send us two prayers made last year in a refugee camp: "O Lord, make my religion a practical thing and vital in my own life. May my own life reach out and help others." A woman gave thanks for freedom —"freedom from superstition and old religious practices which had cramped and fettered her life, and thanks for new friends in the refugee camp whom she loved for their own sake, not just because they belonged to her own clan, or because they could do anything whatever for her, being equally destitute and homeless." This report says Chinese Christians make the Generalissimo's prayer their prayer: "Bless the Japanese people—we fight for their freedom, too. Save us from hate, for hate lives on! Help us to love with Thy forgiving heart of love."

Beware Coughs
from common colds
That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

Wellington, New Zealand, tells us how the Maori women delight to hold a sunrise service, knowing that they and the Fiji women are literally the first to participate on Friday morning.

From Sona Bata come two prayers of deep insight: "We do not want to go back, God, to our day of witchcraft and darkness. No, we do not want to go back! Help us, God, to live for Thee." And: "Saviour, owner of the broom of grace, come on, sweep our hearts, preparing them for the entrance of Thy word. Amen."

Half of the beauty of the World Day of Prayer has always lain in the consciousness that Christians in fifty other countries were also using the same worship program on the same day—all the way from the Fiji Islands, the first place in the morning, to Alaska, the last place at night. But this year marks an even more memorable milestone in our history—since the assembly out of which grew today's service, was an astonishing cross-section of those very countries: for side by side sat a Scotchman (head of the British Information Services) and the Japanese ex-president of Doshisha University, Tokyo; a Frenchwoman, whose family is still in France, was next to a German refugee pastor and his wife, both rather recently rescued from a concentration camp in Europe; and it was a Zulu woman, straight from Africa, who voiced everybody's warm delight in this fellowship: "I feel as if maybe I am in heaven! For the Good Book says, 'They shall come from the East, and from the West, and shall sit down in the Kingdom of Heaven.'" And there she sat, surrounded on all sides by persons from China, India, Burma, Siam, Malaya, the Belgian Congo, Algeria, Greece, Holland, South America, Alaska, the Philippines. This was indeed the Kingdom in miniature. Therefore, today this wider household of faith throughout the world will join in these universal words of intercession suggested by their own members, as we all bear one another's burdens, and so fulfill the law of Christ.

A Prayer

"Our Father, we thank Thee for this swift and beautiful miracle of prayer which enables in a moment to span the seven seas and the six continents while remembering Thy children everywhere—so many of whom are also praying at this time. Give us Thy own everlasting mercy; we ask Thy special blessing upon all uprooted peoples—homeless and sick, wandering up and down the highways of the world, millions and millions in China and Burma, in Siam, Malaya, the Philippines, in Poland and France, and Greece. Thou who callest each of us by name, and carest for all of us as if there were only one of us, Thou in Whom alone none of us can ever be lost; stoop now, we beseech Thee, in great loving kindness, over those enduring peril or persecution—all Jews, haunted and hounded, with no place to lay their heads; all children separated from their families, little and lonely and frightened. We would remember also those who are starving in the streets of this Thy beautiful world—little children now too hungry to study or even to listen in school; grown men and women now too feeble to work. O Man of Sorrows, and acquainted with grief, remind us anew that all these suffering ones are our special friends, since these are they who have held freedom as the dearest thing on earth—yet they are tortured daily for its sake.

"And for all in America who have loved ones far away, we thank Thee that in Thy own mysterious fashion Thou art setting Thy world in our hearts. Teach us the next step; teach us that in Thee there is only one family, that all places are equally dear, all people equally precious. So that on this World Day of Prayer the imperishable beauty of Thy Kingdom may dawn—beginning with each of us; right here; right now! Amen."

THE PEOPLE OF INDIA GRATEFUL FOR THE UPPER ROOM

Miss Lydia S. Pool, of the Methodist Mission at Khandwa, India, declares that the people of India are grateful for copies of **The Upper Room** in these days of war and world distress. When the July, 1943, issue came with the copy of Holman Hunt's famous painting, "The Shadow of the Cross," on the cover, many people came to thank the missionaries personally for their copies and others wrote their thanks. Miss Pool quotes a letter from the Rev. S. Ariel, an Indian district superintendent, whose son had recently joined up for military service, to the great distress of his mother:

"Dear Miss Sahiban (Ladies):

"**The Upper Room** is a gift beyond price; more so these days. How timely is the cover picture! I read the interpretation of this cover picture to my wife. At first, she was overcome by the thought of our son, but at the end she was able to thank the Lord for Percy's chance to fight for the world healed. We are sure as we make these devotions our own that we will be able to love and serve the Master better. Do kindly accept our most grateful thanks for this most precious gift."

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

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INSURANCE COMPANY
Old Colony Building
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. C. I. Jones, Conference Supply Secretary

The World Day of Prayer will be observed Friday, February 25, 1944, throughout Protestantism. In New Orleans, the service will be held at Christ Church Cathedral at 2 o'clock.

Zone meeting in New Orleans will be February 29, 1944, at Munholland Memorial Church, 10:30 a.m. till 2:45 p.m. Available Conference officers will speak. We are hoping Miss Ella Hooper can come and bring us a message. Mrs. Karl Tooke will give the morning devotional. This will be a combination of Officers' Training and Promotional Day for the Woman's Work. All officers, circle leaders, and members of the Woman's Society are invited. Lunch will be served by the hostess church. Presidents, please phone reservations for your women to Mrs. D. O. Thomas, CEdar 3166-J.

Supply Work in Louisiana led the Jurisdiction. The following zones contributed 100 per cent, and also reported 100 per cent: Baton Rouge district, zone 1, Monroe district, zone 3; New Orleans district, zone2; Shreveport district, zones 1 and 3.

The following societies are on the honor roll, having participated in Supply Work: Alexandria District—Natchitoches, Boyce, Hollins Chapel, Montgomery, Pineville, Pollock, Alexandria, Elizabeth, Glenmora, Lecompte, Oakdale, Bunkie, Oak Grove, Opelousas, White's Chapel, Ville Platte, Tullos, Urania, Winnfield, Ferriday, Jena, Jonesville.

Baton Rouge District—First Church, Istrouma, Lottie, North Baton Rouge, Plaquemine, Slaughter, University Church, Zachary, Bogalusa, Franklinton, Covington, Baker, Blackwater, Deerford, Live Oak, Mangum Chapel, Amite, Hammond, Kentwood, Ponchatoula, Lee's Landing, Loranger, Tickfaw, Wesley Chapel, Clinton, Jackson, New Hope, St. Francisville, Wesleyan Service Guild of First Church, Baton Rouge.

Lake Charles District—Elton, Kinder, Lake Charles, Simpson, Sulphur, Vinton, Welsh, West Lake, Abbeville, Lafayette, New Iberia, Rayne, DeRidder, Leesville, Pine Grove, Many, Merryville, Oberlin, Basile, Church Point, Crowley, Ebenezer, Eunice, Gueydan, Jennings, Lake Arthur, Wesleyan Service Guild, Eunice, Welsh.

Monroe District—Bastrop, Mer Rouge, Oak Ridge, Sterlington, Delhi, Epps, Forest, Lake Providence, Oak Grove, Rayville, Tallulah, Alford's Chapel, Buckner, Crowville, Gilbert, Little Creek, Mangham, St. Joseph, Waterproof, Wesley, Winnsboro, Wisner, Columbia, Grayson, Monroe First Church, Gordon Avenue, Stone Avenue, Olla, West Monroe, Wesleyan Service Guild, Monroe.

New Orleans District—Aldersgate, Algiers, Carrollton Avenue, Church of the Redeemer, Canal Street, Felicity, First Church Gentilly, Munholland, Napoleon Avenue, Parker Memorial, Rayne Memorial, Second Church, Slidell, St. Mark's, Donaldsonville, Franklin, First Church Houma, Houma Heights, Morgan City. The following have taken supplies to MacDonell School: Boutte, Paradise, Bayou Blue, Golden Meadow, Griffin, Labadieville, Lockport, Point au chene, Wesleyan Service Guild, Rayne Memorial.

Ruston District—Athens, Arizona, Cotton Valley, Cross Roads, Haynesville, Homer, Springhill, Bienville, Gibsland, Heflin, Minden, Ringgold, Sibley, Claiborne, Downsville, Farmerville ,Ruston, Ansley, Arcadia, Chatham, Eros, Hodge, Jonesboro, Antioch, Bernice, Simsboro, Summerfield, Wesleyan Service Guild, Haynesville, Jonesboro, Bernice.

Shreveport District—Belcher, Blanchard, Gilliam, Hosston, Ida, Mooringsport, Oil City, Noel Memorial, Rodessa, Vivian, Benton, Bossier City, Doyline, Haughton, Mangum Memorial, Wynn Memorial, Cedar Grove, Grand Cane, Greenwood, Kiethville, Logansport, Longstreet, Park Ave., Stonewall, Summer Grove, Coushatta, Hall Summit, Mansfield, Pelican, Pleasant Hill, First Church Shreveport, Zwolle, Munnerlyn Chapel, East Point.

If the name of your society is not listed here, and you have participated in Supply Work, please immediately send your Conference Supply secretary a card, stating your record for the year 1943.

We are glad to hear that they are better

Will each secretary set up a collection of material for herself called a Supply Book Shelf, including the following:

1. Third Annual Report of Woman's Division of Christian Service.
2. World Outlook.
3. Methodist Woman.
4. Leaflets on Supply Work—What to do—when and how, Supply-O-Gram, Shipment of Goods Blanks. These can be ordered from Literature Headquarters, 420 Plum St., Cincinnati, Ohio. A copy of Supply-O-Gram will be mailed to each local secretary this week.
5. All printed material, leaflets, etc., telling about institutions, either Home or Foreign, to whom your Conference sends supplies.
6. Marked copies of **Methodist Woman** in which articles on Supply Work have appeared.

This Book Shelf will help you to become an informed Supply secretary, and if you are informed you cannot help being enthusiastic.

Supply Work is particularly challenging these war times, when our institutions are so hard pressed all over the world. Some need financial aid to supplement the budget, others need volunteer helpers because of the shortage of available workers.

The best kind of patriotism is undergirded by religion. Wars will cease, but the Church must go on. America does not need to lose God in order to win the war.

China is ever in our thoughts, and is again one of our Supply projects. Dr. D. L. Sherertz, grandson-in-law of Bishop Lambuth, returning on the Gripsholm in December, after a 33-months' absence, writes: "After much thought and earnest prayer, and with my dear wife's brave blessing, I turned my face back to the work so truly my 'mission' since 1918. Arriving in Shanghai on April 8, 1941—five months and five days after leaving there with the frail grandmother, my wife, and three children—I did all I could to take up my work where I had left off. My teaching continued right up to Pearl Harbor, and for another seven months, much the same as it had been for all the years, with the significant difference that all the students seemed very much more determined to make better use of their time, and the fellow-teachers seemed sustained by a zeal and a spiritual strength which was in inverse ratio to the thin gruel and limited diet on which they were forced to live. I was asked to take over the editorship of the **China Christian Advocate**, which proved a blessing to me. A month spent on Mokanshan made possible a new start on the work of relief in that terribly burnt-over section. Pearl Harbor kept certain moneys contributed by the American Advisory Committee (for the Red Cross) from reaching some of the neediest families ever brought to my attention during China's tribulation. Later I returned to Shanghai, where Soochow University had 1,950 students, with only one other missionary under the Board of Missions to help. By glad cooperation of a large group of educators, doctors, nurses, and others in Shanghai, the $25,000 Chinese currency which came as a gift from the U. S., brought timely help to large numbers of undernourished teachers and students. We also sold personal property to be used similarly. Then the sad day came when I was put in prison (though I have not yet learned of any charge brought against me) and later sent to an internment camp. Internment experiences varied greatly in different camps. Mine—Pootung Civil Assembly Center—was located in the building of the British Tobacco Company in Pootung, across the Whangpoo River from the Bund, Shanghai. There were 1,088 men—over 600 British, over 400 American, and around [illegible] Dutch living together for around seven months, doing their own work, cooking their own food, conquering their own fears and sorrows. Religious services—Protestant, Catholic, and Jewish—were held regularly. A sports field was made from untold thousands of broken bricks and a full program of sports carried on. Men, singly and in groups, made gardens. Teachers, professional and non-professional, conducted about 150 classes; concerts, exhibits, lectures, entertainments, were held. And then on September 19th many of us started for our homes in America. I wish you might know the **thankfulness** that fills me to overflowing, might sense the tremendous reality contained in the last few words of Acts 10:38, where Peter, looking back over the miraculous life of Jesus, says with conviction, **'for God was with Him!'** That you might really know what stands out in my mind and heart—not the inconveniences, unhappy moments, and even what might be called suffering—but the miracles wrought by God's unfailing grace, the way He has kept every one of His promises to me, has met my every need according to Phillipians 4:19, 'And my God shall supply every need of yours according to His riches in glory in Christ Jesus.' "

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
FEBRUARY 27, 1944

By Rev. W. C. Newman

JESUS PRESENTS HIMSELF AS THE MESSIAH

Lesson Text: Mark 11:1-10, 15-18.

Golden Text: Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am.—Mark 14:61-62.

It is probable that there are few things more fascinating to ordinary people than popular approval. And this is not always a safe thing to have. To gain it some of us are willing to sacrifice conscience, self-respect, or even honor. And having gained it some of us are carried away with ourselves beyond any justifiable limit.

W. C. Newman

Nevertheless approval of the right kind and secured in the right way is not only rightly desirable, but absolutely essential to every one of us. And it was so with Jesus. He desired and sought approval; but the method he took to win it was unique and strange. To people like us, so familiar with the ways of the world, it seems that he was forever doing the things that would bring disapproval.

But that is only because we are thinking in terms of our own human behavior. Jesus wanted approval—but he only wanted it on his own high terms; approval of the truth, the right; approval that led to loyal discipleship not just to clamorous applause.

Glamour vs. Justice

Much of the personal popularity known among us is based on a false and shallow premise, a thing that Hollywood has deified—and commercialized—what we call glamour. Its essence is pretense and artificiality. But it is so deceptive that many otherwise sensible people are taken in by its trickery.

A man with a "glamourous" personality, though he be rotten to the very core, may become a national idol. Whole societies are built upon such degeneration. Self-styled "elite," exclusive and snobbish, win the slavish following of unthinking masses, and the open envy of other thousands. But what is this "glamour?" Little more than expensive clothes, an idle life, costly surroundings, a sophisticated patter, and a rakish morality.

The real evil of such glamour is that it must be built up at the expense of other folk. No one can live in uselessness like that without placing a heavier burden on others who must do the world's work. No one can bask in such extravagance without lessening the chances of less privileged people to get a decent life.

And Jesus rightly placed the needs and well-being of people of every class and color at the top of his scale of values. Therefore he did not enter Jerusalem amid the pomp and circumstance of a king, but riding humbly on a beast of burden. He sought approval not by being glamourous, but by being just.

Greed vs. Good

A second thing that has a sure hold upon our approval is profit. Almost the first question we ask about any proposed enterprise from banking to missions is "Does it pay?" And almost anything that will produce a profit is allowable, and allowed, among us, from exploiting a fellow man to selling drunkenness to the nation.

But with Jesus the first question was always "Is it good?"

Driving the money-changers out of the temple was probably an easier job in Jesus' day than in ours, for they were obvious then, having set up their tables in plain view of all.

Today it is a dangerous thing to preach social justice, honest wages, prohibition, or any one of many other things, because to do so may hurt someone's profit. Then the money-changers make themselves heard and felt, and demand that the preachers go back to preaching the "simple gospel."

But of course it was dangerous for Jesus, too. It brought him crucifixion. Yet he based his appeal for approval on this, that good is more important than gain.

Do You Really Approve Him?

Let no one answer that question lightly. It is easy to approve kindness, mercy, love, beauty, his blessing the little children. But do you approve his "love your enemies?" his "lay not up for yourself treasures on earth?" his "take up his cross and follow me?"

THE WEEK OF DEDICATION

(Continued from page 5.)

The title, Week of Dedication, was chosen in no light or casual fashion. It must become exactly that which the name indicates or we shall miss its meaning and its worth. Surely, we are all interested in the Week of Dedication, but that is not enough. We must be genuinely concerned about its success. Let us not get interest and concern confused. It is easy to do it. They are not synonyms. The other day I heard a man say, "If we do not have convictions, we do not have concern." I ask you to remember that he said convictions and not opinions. It is a very poor trade when a person exchanges convictions for mere opinions. Therefore, with the background of the turmoil of a world at war, and remembering all the people who are in anxiety and sorrow, we look honestly within to discover how deep is our concern and how vital are our convictions.

Before we can enter the Week worthily, we must have personal heart-searching. Here we face reality. We must find out if we are prepared and if we are fit to enter into the spirit of this most significant Week. First, let us recognize that each one of us is either "a part of the problem or a part of the solution." Just being an average Christian at a time like this, or at any other time, gets us nowhere. This is no time or place for a secondhand religion. We must know what we believe and why we believe it. We should know something for sure—something which is not at the mercy of the last comment which we hear made upon it. Orthodoxy means right thinking. Orthoproxy means right living. The two must go along the road together. It is easier to live our way into right thinking than it is to think our way into right living. Our experience with Christ must be personal. It is our obligation to love the Lord, our God, with all our heart and soul and strength and mind. As one expressed it long ago, "He is Lord of all or else He is Lord not at all." No partial allegiance is sufficient.

Then we must discover just how close we have kept to God and to Christ. Our concern at this point must be with both distance and direction. We should be going in the same direction that He is going. In the war dispatches much is said concerning bombing the lines of communication. If these lines can be cut the foe can be defeated. We, too, are defeated when the line of divine communication is severed. Augustine said, "Join thyself to the Eternal and thou shalt be eternal." We become like that to which we steadily give our attention. No wonder we have become so spiritually starved and anaemic. We have given such tiny scraps of time to Him and to His claim upon us. If a man thinks of his business twelve hours a day and of his religion ten minutes a day, he may easily conclude that his business is seventy times as important as his religion. No wonder we have such scant religious influence. We cannot give to someone else that which we ourselves do not possess. May we determine to keep the line open toward God.

When Sun Yat Sen was a child, he was taken on a long trip to another country. The first morning after arrival he was up very early. As he saw the sun rise, he shouted, "Look! It's China's sun!" He was right. It was China's sun, for it was the world's sun. We who long to see the sunrise of peace and the attainment of God's will in His world, can best aid in that achievement by making sure we are the kind of Christians God can use. Let us never lose sight of the fact that God is not a spectator, but is a participant in the building of a new world.

If we enter this Week of Dedication with that determination, we shall become the men and women who will work with God in the bringing in of the new day and in the building of His Kingdom. According to our earnestness and the degree in which we are in harmony with its spirit, the Week of Dedication will succeed.

THE CHRISTIAN FIRESIDE

BETSY JANE'S RICHES

Betsy Jane was a very poor little girl. She lived in a tiny house, and her clothes were thin and scant. Often she felt hungry and sometimes her home was cheerless and cold, but Betsy Jane had the sunniest of faces and the warmest of hearts.

"It won't always be so hard," she said. "Father has been sick, you see; but he is growing stronger now. When mother and I see that, we feel like the richest folks in town. God is good to us always. Baby keeps well. If he were not so little, mother could earn more money; but he will soon be older. So now, we are rich, don't you think so?"

And Betsy Jane's teacher said, "Betsy is one of the richest girls I know. She sings and smiles; and if her little heart grows sad, as I think it must sometimes, she runs off and tells Jesus. She shares her sunshine and her wealth of hope and contentment with others. I am thinking that one of these days God will send the clouds away from her skies. Even now she is the richest girl I know."—Joybells.

JUVENILE DELINQUENCY

"Juvenile delinquency is nothing more than a by-product—and a by-product of what? of 'adult delinquency.' Eradicate 'adult delinquency' and 'juvenile delinquency' will cease automatically.

"We cannot be any better than our parents, except in extraordinary cases. If parents insist on going out on drunks, whether in clubs or the more vulgar spots called taverns, if parents never go to church, if parents never pray, if parents never ask blessing at the dinner table, if parents tell filthy stories, if parents buy suggestive magazines, what can you expect of sons and daughters?

"We have in this country a 'Mother's Day' and we hear beautiful tributes paid to the mothers. Yet the dear old 'mother' songs that I used to hear my grandmother sing are sung no more. Instead, we hear the trashiest kind of songs, and some of them even suggestive. Of course, there are still some real mothers—thank God for that—but far too many drinking, cigarette-smoking, card-playing, faithless women who have children. Give us juveniles, as juveniles of another age had, real, clean, loving respectable mothers. "JUST A BOY."

—Letter to Editor, Buffalo Evenings News.

MRS. MARY DUDLEY SYKES WALKER

If our earthly house of this tabernacle were dissolved, we have a building from God. A house not made with hands, eternal in the Heavens. "In my Father's House are many mansions; I go to prepare a place for you, that where I am, there you may be also."

When on Christmas day, Mary Dudley Sykes Walker answered the call to come to the "Home over there," she left sad hearts behind. As a charter member of the Missionary Society, her interest in it never waned. Her charming personality and great enthusiasm inspired all who came in contact with her. Love for her Church was paramount in her life. Her last act of love was to redecorate a room as a memorial to a beloved teacher. As she traveled the "Highway to the Stars," there were thorns on the roses in her path. She gathered and scattered the roses. Therefore, be it

Resolved, that, first, we, the members of the Woman's Society of Christian Service, bow our heads in submission to divine will.

Resolved, second, we grieve because for a time we have lost a friend.

Resolved, third, we believe she is numbered with Thy saints in glory everlasting.

Resolved, fourth, we ask that these resolutions be adopted, and that a copy be spread upon the minutes, and that a copy be sent to the members of her family.

Respectfully submitted,
MRS. JAS. L. SHELL,
MRS. JNO. A. BINFORD,
MRS. JULIAN EVANS,
Aberdeen Methodist Church.

DR. P. T. FLOWERS

The Vaiden Methodist church and community has sustained a great loss in the death of Dr. P. T. Flowers, who passed to his eternal reward after several years of affliction and suffering.

Dr. Flowers practiced dentistry for a long time in Vaiden. During these years he endeared himself to young and old by his courtesy, patience, sympathy, and efficient work.

A few years ago his sight failed him, which necessitated his retirement from his beloved vocation. However, in giving up his practice, he did not give up his activity. It was marvelous to see the many things he did that seemingly needed good vision to accomplish.

He was a scholar and a Christian gentleman, and won for himself a place in the esteem of all who knew him. He was a good citizen, a loving husband, a kind father, a loyal churchman. He was always in his place on Sunday morning as long as he could see, and even after the loss of his sight, he came often.

He was always kind and thoughtful of his pastor. Just before his death he was carried to the hospital at West Point. Before leaving, he said to his wife, "Now do the very best that you can, and don't forget my pastor at Christmas."

It was a joy to visit him. His friendship was a great inspiration to me. His devotion to the church was a challenge to me. He loved the church with deep devotion and supported it with a sacrificial spirit.

In my humble judgment, Bro. Flowers was greatly surprised when he got to Heaven. I think he was given a seat of honor that was much greater than he anticipated. He had such a wonderful spirit of humility.

The funeral service was conducted by his pastor, assisted by Rev. J. H. Holder, pastor at Winona, in the Vaiden Methodist church.

His body was carried to the Shongolo cemetery, where we laid him to rest with other friends and loved ones.

We came away sad, realizing a good man had gone from amongst us, and that this was the earthly end of a glorious life.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

His pastor,
A. L. DAVENPORT.

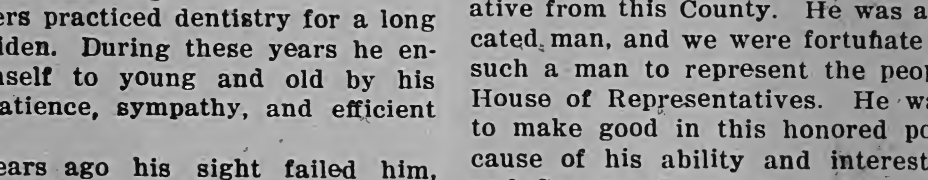
HON. JOHN W. HEATH

On the morning of January 26, 1944, death met one of Issaquena County's most outstanding citizens, the Hon. John W. Heath. Mr. Heath had been elected as Representative from this County. He was a well educated man, and we were fortunate in having such a man to represent the people in the House of Representatives. He was certain to make good in this honored position because of his ability and interest in State and County affairs. He was the third generation of a notable family who had been elected to this position, his grandfather and father having represented Issaquena in this same capacity.

Mr. Heath was a large landowner and farmer on his plantation near Fitler. The Heath family had been living in Port Gibson for many years, where Mr. Heath was engaged in the automobile business. Being born and reared at Fitler, he was really back at home there. He was a very energetic and successful farmer.

Mr. Heath was a member of the Methodist church of Fitler, Miss., and an interested and faithful backer of the church.

Friends all over Issaquena County, of Port Gibson, and the State of Mississippi, join in sympathy with Mrs. Heath and their son, John, Jr., in the loss of the Hon. John W. Heath. EARL C. PRESLEY.



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WHAT QUINTUPLETS DO FOR CHEST COLDS

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At the first signs which may warn of a cold—the Dionne Quintuplets' chests, throats and backs are rubbed with Musterole—a product made especially to promptly relieve coughs and sore throat due to colds and break up local congestion in the upper bronchial tract.

Musterole gives such wonderful results because it's MORE than just an ordinary "salve." It's what so many Doctors and Nurses call a *modern "counter-irritant"*. Since Musterole is used on the Quints—you may be sure it's just about the BEST cold-relief made!

IN 3 STRENGTHS

Children's Mild Musterole, Regular and Extra Strong.

MUSTEROLE

RESOLUTIONS OF RESPECT

Once more the hand of death has reached into our community and has taken one who was dear and precious to us.

Years of kindness, friendship, and consecration to her Lord, created by Mrs. W. T. Denman a sainted personality which was a moving factor in our lives, our church, and our community. Months and years will pass, but for a long, long time her absence will be noted—with sorrow because of our earthly loss, but with a sense of comfort in the knowledge of Heaven's gain.

Her patience through the years of physical tribulation was an example of Christian fortitude.

Her devotion to her church and the work of her Master was something which every Christian can emulate with a certainty of sound Biblical interpretation and Christian usefulness.

Her pew in Centenary Methodist church, McComb, Miss., will ever be a sanctified spot. Our church building was sanctified through her presence during the years of her lifetime.

Her kindness, her faith, her attitude toward God and people, is something we can cherish in memory and strive to appropriate in our zeal to improve our own Christian living. It is difficult to make articulate through words spoken or words written, the great achievement which she made in Christian example.

In view of the foregoing convictions deeply felt within our own hearts, we, the members of the Woman's Society of Christian Service, hereby resolve:

1. That we go on record as endorsing her rich Christian life and thus express our reverence of her sainted memory.
2. That here in this edifice, sanctified by her service, we pledge anew that the work she loved and lived for shall go on with our full cooperation and endorsement.
3. That we express our deepest sympathy for the bereaved family who loved her so much and miss her, and ask a continuation of divine blessings upon their home.
4. That copies of these resolutions be sent to the family, and also to her sister, Mrs. L. W. Alford, who so earnestly cooperated with her in her Christian aims during the years of childhood, young womanhood, and maturity.
5. That we express our appreciation for the fine way in which her husband, her children, and her other loved ones, so ardently sought to make her comfortable during her long illness.
6. That a copy of these resolutions be sent to the New Orleans Christian Advocate, and that these sentiments be spread upon the minutes of our own organization so that all who shall read may know of our devotion to her example, her ideals, her broad friendships, and her Christian usefulness.

MRS. J. O. EMMERICH,
MRS. RUSSELL FORMAN,
Committee.

Each morning look back upon your work of yesterday and then try to beat it.
—Sheldon.

Nothing in the world is more haughty than a man of moderate capacity when once raised to power.—Wessenburg.

MRS. LOU CAMPBELL

On the morning of February 12, 1944, a great soul rested from her physical tasks and world mission. Mrs. Campbell had been living in Mayersville with her daughter and son-in-law, Mr. and Mrs. Frank Wilkes, for many years. She was a lovable person, who possessed the traits of true greatness. The other person always came first in her thinking and acting. She was a loyal and wonderful example of motherhood. Mrs. Campbell was a graduate of Blue Mountain College and spent thirty-five years in the school room molding the lives of youth. She loved the Church from the depth of her heart, and her knowledge of the Bible was superb. The preacher would surely get caught if he quoted Scripture wrongly when Mrs. Campbell was in the congregation.

There are two passages of Scripture which should be quoted as a memoir to her life—the 23rd Psalm and the Beatitudes. She was humble, meek, pure, and the Lord was surely her Shepherd. With all the tributes which could be paid, the greatest of all is to say, Mrs. Campbell was a sincere Christian lady.

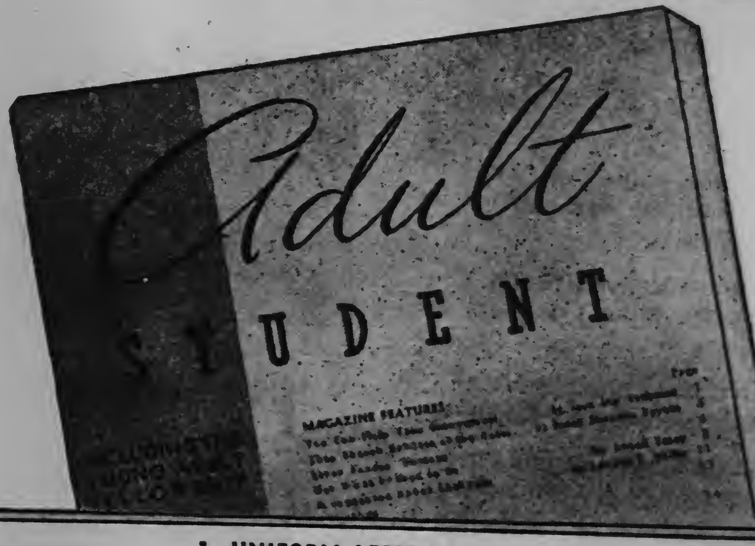
The service and rites were said from the Baptist church of Kosciusko, Miss., with Rev. Earl Presley officiating and assisted by Rev. Mr. Holcomb, pastor of this church. The interment was at the old cemetery at Plainridge Baptist church. Mrs. Campbell had joined this church when a girl.

There are several sisters and brothers living. One sister, Miss Allie Campbell, lives in Mayersville with Mrs. Wilkes. The three children surviving are: Mrs. Ethel Adams, Clarksdale; Mrs. F. C. Wilkes, Mayersville, and Mr. Everett Fleming, Mobile, Ala. There are four grandchildren.

EARL C. PRESLEY.
Mayersville, Miss.

"If you 'act more and more on your emotions and less and less on considered and sober thinking,' you are asking for trouble."
—Selected.

Your *Choice of Lessons*
in the March Issue . . . .



1. UNIFORM LESSONS

"The Gospel of the Son of God: Studies in Mark" . . . . ends the study of Jesus' deeds described in Mark's gospel. Edwin Lewis, professor of systematic theology, Drew University, Madison, N. J., writes the lesson expositions. Text studies by Lyndon B. Phifer; lesson applications by Montgomery J. Shroyer.

Lewis

Chubb

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"Enlarging the Christian Brotherhood" . . . . a series of lessons defining evangelism, seeking to awaken interest in the evangelistic task of the Church, and pointing out ways of achieving the enlargement of the Christian brotherhood. James S. Chubb, associate secretary, General Commission on Evangelism of The Methodist Church, writes the lesson studies.

Plus . . . .

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The Methodist Publishing House

WISE OR OTHERWISE

By Rev. James H. Felts

If it takes a year to get over Christmas, it was bad. If Christmas colors life for a year, it was good.

"Almost every German thought Hitler was a genius; he himself thought so." Now?

It is at least interesting to listen to an expert (?) who is just as wrong as you have so often been.

No organizations in this country are riding for a harder fall than labor unions. It's a great pity they haven't saner leadership.

"And now among the fading embers, these in the main are my regrets: When I am right, no one remembers; when I am wrong, no one forgets."

I seriously doubt if the philosophy of Jesus Christ has ever been fully interpreted.

The Pharisees looked for evil in others and found it. They looked for perfection in themselves and were satisfied.

The gangsters' code, every man for himself, is still in vogue. Even experience fails to teach some people.

Maid: "I'm sorry, but she said to tell you that she is not at home."
Caller: "Oh, that's all right; just tell her I am glad I didn't come."

I seriously question the value of any movement that fails to interest our sanest and soundest Christian people.

It is not what you have that gives happiness, but what you earn by honest investment.

When you warm a man's body the chances are you feed his soul and increase your faith.

True or false? A bullfrog's wife is known as a cowfrog.

NORTH MISSISSIPPI CONFERENCE

Greenwood District—Second Round

Sidon-Cruger, at Cruger, Feb. 20, night.
Black Hawk Ct., at Coila, Feb. 27, 3 p.m.
Tchula, Mar. 5, 11 a.m.
Belzoni, Mar. 5, night.
Poplar Creek Ct., at Poplar Springs, Mar. 8, all day.
Rock Hill Ct., at Oak Ridge, Mar. 12, all day.
Winona Ct., at Columbiana, Mar. 15, all day.
Winona Station, Mar. 15, night.
Sunflower-Doddsville, at Doddsville, Mar. 19; preaching 11 a.m., Q. C. 2 p.m.
Tutwiler, at Rome, Mar. 19, night.
Acona, at Bowling Green, Mar. 26, all day.
Durant, Mar. 26, night.
Webb-Sumner, at Sumner, Apr. 2, 11 a.m.; Q. C. 2 p.m.
Drew, Apr. 2, night.
Ebenezer Ct. at Hebron, Apr. 5, all day.
Lexington, Apr. 5, night.
Carrollton, at McCarley, Apr. 9, 11 a.m.; Q. C. 2 p.m.
Greenwood, Feb. 20, 11 a.m.; Q. C. Apr. 11 night.
Pickens-Goodman, Apr. 16, 11 a.m.; Q. C. at Richland, 3 p.m.
Vaiden-West, at West, Apr. 16, night.
Ruleville, Apr. 18, night.
Itta Bena, Apr. 19, night.
Inverness-Isola, at Isola, Apr. 20, night.
Swiftown Ct. at New Hope, Apr. 23, all day.
Moorhead, Apr. 23, night.
Schlater-Phillips, at Schlater, May 14, 11 a.m.; Q. C., 3 p.m.
Minter City-Glendora, at Glandora, May 14, night.

Calendar of the Quarter

Feb. 20—Laymen's Day.
Feb. 27-Mar. 5—Week of Dedication. Offering in each church.
Mar. 7—Meeting of Ministerial Association, at Greenwood.
Mar. 12—Or as near thereto as possible—Memorial Mercy Home-Hospital Day. Offering in each church.
Mar. 24—District Youth Rally at Greenwood.
Mar. 26—Day of Consecration, closing Crusade for New World Order.
Apr. 9—Easter Sunday.
Apr. 12—District Missionary-Educational Institute,
Greenwood.
Apr. 30—Or as near thereto as possible—Chur
School Rally Day. Offering in each church.
May 16—District Conference at Lexington. Gover
Thomas L. Bailey, guest speaker.

R. G. LORD, D. S.

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A WORLD AT ITS WORST CALLS FOR A CHURCH AT ITS BEST

IN these critical days the Church must be true to its mission of redemption. It must pursue its main task of presenting the claims of Christ to everyone, everywhere. To meet this challenge, the Church must be at its best. Therefore, these days of preparation for the **WEEK OF DEDICATION** should see a return to the prayer closet, a new emphasis upon meditation, and a reconsecration of all we have and are to the service of God.

Every member of The Methodist Church can join in such a task—strong laymen, humble people, shut-ins, youth, little children, aged people, and ministers alike.

More than 43,000 Methodist congregations throughout the land will observe the **WEEK OF DEDICATION** this year—including small country churches nestling in the hills, as well as large city churches with their spires towering above the noise and clatter of busy streets—all will make this an occasion for renewal of vows and a rededication to the Church's great task of redemption in a confused, bewildered, and sin-sick world.

The offering taken on Sunday, March 5, the concluding day of the WEEK OF DEDICATION, will be used to enable the Methodist Church to meet wartime emergencies during 1944—emergencies for which no provision has been made in the regular World Service giving.

WEEK OF DEDICATION
February 27-March 5, 1944
A DEDICATION OF SELF, SERVICE, SUBSTANCE

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

It is much easier to draw up blueprints a perfect society than to fight the ttles that have to be fought now. Many Christian conscience is keen on the far- divine event but cold to its interim ty.—F. Ernest Johnson.

THE PRAYER-ROOM TODAY

Art Thou still within me, O Saviour hrist, within this heart so unfit for Thy ure presence, this heart where Thou ust find so little love to answer to hine own? I would long ago have wearied t any friend less patient than Thee. et Thou, who knowest all things, knowt that I love Thee. Then leave me not, t dwell within me still, until Thy perstent love change me into its own likess. Amen.

ol. 91. No. 9.

NEW ORLEANS 12, LA.
THURSDAY, MARCH 2, 1944

Current and Investment Church Funds---I.

By Charles O. Ransford

Recent revelations in daily and church papers with reference to the handling of certain church funds have led to many inquiries and discussions. Alarm has been created in some portions of the Church and the confidences of many people have been seriously shaken by the reported losses.

It will not satisfy interested persons to say banks and trust companies, trustees and individuals who handle investment funds also have losses. Neither will the public, and in particular those members of the Conferences and churches concerned, be satisfied when told a war is on.

Without an extended investigation, no one would charge anybody with dishonesty or with taking to himself any unrighteous profits.

It must always be understood that in handling church funds, trustees and treasurers serve not themselves, but the church and general public. The smallest contribution from a child in the church school is sacred as having been dedicated to God. Much more money, given as annuities and endowment funds, are doubly sacred as gifts to God and for church use in perpetuity for others.

The Church is not rich. The Church is always an almoner and lives by the free-will offerings of the members and friends. Most gifts are placed upon God's altars in devotion through sacrifice.

Our colleges and general boards, our hospitals and orphanages could never have been established and maintained without sacrificial offerings. Our retired preachers and the widows and orphans of preachers are almost entirely supported by endowment funds given in loving memory of faithful ministers who have served the churches.

By the very nature of the Church, all the way up from the church schools through the official boards and various church societies, money must be raised and certain persons must act as treasurers. All Annual Conferences handle large sums of money. The distribution is extensive to other organizational treasurers.

Almost every Annual Conference has one or more subsidiary groups incorporated as trustees to hold certain properties and endowment funds. Every institution is or should be incorporated and should have a bonded treasurer to handle current and endowment funds. The Methodist Church provides for the incorporation of every General Board; treasurers of these Boards are or should be bonded with an officially guaranteed bonding company. Audits by General Conference direction are required of all Conference Boards and treasurers annually.

The incorporation is for the purpose of better facilitating the Board or Conference business. The bonding of the treasurers and the audits of their accounts is to protect them as well as the Church against loss.

Were the funds of the churches and the Conferences and the institutions of the Church indifferently handled we could not expect the confidence of the church members. The people would not willingly make their weekly and monthly gifts for support and their special gifts for enlargement and endowments without such guarantees.

With every precaution the Church may take, nevertheless there have been losses. It is to the credit of our local churches that very seldom has there been a loss in the handling of any current funds. Millions of dollars have been handled by pastors, stewards, and church treasurers without the loss of a dollar. There have been no extensive losses in Annual or General Conference funds. The Methodist people in their love and sacrifice have given. Honorable men have in all good conscience administered the funds entrusted to them.

With all our care, strange to say, the churches have suffered losses in the handling of endowments, annuities, and trust funds.

The Methodist Church has always believed in the honesty and trustworthiness of the official leaders. The election of any man as treasurer should be taken as a compliment to his uprightness and the esteem in which he is held by the Church.

Goodness and trustworthiness are not always a guarantee of good judgment and business competence. To err is human. The best of men must acknowledge at times their judgments are wrong. A man may be mistaken in respect to the making of an investment and the stability of a loan.

When stocks and bonds are handled the investment inherently becomes speculative. The markets fluctuate. When real estate is bought or property loans are made there is always the risk of inflation in value when the loan is made. Should the loan be carried for a period of years there is the possibility of deterioration by use and depreciation by community and business changes. Home property and farms commonly deteriorate.

No loans should be permitted by any

(Continued on page 16)

WALLET OF THE WEEK

THE GOVERNORS OF THE STATES, divided according to religious affiliation, show an impressive lead for the Methodists. Fourteen of the present governors are Methodists, the Baptists and Episcopalians have six each, the Presbyterians and Catholics are represented by five each, the Lutherans have four, and all other denominations together have eight—Community, Congregational. Universalist, Latter Day Saints, etc. Our Methodist people sometimes charge others with being politically inclined, but it seems that the figures are against us.

* * *

MR. JAMES L. KRAFT, president of the Kraft Cheese Company and a nationally known industrial leader, was awarded the first National Russell Colgate Distinguished Service Citation at a meeting in Chicago early in February. Mr. Kraft has been actively connected with the International Council of Religious Education for many years, and he has been acting president since the resignation of Governor Harold E. Stassen, of Minnesota, for duty in the Navy. Mr. Kraft is a Baptist and is superintendent of the North Shore Baptist Sunday School in Chicago.

* * *

AMERICAN PUBLIC SCHOOL ENROLLMENT, according to figures released by the Office of Education, shows a decrease for high schools in 1943-1944 of six and one-tenths per cent over the figures of the previous year. The enrollment in elementary schools was down two and eight-tenths per cent. The number of boys attending high school has declined fifteen per cent in the last two years as against a five per cent decline in the attendance of girls. The recession in elementary school enrollment has been going on for the past fourteen years.

* * *

POPULATION DISLOCATIONS, on account of various things connected with the war effort, are said to have reached the staggering total of thirty million people since the beginning of the struggle. This means that they are practically homeless and many of them are living under conditions to which they are alien and often in an atmosphere of hostility. When the war shall end a great task of repatriation will confront the American people. This repatriation will include peoples who have been driven from their homes on account of war, prisoners of war, and industrial workers who have been lured from home by better jobs.

* * *

POLITICAL PRISONERS of the regime of the dictator, Franco, were placed by the Director of Prisons at something more than two hundred and seventy thousand on January 7, 1940. On December 20, last, it is said that all but forty thousand had been released, and six thousand of those were released on Christmas day. It is expected that the remaining prisoners will be released by March. Eight hundred are still under sentence of death. Such is the incivility of "civil war" in Spain, and the horrors of the imprisonments and murders committed by the dictators in the world struggle now in progress will probably never be known.

THE WOMEN'S CLUBS are promoting the teaching of the Bible in the week-day schools of North Carolina as a special feature of their educational department. According to the North Carolina Council of Churches, approximately a hundred communities are now providing Biblical instruction for boys and girls in the public schools, and more than twenty thousand pupils are receiving such instruction either daily or weekly as a result of the effort put forth by the educational department of the clubs.

* * *

UNITED CHINA RELIEF recently conducted a prize essay contest in the public schools of Iowa in which four hundred and seventy-six essays were submitted. The purpose of the contest was to promote a better understanding of China among the people of America. The eleven prize winners were from the sixth, seventh, eighth, ninth, tenth, eleventh, and twelfth grades. It goes without saying that the youngsters who participated in the contest will be informed about and interested in China from this time on, and the families of the contestants will share their enthusiasms.

* * *

CHAPLAIN CHARLES E. BROWN, now with the American Fifth Army in Italy, says that the soldiers' enthusiasm for the old hymns is not affected by either Arctic cold or desert heat. He says that the hymns sung in the old church back home are the most popular at the front. The most asked for include "The Old Rugged Cross," "Sweet Hour of Prayer," "What a Friend We Have in Jesus," "Blessed Assurance," and "Safely Through Another Week." This, of course, means that the soldier reflects his home life and his home religion at the battle front.

* * *

NORTHWEST CHINA is said to be playing a very important role in the production of wool and the mining of coal to meet the emergency created by six years of war. Chief in the wool production are the Tibetan livestock farmers, the Mongols, and other Asiatic tribesmen. The method of coal mining is most primitive, but the mines of that section yield about two thousand tons annually, and that is not an unimportant factor in war time. Iron, copper, zinc, lead, and silver are also mined, and deposits of borax and salt are made to add to the meager store of Chinese wealth.

* * *

THE LEBANESE-SYRIA MANDATE, assigned to France following World War I, was far less successful in its operation than was needed for peace and prosperity in a section representing both a racial and a religious medley, and with the added fact of extreme poverty. France seemed to lack the wisdom and the genius for that kind of colonial administration. Also tides of commerce changed to the disadvantage of the Lebanese, and that added greatly to the general unrest. As a consequence, this French Mandate constituted one of the real problems in the early stages of the war with Germany in view of the menacing power of German aggression.

New Orleans
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EDITORIAL

HUNGER FOR REALITY IN RELIGION

Those who believe that the deeply religious people, those who give the Christian Church it character, are even measurably satisfied with an incidentally religious church program, should take time to listen to the oft-expressed opinions which reveal aching hearts and the hunger for a return to the character-forming experience of salvation, faith in God, and a surrendered life.

A few days ago a friend shared with us a letter from a great and trusted leader of Methodism, a man whose personal life and faith have been a benediction to a great company of those now coming to positions of leadership in the Church. The letter was personal, but not confidential, and we take the liberty of quoting a thought from it: "How wearily the war drags on! I see little light ahead for this year. But we are building up hatreds and problems for many years. And too few are really looking to the Prince of Peace, either for His ideals or His power. What America needs is a sweeping revival of vital religion—repentance, faith, obedience, utter surrender to Christ." In this we have an indication of the thinking of deeply religious men.

To this same purpose, we quote from an article by a British preacher. In summing up his thought on faith that is a sort of personal "appeasement," he said: "In a word, I want to hear God preached to this unawakened world as its only Redeemer. And I do not know the method of preaching Redemption with apologies." He was manifestly bored and made sick by uncertain and evasive performances euphemistically called preaching.

At the very time that we were meditating upon this matter, there came to us a letter from a splendid layman whom we are honored to be able to claim as our personal friend. He is an interested Christian leader in his church and community. He feels that the literature prepared by our Church is too much a synthesis of social propaganda and colorless religion. Only recently he wrote a protest to the chairman under whose general supervision the literature in question was prepared, and he said, among other things: "One of our classes has already discontinued using literature prepared by our Church and is purchasing from other souces. Other classes plan to do the same thing." This man is no irresponsible critic of church agencies. He is facing a situation in his Church School and he made a frank appeal for a literature embodying a sound faith and with a truly religious emphasis which might be satisfying to those under his care.

These are not isolated cases. Such expressions reach us again and again. Only a few days ago a good friend of ours registered a complaint against us for a course with which he did not agree. In the particular case our course was not shaped by religious teaching, but by principles of business fairness, and we had taken the trouble to make ourselves understood by those interested. We had to tell our friend, however, of the pressure put upon us by those whose hungers for religious reality are not satisfied.

WHAT DOES CITIZENSHIP MEAN TO YOU?

Last week we received a revealing analysis of the vote cast in the recent Democratic primary in the city of New Orleans. The chart on the front cover of the folder, sent out by the Bureau of Governmental Research, reveals the amazing fact that fifty-six per cent of the adult white population of New Orleans, the greatest city in the South, did not participate in that election, and twenty-four per cent were not even registered. Other charts show that the greatest indifference was not among those living in the poorer sections of the city, but instead it was found in the sections supposedly registering the higher order of culture—in some wards the vote fell below fifty per cent of the adult whites.

This shows that in our great Southern metropolis only forty-four per cent of the adult white population took enough interest to vote in the election. We do not know what political influence was exerted to bring about the voting variations, but we do know that some sections which should have set an example did not do so. Unless people are willing to vote, they should not complain of the government under which they have to live. If they habitually fail to exercise their right of franchise, their talk about corrupt political leadership is scarcely less than rank hypocrisy. We set too little store by the most sacred privilege of citizenship.

THE NEW TAX LAW

From a rather sketchy understanding of the recently enacted tax law, we have the impression that Mr. and Mrs. America will meet some new and direct questions in its terms. The traveling public will certainly face the question, Is this trip really necessary? The telephone user will meet head-on the question, Didn't you know that silence is golden? Certain organizations will be asked, Where do you get your money and what do you do with it? Cosmetic users will be asked, Isn't nature lovely? The night club addict will hear, Have ye not heard that it was said by them of old: "Men loved darkness rather than light, because their deeds were evil?" Those with red noses, shattered nerves, and unsteady step are asked, Can you afford to drink? Let us hope that these very positive interrogations may cause more people to reflect seriously upon another question, After all, isn't home a comfy and an entertaining place?

EIGHT-PAGE ISSUES

At first, we had a mind to continue our regular sixteen-page paper pending the reply to our appeal for some relief from a quota which we think does not take all facts into consideration. After we had time to think the matter through, we now feel that we should bring our consumption within our quota limits at the earliest moment possible. We have given full coverage to the interests now engaging the attention of the Church, so we have decided to make the next few issues eight pages instead of sixteen. By the issue preceding Easter we will return to the sixteen pages. We know that our friends will recognize the situation and not expect us to continue unpaid subscriptions, and to share with us the problem of meeting fully and in proper spirit the emergency which has been forced upon us. No obituaries can be published in eight-page issues, and news items should express briefly and concisely the facts. We will make every effort to conserve space and to treat every interest with perfect fairness.

WAIL OF DEFEATED PROPHETS

One of life's great tragedies is symbolized by the pessimism and consternation of those who have lost contact with God without achieving a fortification for themselves, those whose religion has gone sour. Israel at the Red Sea crying for a return to the flesh pots and slavery of Egypt is a case in point. And the spiritually dispossessed Elijah at the mouth of his cave in Horeb is another. "I have been very jealous for the Lord God of hosts: for the Children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away." Through pessimism and consternation alike is expressed the soul's dilemma when, unarmed and alone, the road ahead disappears.

If this state of doubt and uncertainty were peculiar to the ages which are gone, it might be dismissed as out of date and unimportant. The fact is that multitudes today, undertaking to walk by sight and not by faith, find themselves in the same state of pessimism and hysteria when they can no longer see the face of God and the going gets rough. Critics insist that the revealed will and purpose of God be submitted for review by human understanding only to find themselves with a manual of religion, but no dynamic. The road ahead disappears and they cry out against theology and the ministers of the church in an effort to create tolerance for attitudes which are rootless and pagan. Conscious of their utter loneliness and helplessness they lend themselves to tasks of destruction and their voices become an organ of ridicule and contempt for those who would follow the way of the God of all wisdom and grace. One hears their piteous words concerning an impotent God, the church a fraud, and the ministry self-seeking dummies whose conceits are matched only by their ignorance.

Editorial Miscellany

By Dr. H. T. Carley

YOU NEVER CAN TELL

It so happened that in my home there were three boys before there were any girls. My sainted mother, herself possessed of all the virtues and skills of the most accomplished homemaker, was definitely of the opinion that those boys, in lieu of girls, should be instructed and trained in all the arts of the housekeeping business. I am constrained to believe that it was no mere utilitarian idea on her part, to insure needed help in the performance of multitudinous household tasks, but rather a conviction that all men should, in an emergency, be able to shift for themselves.

Be that as it may, I unhesitatingly call upon George and Charley, my older brothers, to bear testimony to the fact that we were brought up after the most straitest school of the orderly, systematic, smooth-running household.

Our course of instruction—and corresponding laboratory method of training—extended all the way from the simplest act of sweeping the front steps to preparing various and sundry, though mostly simple, meals that were reasonably palatable. The instruction was very thorough, too. When we were sent to sweep a room, it was not to make a few strokes in the middle and let the rest go; it meant behind the doors, under the beds, and the moving whenever necessary of any piece of furniture that was in the way of a perfect job.

To this good day, I believe that I can make any bed, no matter how many sheets, blankets, comforts, spreads it is encumbered with, as it should be made—with my eyes shut.

George, being the oldest, was emancipated before Charley and I were. Charley and I washed dishes every day, alternating as to washing and drying. Both of us were experts in those days; and I think we still are—I know I am. As I recall it now, he and I generally managed to stir up a fight every day about some detail of the proceedings, but we broke very few dishes—the fun wasn't worth the penalty.

But what I started out to say was that my wife and daughter are visiting Mr. and Mrs. S. S. Thomas and Mr. and Mrs. Carlos Wittenmyer in Ohio and Michigan—and I'm at home "keeping batch." Am I having a hard time? Not at all—I learned all the answers when I was a boy.

You never can tell—if you have a chance to learn anything that is worth knowing, learn it. It may come in handy.

GOD HAS POOR MATERIAL, TOO

In spite of our faith in the divinity of human nature, we become gloomy at times over the human material that we have to work with. People seem so timid about taking action that we deem necessary for the advancement of a cause, or on the other hand so foolhardy and bullheaded in the action that they do take.

We find ourselves wondering how the thing that we want done can ever be done with such blockheads at the task.

Then a startling thought strikes us. God Almighty has work to do and he is depending on a lot of people who are not so very good either. Even we ourselves are not without flaw or blemish. And yet the Good God goes straight ahead using saints and sinners, even blockheads, to accomplish his purposes.

* * * * * * * * *

—Christian Leader.

LIFE'S FIERY FURNACES

By Dr. Forney Hutchinson

Daniel: 3:25—He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Shadrach, Meshach, and Abednego, the three Hebrew children referred to in the text, had been taken captive and carried away by Nebuchadnezzar into Babylon. They were conscientious about their religion and especially averse to the worship of any sort of idols. That came in direct conflict with the second of the Ten Commandments. When, therefore, their enemies, moved with jealousy, discovered that they would not bow down to a graven image, they created a condition which made their refusal to bow to the image of the king very noticeable. Because they steadfastly refused, they were flung by order of the king into a burning fiery furnace, heated seven times hotter than usual. It was expected, of course, that they would be immediately burned to a crisp. Imagine the king's surprise, when he saw them unbound, without hurt, walking about freely in company with a fourth, who was like unto the Son of God. In wonder and amazement, the king called them forth and discovered that not a hair of their heads had been singed, nor was there even the smell of fire on their garments. To the contrary, they had found in the furnace freedom and companionship with an angel who was noticeably God-like.

Now, we are not very much interested today in those three heroic Hebrews, who lived and suffered many thousands of years ago. The story is worth our while only because it teaches a lesson of practical value for our own day, and fortifies us for the experiences through which we must pass here and now. The question I wish to discuss, therefore, based upon this Biblical incident, is just this:

How may we survive life's fiery furnaces?

The subject is not inappropriate as we stand upon the threshhold of a new year. That it contains for many of us fiery furnaces all thoughtful persons will readily concede. First of all then, it will be necessary to locate these fiery furnaces. What are they, and what is our relation to them?

To some of us they come in the form of **financial reverses.** Perhaps this is the least trying of all of life's fiery furnaces, and yet it is a very difficult one through which we pass. We sometimes say of people, as we seek to excuse them for their various shortcomings, "They have seen better days." It is very difficult, I am sure, when one who has been financially favored finds himself forced to change all his standards of living, and all of his relationships to his fellowmen. My heart goes out to those who, during and since the great depression, have had their fortunes swept away. To readjust is a real test of character, and many fail.

Sometimes these furnaces face us in the form of **physical afflictions.** These afflictions may be personal, through sickness or accident; our health or our faculties may be permanently impaired. It may be the loss of loved ones, some sore bereavement that takes out of life, temporarily at least, all meaning. Always the furnaces of bereavement burn fiercely. In war times they are fully seven times hotter than usual. Many have not only the smell of fire left on their garments as a result, but some even have scars left on their souls.

Perhaps the fiery furnace into which we are thrown lies in the realm of the **spiritual.** Our hearts are hurt, our souls are wounded. Maybe they come to us through the fiery furnace of temptation. For some, it seems the furnace is much hotter than for others. From a casual point of view, life often seems unfair, and many things that happen, so far as we can see, are unjust. However, we never know the trying experiences through which our brothers may be passing.

Sometimes we see these furnaces in **domestic life.** In that relation today there are so many sad situations. They cannot be remedied. They must simply be endured. It registers a failure in the higher brackets of life, and though divorce may give relief, it does not heal the wound. Maybe the furnace is an alienation between parents and children. The heat of such a furnace is often intolerable.

Frequently these furnaces confront us in the **social** circles. We are disappointed in our friends and loved ones. They forget and forsake us when we seem to need them most. We catch a glimpse of it in the conversation of the two disciples on the way to Emmaus. To the unknown Master they said, as they told of their grief, "We thought it was he who would have redeemed Israel." And Moses expresses the same thought when, after trying to defend his people, and they accused him falsely, the record says, "He thought they would have understood, but they understood not."

Not infrequently the fiery furnaces are found in the **political** realm. A defeated candidate is apt to classify humanity as his friends and his enemies. Bitterness springs up in his heart. He set out to serve his country faithfully and well, only to be misunderstood and disillusioned. I know one such who came out of a strenuous campaign with impaired vocal chords. He sought in vain for relief from physicians. Perhaps he never knew that he had a deeper wound; his soul was embittered, his heart was hurt. He died with that wound unhealed. Sometimes such wounds eventuate in running sores. A good clean scar is not so bad, but a wound that never heals is fatal.

It is not uncommon to find these furnaces even in **ecclesiastical** life. Our Church operates with a great piece of machinery—our Methodist itinerancy. It is very effective, but it operates not without danger. The law in most States forces manufacturers to protect its operatives against danger points in their machinery. The Church has not always been so considerate of her workmen. Though there are many danger points, there are no guards, and, furthermore, no compensations. It is not uncommon to find men and women, preachers and their families, who carry, quietly, perhaps, but really a grievance in their hearts. Sometimes it is a superannuate who has gone on through, but it could hardly be said of him that he escaped without the "smell of fire on his garments." I have known such wounds to result in running sores. After the first World War, when I visited in France, and went out to the battlefields, I was amazed to notice how quickly vegetation covered the trenches and trees recovered their foliage. Human hearts and lives do not recover so quickly, nor so completely, as the war-torn fields of Flanders.

We come now to this question: Who is involved in life's fiery furnaces? May I say frankly, few have escaped. Life is like that. Somehow we must learn to take trouble for granted. It is a part of the program. Some people seem to learn how to shed responsibility and to escape with a minimum of the burdens common to the human lot. I wonder if it would be unfair to call them "slackers." At the same time, we also wonder if they are not suffering losses by having escaped. The important part is not that we have passed through these fiery furnaces, but that we have learned the lessons they are intended to teach. The crucibles serve a double purpose. They consume dross and purify gold. To go through is inevitable, but to go through whole is an achievement. It is not what happens to you that counts, but what you do with what happens to you. To come out without the smell of fire on one's garments, with no hair singed, is really worthy of mention. A real man should be greater than anything that can happen to him. For all the experiences of life he should be stronger and better. The important thing is not that we have been through the school, but that we have learned the lessons it was intended to teach. The question, then, is this—Did you get your lesson?

"So then I will make a song in mine old age of the shining days of remembrance."

Finally, how may we escape injury as we go through life's fiery furnaces? Let us go back to the text. How did the Hebrew children escape? They did not evade it; they did not even attempt to evade it. They boldly refused to by-pass it. They came out unscathed because of the presence of another, whom even the heathen king recognized as being like unto the Son of God. His presence served as a divine asbestos to protect them from the heat of the furnace. So each of us escape life's fiery furnaces. Don't try to run from it. It is the common lot. Your furnace may appear hotter than any other, but it is yours and you can't avoid it. Be concerned only for the companionship of this divine One who has promised to be with us always even unto the end of the world. He is with us in youth to keep us from injury; He is with us in maturity to heal our injuries. Truly, His presence is the asbestos of the soul. It is said that in the center of the cyclone there is a quiet place. Surely in the center of a furnace, if He be near, there is a cool place.

This last word should be said. When Nebuchadnezzar saw the three Hebrew children walking in the midst of the fiery furnace with their divine companion, they were **free.** The fetters with which they were bound when they were thrown into the furnace had been consumed, or had fallen away. You, too, if you go through with Him, will be free—not only free, but **secure** as well.

None of us knows what awaits him as he enters upon the uncharted course of the new year, but we do know that if He goes with us, all will be well. And so, I go on, not knowing. It is better not to know.

"I had better walk with Him in darkness,
Than to go alone in the light.
I had rather walk with Him by faith,
Than to walk alone by sight."

No matter how often we have started and failed, let us start again with courage that will not accept failure as the final verdict.

—The American Friend.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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Rev. H. L. Beasley, pastor at Shannon, Miss., finds the going delightful in his lovely northwest Mississippi bailiwick.

Rev. T. D. Lipscomb says that the work at Kinder, La., is progressing satisfactorily and he hopes to have another good year.

The Advocate appreciates the interest and effort of Mrs. E. B. Hull, of the DeKalb charge, who is the Advocate representative for her church.

Rev. David M. Ulmer reports an auspicious beginning for his second year at Centreville, Miss. He is having wonderful cooperation and feels that a great spiritual blessing is ahead for him and his people.

The editor appreciates the splendid work of Bro. J. C. Marler, of Harperville, Miss., and also his warm commendation of the Advocate. Bro. Marler has sent in 21 subscriptions this year.

Rev. W. V. Stokes reports good progress in the work of the Nettleton charge, in the North Mississippi Conference. He reports a splendid service in the interest of the Crusade for a New World Order.

Dr. Walt Holcomb, of the North Georgia Conference, held a meeting at Byrd Park Church, Richmond, Va., recently, according to a note carried in the **Virginia Methodist Advocate.**

Rev. J. F. Mincey, a local preacher of the North Mississippi Conference, living at Ripley, Miss., says that he still works as he is able in voluntary missionary service. Bro. Mincey has not been well for many months.

Mrs. Laura C. Armstrong, a kinswoman of the editor, living at Flora, Miss., says she hastens to renew her paper for fear of missing a copy. We appreciate her loyalty both to the editor and to the Advocate.

Rev. J. B. Cain, of Columbia, Miss., was in the city on business one day last week and dropped into the Advocate office to pay a call and to make some investigation of records in the files of the Advocate.

Friends of Dr. B. P. Brooks, Mississippi State College, will regret to know that he has been quite ill for the past week. That will account for the absence of his contribution in this issue of the paper.

Chaplain A. M. Ellison, Gulfport, Miss., reports that he found Rev. A. B. Barry in the cardiac ward at Gulfport Field Hospital. No further information was given as to his condition, and his illness had already been reported in these columns.

Chaplain Jesse F. Watson, of New Mexico, a former member of the North Mississippi Conference, is now stationed in New Orleans. It is our understanding that Chaplain Watson was accepted for limited service in the U. S. Army.

Rev. P. W. Sibley says that his work for the Conference year is well under way. The people of the Loranger, La., charge gave him a great welcome upon his return for the third year. They have been remembered in many other ways.

Rev. C. M. Ray, pastor at Bellefontaine, Miss., says that Bro. M. L. Ward, a local preacher of the North Mississippi Conference, living at Grenada, Miss., is well preserved for his age and that his presence at service is an inspiration.

REV. R. E. WASSON,
Mathiston, Miss.

Rev. A. S. Byrd, Canton, Miss., writing under date of February 21, says that he went out of the house that afternoon for the second time since December 17. Included in this time was a twenty-day stay in the hospital.

Circuit changes in the Ruston district have resulted in the appointment of Rev. Morris G. Lee, of Atlanta, Texas, to serve the Quitman and Bear Creek churches, according to a note in the Ruston District **Courier.**

Chaplain A. M. Ellison, who has been stationed at Gulfport Field for some time, writes that he is expecting overseas assignment in the near future, and that he is ready when the order comes for such a post of service. He says that his motto has never been "safety-first."

Rev. E. W. Day, pastor at Ringgold, La., seems to have had a succession of bad turns. In addition to having two attacks of influenza, he lost a fine cow and burned out the motor of his automobile. It takes a good man to be cheerful under those circumstances.

Rev. L. H. Floyd, pastor at Tyro, Miss., has been unable to do his work since the middle of December, according to a note received from his district superintendent. At present he is located at 3000 Young Street, Memphis, Tenn., and is taking treatments at the Methodist Hospital.

Chaplain Phil H. Grice, of the U. S. Navy, according to report reaching the Advocate office, has just arrived on the West Coast from a period of service at the War front. We do not know how long he will be on leave, nor where he may be at the present time.

The editor appreciates the interest of Mrs. Henry Pope, Chicora, Miss., but he does not dare to print her enthusiastic appraisal of the New Orleans Christian Advocate. We do appreciate it, and all the more since her renewal of the paper was not due until August of this year.

The death of Dr. George B. Clement, of Meridian, Miss., removes another landmark from the editor's early ministerial career. He was a dentist and a member of the board of stewards at Macon, Miss., when we served as pastor there nearly forty years ago. Mrs. Clement was a Miss Brewer of Macon.

Rev. C. A. Parks, district superintendent, writes that 23 of the 28 charges in his district have increased their benevolence acceptances, and 15 charges have raised the pastor's salary over the figure of last year. Through splendid cooperation of the pastors the work in the Sardis-Grenada district goes well.

A V-mail letter from Chaplain Aubrey C. Walley, of the Mississippi Conference, written from "Somewhere in New Guinea," reports that he has missed the New Orleans Christian Advocate very much since he left the States. It has not been the fault of the paper, but that we had no sufficient address. Chaplain Walley reports that he is enjoying his work in that far-away field, and that the attendance is good at all times. He says they will soon have a very nice chapel finished in which to worship.

You will never lead souls heavenward unless climbing yourself. You need not be very far up, but you must be climbing.
—William Walsham How.

LUZIANNE
COFFEE
100% GOOD

REV. W. C. BEASLEY APPRECIATIVE

Rev. W. C. Beasley, of the North Mississippi Conference, who has been ill for some time, sends a message of appreciation to the pastors of the North Mississippi Conference for their thoughtfulness in the time of his affliction. Bro. Beasley, writing from Shelby, Miss., says that his physical condition is greatly improved since his collapse last September. Though he is still "in the woods" he hopes to be coming out again when the whip-poor-wills begin to holler. He is now able to be up for four or five hours each day. He is not able to answer the letters and inquiries of his friends and takes this method of making acknowledgment and expressing his appreciation of their interest and prayers.

MISSIONARY INSTITUTE AT BROOKHAVEN, MISS.

The Brookhaven District Missionary Institute of the Mississippi Annual Conference met at the Brookhaven Methodist church in Brookhaven, Miss., February 8, 1944, at 10 a.m. The Rev. Van R. Landrum, district superintendent of the Brookhaven district, presided.

The opening devotional was led by the Rev. T. M. Ainsworth, of Monticello, after which the chair was turned over to the District Missionary Secretary, the Rev. Roy Wolfe.

The Rev. W. B. Alsworth, the Conference Missionary Secretary, was presented. The Rev. Alsworth paid high tribute to the late W. D. Hawkins, who served faithfully as Conference Missionary Secretary for many years. Rev. W. B. Alsworth then delivered a very helpful address, using as his text, "Whatsoever he saith unto thee, do it."

The Rev. Roy Wolfe presented a challenge to each pastor to conduct a school of missions.

Miss Elsie Lewis, of McComb, Miss., was introduced, and she gave a very excellent discussion of the part of Youth in Missions and the Crusade.

At 11:15 the chair was turned over to the Rev. W. B. Alsworth, who led in a brief worship service. He then presented Dr. Perry Hansen, representative of the General Board of Missions. Dr. Hansen placed us all in his debt with the splendidly inspiring and challenging address concerning the work in China.

Lunch was served by the women of Brookhaven church.

After the noon hour, the Institute was reconvened at 1 o'clock. The Rev. J. W. Courtney led the afternoon devotional period, emphasizing the importance of "advertising Jesus."

Mr. Curtis Youngblood challenged both laymen and ministers to "take God to the world." He stated that "God is looking to the Methodist Church for fruit."

Mrs. G. C. Terrell, of Prentiss, presented the work of the Woman's Society of Christian Service and pledged the finest efforts of the women for the coming year.

The Rev. F. E. Dement, Jr., presented appropriate resolutions concerning the late W. D. Hawkins.

The Rev. J. W. Moore delivered a masterful sermon on the Crusade.

The Rev. O. H. Scott conducted the Consecration service. He invited each person to consecrate his life fully to Christ. The response and the warmth of the service were indeed a worthy climax to a great day.

The Institute was dismissed with prayer by the Rev. Van R. Landrum.

D. H. McKEITHEN, Secretary.

MILITARY TRAINEES IN METHODIST COLLEGES AND THE WEEK OF DEDICATION

By John O. Gross

Among the thirty million men of the United Nations now massed on battle lines or in training is the leadership that will influence the world's direction in the period following the war. It is essential that the Christian Church shall not overlook the inner and spiritual life of these potential leaders.

The nation, in mobilizing its manpower, reduced enrollments in all institutions of higher learning 25 per cent below 1940. Civilian men dropped 78 per cent. The Government made contracts with 99 per cent of the nation's universities and 38 per cent of its colleges to conduct various kinds of military training programs. Soldiers, sailors, marines, and aviation cadets seriously aware of war's meaning, now march to and from college classes in measured cadence.

All nine of the universities related to The Methodist Church and thirty-one of its senior colleges now have Army or Navy training units. They have not surrendered their liberal arts traditions but continue their educational work in the war setting. President Dodds of Princeton University, believes that the curricula of war time colleges "constitute an acceptable freshman year for any undergraduate." In many ways present courses are really more difficult and require greater effort than freshman studies in normal times.

The war, instead of closing colleges, may bring, as far as numbers are concerned, the greatest challenge they have had in their history. Many of the men sent by the Army and Navy to the institutions of higher learning previously had not planned to attend college. It has been estimated that 82 per-cent of the present undergraduate military trainees will continue their education after the war.

The church-related colleges with government programs have assumed, in addition to the educational work, the responsibility for the spiritual welfare of their trainees. Military authorities do not assign regular chaplains to campus training units. Heavy academic and military programs preclude from the educational institutions many of their traditional religious services, such as daily chapel, meetings of religious associations, etc. All of the schools are compelled to find new methods for the spiritual culture of their military students.

Army and Navy trainees in our colleges are drawn from practically all religious faiths. The first effort of the institutions is to relate these young men to the churches of their choice and establish normal church life. Many soon find places in the choir, Church School, and youth meetings. At local churches, they also meet the townspeople and frequently are invited into the homes of the community. Conference rooms for personal counseling are provided for local ministers at stated times on the campuses. The exigencies of war have brought Catholic priests to some Methodist colleges to hear confessions and celebrate Mass for their new communicants.

Some of the colleges have selected from their staffs or from the clergy of the community "unofficial chaplains." Often the Commandants cooperate with these men and open to them the barracks and hospitals for visitation. These chaplains keep regular office hours for personal conferences and conduct all of the scheduled religious services. At a few colleges the chaplain's hour of worship has been made compulsory for all Protestant trainees.

Youth in military units may participate freely in the religious activities of the college campuses. They sing in chapel choirs, lead and attend religious discussions and serve on the Campus Religious Life Committees. They are invited to all special religious services, such as the Religious Emphasis Week and Preaching Missions. Schools, because of the trainees, secure the strongest men possible for religious services.

Civilian students in two colleges maintain for men in military units small worship centers for meditation and prayer. One institution, through the cooperation with the Gideons, placed a Bible in every room of the barracks. Much of the campus religious work is indirect. Special efforts are made to develop close relations between students and faculty. Several colleges have alcoves in their reading rooms for religious books and current religious literature. Schools conduct regular Sunday services for men who are occupied at church hours and for the new students who, because of quarantine, cannot leave the campus for ten days after arrival.

The sum total of the varied religious activities of the Methodist educational institutions adds up to show that they are consistently trying to cultivate the spiritual life of the youth who are on their campuses in the military training programs. A V-12 Navy trainee wrote to one of the colleges that during his stay there he had been led back to Christianity—to "a real valid Christianity which not only inspires me but also seems logical to me."

The Board of Education is working with the colleges related to The Methodist Church to assure an essential spiritual counterpart to youth enrolled in military training units. Many of the extra religious programs are made possible by appropriations from the Week of Dedication offerings. Thus, the Church is touching through its institutions what one president called, "The truest cross-section of American young manhood that has ever appeared on a college campus"—young men, moreover, who will carry heavy responsibilities in the post-war world.

The members of Tilden Methodist church, Tilden, Nebraska, send a number of copies of **The Upper Room** each quarter to the boys in the service who have gone out from that congregation. Rev. Clarence W. Smith, pastor, reports that they have been much pleased with the response to this. One young soldier wrote that he had read his copy from cover to cover within a few days after its arrival, for when he lent it to a neighbor in the barracks, it would go from cot to cot and he was never able to get hold of it again.

It is one thing to ask God to help us in our plans; it is quite another thing to ask God how we can be helpers in His plans. Every man is glad to have God's help; only now and then is a man found whose first thought is how he can help God.

—Henry Clay Trumbull.

PERSONAL NOTES AND INCIDENTS

Mrs. Leech, widow of the late Rev. J. A. Leech, of the North Mississippi Conference, sends her subscription to the Advocate from 812 Thomaston Street, Barnesville, Ga. We regret to know that her health has been very poor lately.

Friends of Mrs. N. H. Melbert, wife of the pastor at First Church, New Orleans, will be glad to know that she is able to be out again following her experience in the hospital recently. The Advocate joins many friends in wishing her complete restoration of health.

Dr. J. T. Leggett, retired member of the Mississippi Conference, preached at Main Street Church, Hattiesburg, on February 20. He preached by special invitation to the congregation which he served so long. They had a good time together and a great audience was present for the occasion.

Capt. J. P. T. Roberts, an upper-river pilot, who makes his home in Baton Rouge, La., was in the city on a business trip Monday. Capt. Roberts was a welcome visitor at the Advocate office. He and Mrs. Roberts have two sons in the Armed Services already and a third is to be inducted in a few days.

Rev. W. W. Graves, retired member of the Mississippi Conference, living in the goodly little city of Columbia, Miss., in renewing his subscription writes: "I have been taking the Advocate for half a century or more, and I consider it now better than it has ever been." We do not feel that way about it, but it makes us feel good to know that others do.

Mrs. J. J. Golden, whose late husband was a Mississippian, and a sister of the late Rev. H. G. Hawkins, of the Mississippi Conference, writes that her eldest son, Hawkins, was recently promoted to the rank of Major and is stationed at Washington, D. C. and that her youngest son, Ira, is attending O. C. S. in Miami Beach, Fla.

Rev. E. C. Abernathy writes that he and the people of Mooreville, Miss. charge are getting along nicely despite inclement weather and much influenza. He speaks very appreciatively of the work of Rev. W. B. Baker, the new district superintendent. Since Conference the charge has lost Mrs. J. W. Morgan, Sr., one of the oldest and most saintly members who had been ill for about ~~nine~~ years.

Rev. William H. Wallace, Jr., former pastor of First Church, New Orleans, now pastor of Corpus Christi, Texas, spent a few days in New Orleans last week on his way to Cuba, where he is to make movies of the mission work. He was accompanied by Mrs. Wallace. We will be hearing from his work through the Board of Missions in the near future. Bro. Wallace is having great success in his pastorate at Corpus Christi.

Dr. W. A. Tyson and Tupelo Methodists are enjoying a period of great prosperity in the activities of the church. The average attendance at prayer meeting for January and February was 102. The vesper services at 5 o'clock have been attended by the largest congregations in the history of the church. Dr. C. B. Harbour, pastor of St. Luke's church, Memphis, will be the preacher in the Easter revival, April 2-9, inclusive.

Do not blame too many of your mistakes or failures on others.—E. S. McClelland .

REV. W. W. PERRY IN HOSPITAL

Rev. W. W. Perry, pastor at Donaldsonville, La., is in Touro Infirmary, New Orleans, where he was scheduled to have an operation on Tuesday morning. Bro. Perry has had a great deal of trouble with his eyes during recent months, but his trouble at the present time is different and the indications are that he may soon be over the worst following his operation.

MRS. C. KRAUSE NINETY-TWO

Mrs. C. Krause, of Sicily Island, La., observed her ninety-second birthday on Feb. 10. That event is celebrated each year with her children in her home at Sicily Island. She is one of the oldest and most devoted readers of the Advocate. We congratulate Mrs. Krause and wish for her many happy returns before she may reach the sunset hour.

DEATH CLAIMS MRS. HACKLER

Mrs. Lily Hackler, who was eighty-three years of age, died at her home in Edwards, Miss., on Saturday, February 19. She was a sister of the late Malachi B. Sharbrough of the Mississippi Conference, and a sister of Mrs. T. T. Bailey of Port Gibson. Mrs. Hackler was a good woman, a staunch Methodist, and she made a worthy contribution to the little city where she made her home and spent her life.

MRS. NETTIE BROWN DIES

A note from Mrs. Stith Harrison, West Point, Miss., brings us the news of the death of her sister, Mrs. Nettie Brown. Mrs. Brown, who was 53 years of age, died in New Orleans, La., and was buried in Vicksburg, Miss. She was a daughter of Judge T. M. VanCleave and the oldest one of the children. She is survived by a daughter, Mrs. Friend, of Forest Hills, L. I and by her sister, Mrs. Stith Harrison, of West Point, Miss.

ROBERT LEE HINDS TAKEN BY DEATH

R. L. Hinds, of Tupelo, Miss., died at his home a few days ago following a long and painful illness. Mr. Hinds was born at Guntown, Miss., and was sixty-nine years of age. He was long one of the staunch business men of Tupelo, a member of The Methodist Church, and in every way a worthy citizen of the town where he lived for more than forty years. He was married to Miss Helen Grace Dubard, of Grenada, Miss., in 1903. He is survived by his wife, a son, R. L. Hinds, Jr. a daughter, Mrs. Henry C. Dodge, two grandsons, a sister and two brothers, and other relatives. The funeral services were conducted at the residence by Dr. W. A. Tyson, his pastor. His going was a blessed release for him, but he will be greatly missed by the people of his church and community.

COLUMBUS DISTRICT YOUTH FELLOWSHIP RALLY

The young people of the Columbus district, under the direction of Dr. V. C. Curtis, district superintendent, and Rev. T. A. Filgo, district director of Youth Work, met in Starkville Friday night, February 25, for a program in keeping with the spirit of the Crusade for a Christian World Order. The program began with a very inspiring devotional, led by the Rev. John Atkins, of Columbus Central Church. Among those bringing messages of challenge and inspiration were Dr. V. C. Curtis, Rev. N. J. Golding and Rev. J. Noel Hinson.

After the roll call and a brief report by the president of each local Fellowship, plans were set up for the organization of a district conference Methodist Youth Fellowship and subdistrict conferences.

In spite of the terribly stormy weather throughout the district all that day and night, there were 201 young people and counselors and 13 preachers registered.

This was the first of a series of five similar meetings that are being planned for the North Mississippi Conference this spring.

J. NOEL HINSON.

TUPELO METHODISM CONTINUES TO PROSPER

Dear Sir: Since you carry church news that is always interesting, you might be willing to tell your readers about us.

Last year the First Methodist church Tupelo, Miss., completed an $80,000 equipment program free of debt. Before that ended, our pastor, Dr. W. A. Tyson, announced to the official Board and to the congregation that we would "go after" people, and we have.

For years the Sunday morning congregation was fairly good, but the attendance at the night service was very small; in fact, the congregation was lost in our big auditorium. Prayer meeting on Wednesday nights averaged less than 25. Social affairs for the young people were sad and sorrowful, with about 10 to 15 present.

Our Sunday morning congregation, with approximately 200 of our members gone to answer the call of our country, now fills the house to overflowing, with our evening crowd almost as good. Prayer meeting now averages more than 100, and the "Playtime" for youth sees from 50 to 150 present. The Church School is also growing very rapidly, of which we are very proud.

All of this is due to the splendid work of our pastor and the fine spirit of cooperation and fellowship which exists among our members.

Yours very truly,
W. H. HARWELL,
Chairman of Board of Stewards.

TO OUTLAW WARS BETWEEN NATIONS

1. Implement the so-called Pact of Peace, already a treaty in effect between most civilized nations, including the United States, as a **Declaratory Pact merely,** with a League to enforce that pact and to **outlaw war in fact.**

2. Such **league to outlaw war** should confine itself to that sole objective. It should provide mandatory obligation of member nations to subject immediately any nation guilty of an aggression against any other nation (member or not) to the penalty of economic sanctions (boycott) practically as provided in paragraphs 1 and 3 of Article XVI of the Covenant of the League of Nations; and to continue to enforce such sanctions until the offending nation shall have withdrawn its armed force and made full

restitution to the invaded country for damage done, as adjudged by the World Court. The use of armed force as a further deterrent measure against such aggressor nation should be distinctly **permissive only**, for such member nations as may decide to employ such force.

3. There should be provided a simple definition of what constitutes an aggression punishable under this agreement, which might well be, "Invasion of the recognized territory of any other nation with armed force for any cause whatsoever, other than for the application of deterrent force against an adjudged aggressor nation."

4. Membership in such a League, so far as the United States is concerned, can and should be constitutionally accomplished by a concurrent resolution passed by a simple majority of both House and Senate and signed by the President.

5. Such League should have as adjuncts a World Court and workable machinery for arbitration of disputes between nations; or else closest affiliation should be insured between it and those instrumentalities already functioning to those ends.

Signed:

VOICE OF ONE CRYING IN
THE WILDERNESS.

Rienzi, Miss., February 22, 1944.

THE SCARLET WOMAN

By Dr. W. W. Holmes

War has always had a tremendous effect on the womanhood of the country. This effect has been either good or bad. With some women war brings out the very best of sentiment, patriotism, sacrifice and religion. The life is refined and made radiant. With some other women war has exactly the opposite effect. The scarlet woman is more in evidence during war time than in peace time. She follows the soldiers' camps and becomes a common nuisance and a health menace. Women, both good and bad, are more conspicuous in this war than in any preceding war. This war is on a larger scale; more men are involved, and a great many more women. Let it be said to the credit of the women enlisted in the ranks of regular and auxiliary service that they have reached a high standard and are moving on a high plane. In contrast with these women the scarlet woman is painfully conspicuous.

There is a scarlet woman who comes out of the past. She once lived in the "district." When that was abolished she moved out into another section. Here she paid the price for her protection and continued to ply her trade in violation of the law. She consorted with corrupt law enforcement officers and was allowed to build up a flourishing business of shame and iniquity. No other such disease center would have been tolerated. Citizens and next-door neighbors protested to the mayor and police, but the protests went unheeded. Local law enforcement officers refused absolutely to do anything about it, or put up some sham of excuse. Nothing definite and permanent was done until army officers demanded action. Even yet these local officials have to be constantly prodded. Had local officers done their duty in peace time it would have saved thousands of our boys and girls from disease and corruption in war time.

The scarlet woman has in a measure been superceded by the scarlet girl—the little innocent girl yet in her teens. This is both pathetic and alarming. What is the cause? What is the cure?

The moral lapse of girlhood follows a period of emphasis on the freedom of women, and emphasis on the self-determination of youth. The young girl has not been able to distinguish between liberty and license. In asserting her equality with men she has imitated their vices rather than their virtues, and in exercising self-determination she has been unwilling to be bound by certain moral restraints. This has brought her in direct conflict with the laws of society and the laws of God.

The moral lapse of girlhood follows a period of excess intemperance, especially among women. In other days it was rare for women to drink; now it is common. Drinking is not conducive to morality.

The moral lapse of girlhood follows a period of laxity in law enforcement that is all too common. In the cities, towns, villages, and even in country places, are night clubs and honky-tonks that violate every law of decency and good breeding. Here people drink to drunkenness and engage in immoral orgies that are disgusting. These places of iniquity are allowed to operate in violation of the law and to the detriment of youth and the shame of older people.

The moral lapse of girlhood follows a period of changing moral standards and a decreasing sense of the sanctity of the marriage vow. Too many marry today with their fingers crossed. They don't quite mean it. If they don't like it, they feel at liberty to break the contract. Theirs is a sort of trial marriage. If it works out all right, well and good; if not, too bad.

The moral lapse of girlhood follows a period of let-lown in home training and parental responsibility. God, religion, and the church have been made secondary. Too many parents have yielded to godless and worldly pressure groups from the outside. The delinquency of youth has for the larger part grown out of the delinquency of parenthood.

This moral delinquency is not the result of a single cause; it is not so simple as that. The cure will not be effected by a single remedy or prescription. It calls for intelligent and patient treatment. The scarlet woman can not be cured by arrest and imprisonment. She needs to be taken to a hospital rather than to a jail. She needs an opportunity to make a decent living rather than to be turned out on the street. Prevention is easier than cure. Society needs to be reconstructed. Home rule and home religion must be made vital. A moral and civic conscience must permeate our society. The dens of iniquity and the breeding places of crime and corruption must be closed, and corrupt law enforcement officers who enrich themselves on the degradation of womanhood must be put out of office.

THE WEEK OF DEDICATION, 1944 FEBRUARY 27-MARCH 5

A Challenge and an Opportunity

By Bishop Titus Lowe

The world's greatest Niagara of power is prayer. It is an infinite pity that it is largely unused. Poets, saints, philosophers, and practical Christians are all agreed that "more things are wrought by prayer than this world dreams of." A steam engine cannot run on lukewarm water; neither can Methodism, great as she is, accomplish her God-given task except she recapture the ardor, the continuing strength, and the unbreakable assurance which comes from believing prayer. The fervent effectual prayer of the righteous man availeth much. The fervent prayer of millions of Methodists will aid mightily in ushering in a spiritual renascence for a distraught world. What an opportunity to help initiate a covenant of prayer to encircle the globe! God's touch hath not lost its ancient power. God's arm is not shortened, neither is His strength shorn. Through prayer character becomes regnant and conduct becomes Christlike.

The Week of Dedication offers our dear Methodist family a high adventure in prayer—penitential, aspirational, and volitional. God will hearken to such prayer. The words, "Thy kingdom come; Thy will be done," are packed with triumphant possibilities if we have faith even as a grain of mustard seed.

This **Week of Dedication** makes it immediately possible to high-light certain avenues of service of the highest order. For instance:

1. The Home. Our chief danger here is not from a frontal attack from known enemies, but subversive fifth columnists continue to jab in secret against its sanctity. The white ants of sin are perpetually boring into and causing ruin to the great timbers upon which honest homes are established. Let the home be honored, loved, and exalted.

2. The Blood Bank. It must needs be that thousands of our fellow Methodists and others must die in 1944 for sweet freedom's sake. But this modern miracle of transfusion gives an opportunity to serve and to save that older generations never knew. A pint of blood given for freedom's sake, for God's sake, and humanity's is a miracle gift. Let Methodists and other folk of good will form long queues during the Week of Dedication. A gift of blood for the wounded, like the glass of cold water, will not lose its reward.

3. That Chaplain's Task. We'll think of him during the week of dedication. We will hold him constant before God's throne. Our prayers—a million Methodist prayers in concert—will sustain him. By Heaven's broadcast he will know that we have never let him down. He will place the cup of assurance to the dying service man's lips. And when needs must, he will bury him with reverence and tender understanding. He is God's man and is there to serve.

4. **A Week of Dedication** without emphasis on sacrifice would be a ghastly mockery. We must dedicate ourselves.

We must dedicate our talents. Whatever of economic insight we possess this we must give. Whatever of mastery we have attained of social and racial understanding, this we must give. Whatever of granitic conviction we have reached on the only basis for triumphant and permanent peace, this we must give. We dare not withhold the complete dedication of ourselves in order that the greater glory of God and the greater good of humanity may be achieved.

The Helping Hand Class of Central Methodist Church, Charleston, W. Va., is sending 200 copies of **The Upper Room** each quarter to service men. The class is composed of women from thirty to eighty years of age, with Mrs. S. C. Grose as teacher. One of the members has a son who has seen service in England, Egypt, Algiers, and other places, and who wrote her that in every place where he had been except Algiers he had been able to obtain a copy of **The Upper Room** from his chaplain upon request.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Suggestions for Monthly Activities for 1944

(Continued from last week)

June

1. This is vacation time for the children and young people. Plan wholesome recreation for them; open up the church school rooms on week-nights and make them the center of the community's life. One of the 1944 recommendations coming to us is, "That women make provision for community-wide recreation programs and be vigilant lest children be exploited by commercial recreation."

2. Assist with vacation church schools.

3. Send quarterly report to Conference Secretary of C. S. R. and L. C. A.

July

1. July is Christian Citizen Month, so we suggest two topics for informal study: (1) The ballot as an instrument for promoting general welfare; (2) How we may assist in a program of rehabilitation of prisoners.

2. Visit your local jails.

August

1. Assist some woman from the Negro W. S. C. S. to attend the School of Missions at "Gulfside," Waveland, Miss. Upon her return, have her report.

2. Make plans for the study, "Christians and the New World Economy."

September

1. Observe Labor Sunday. Make a study of Mississippi's Child Labor Laws, or possibly the lack of these laws!

2. Send quarterly report to Conference secretary of C. S. R. and L. C. A.

October

1. Assist pastor in observance of World Communion Day—1st Sunday.

2. Observe World Temperance Sunday—use moving picture or guest speaker.

November

1. Cooperate in the observance of World Community Day, November 11. Programs will be available.

2. Assist with the study, "Southeast Asia."

December

1. Encourage the Christian observance of Christ's birthday with programs planned to create a better understanding of all peoples.

2. December 31 is Student Recognition Day. Assist the secretary of Student Work.

3. Send quarterly and annual report to Conference secretary of C. S. R. and L. C. A.

CHRISTMAS JOY AND PEACE

When the Christmas bells ring out this year our thoughts will be with friends and loved ones on two continents.

Did you know that our commencement program will also be our Christmas program?

Had you heard that Instituto Metodista is opening a medical clinic in connection with its educational and social work?

What do you think? Eight girls are graduating from the first class of the Christian Training Course. Two will continue their studies in Bennett Junior College. One will enter nurses training. Wedding bells for three, and two are marrying pastors. One will work with young children, and one in a local church.

Did you see "Mr. Tobacco" thrown out the other day? That was part of a dramatized story on the playground. Through experiments, stories, dramatizations, directed games and happy contacts the I. M. girls help to build strong characters as well as sturdy bodies.

Did you realize that Ribeirdo Preto, a city of 70,000, has only eight social institutions? They include one orphanage, one day nursery, one old people's home, two baby clinics, one transient shelter, one soup kitchen and, last, but not least, one character-building institution—Instituto Metodista. Through visits to these institutions, supervised social work and study of sociology, the girls are gaining an enlarged vision of social needs and opportunities for service.

Do we work for Pan-American friendship? One way has been through teaching English and cooperating in other activities of the Cultural Relations Club.

Also, during the entire year, the sewing classes have cooperated in sewing for the Legiao Brasileira de Assistencia, which is the Brazilian Red Cross. Nor would we forget the many good friends we have in the community which we value as Pan-American friendships.

Do we believe in missions? The Instituto has made layettes for the Indians in Mato Grosso, sent literature and a small contribution for their Boy Scout organization. Take a look at the sparkling eyes and happy faces of the primary children the day they brought their contribution, and tooth-paste and soap, to send!

Which would you rather do, travel 48 days or 6 to reach Brazil from the United States? For detailed information, see Mary and Dina respectively. Both feel that being here is well worth the journey. (Sarah thinks 4 days to reach the U. S. from Brazil sounds good for the end of 1945!)

God grant you staunch courage in the present;
Abiding faith in the future;
Happiness today and always.

Happy New Year, from
MARY McSWAIN,
SARAH BENNETT.

PROTESTANTS INFLUENCE LATIN LANDS

"The influence of Protestant missions in our countries has been most beneficial," the Latin-American Union of Evangelical Youth recently wrote from South America to President Roosevelt. "They have helped to make us live in an atmosphere of greater liberty; they have attended to necessities of a spiritual, cultural and moral nature which had been neglected before; they have combatted ignorance in many places. . . . Far from being an obstacle to the Good Neighbor Policy and from being watched with suspicion, Anglo-Saxon Protestant missions are a factor which is very favorable to this policy, and people look upon them with respect because their work is constructive and disinterested. It is a well-known fact that the influence which the evangelical church has in Latin-America is out of all proportion to its numbers. This is due to the fact that it preaches and offers a living religion which penetrates into the hearts of those who profess it and is expressed in their lives."

HE TEACHES BRAZIL TO SING

The people of Brazil—like most Latins—have special gifts in the field of vocal music, but very little has been done among them in developing that art in the fields of worship and the church. It was on that account that The Methodist Church sent two graduates of the Westminster Choir School—Mr. and Mrs. Albert W. Ream, of Cleveland, Ohio—to the Methodist Theological School, Sao Paulo, Brazil, in 1937 to begin the training of prospective ministers in church music. Much success has attended their efforts, and there has been a growing interest in good religious music in many evangelical churches as a result. He has a good choir organized from the evangelical churches of Sao Paulo.

"Mr. Ream took his choir to Ourinhos and to Presidente Prudente recently," reports the Rev. James E. Ellis, general secretary of the Board of Christian Education of the Methodist Church of Brazil, under the auspices of which Mr. Ream carries on his work. "They had a splendid trip, were royally treated, and the folk in the churches and towns there were greatly impressed by the splendid singing. It was a fine bit of work for publicizing some of the activities of the evangelical movement. Many had never heard evangelical choirs sing before. In Ourinhos, one of the church members paid for a long distance connection of fifteen minutes to a nearby city, where there is a radio station, so that part of the concert was broadcast. In the other town, two parts of the concert were broadcast. They have recently made two more records. Mr. Ream and I are getting out a small hymnal of Christmas songs for our churches, societies, and Sunday Schools. It will be a fine little collection of seventeen Christmas songs and ought to help Christmas music."

What Have I?

Shamgar had an ox-goad,
David had a sling,
Samson had a jaw-bone,
Rahab had some string,
Dorcas had a needle,
Moses had a rod,
Mary had some ointment—
All were used for God!
What have I?

—Selected.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Dear Co-Workers:

This letter brings greetings to each new president—each officer and member of our Woman's Society of Christian Service in 1944. On your shoulders rests the success of our work. May you be ever conscious of the sustaining power of your Heavenly Father as you do His work.

Our Annual Meeting will be held March 30 and 31 at Wood Junior College, Mathiston, Miss. We will open at 9 a.m. on Thursday, March 30, and close at 4 p.m. Friday, March 31. We are shortening our meeting for your convenience. We believe you want to be at home Saturday.

Wood College is extending this hospitality to us during their spring holidays. This means Dr. and Mrs. Waggoner, the president and his wife, and some of the staff, will forego their few days' rest that we may have a place to meet during these rationed days.

Please make reservations as soon as possible with Miss Sallie Parnell at Wood College, stating hour of your arrival. You will pay $1 per day for board and room. Cover will be furnished, but bring your own sheets and towels. Space is limited to one delegate from each Woman's Society of Christian Service and one delegate from each Guild.

We will make these two days as helpful as we can. Miss Louise Killingsworth, our own missionary who was recently repatriated on the Gripsholm, will be with us. We all want to see and hear her.

Miss Thelma Stevens, National Secretary of Christian Social Relations, will be our guest from the New York office. She will be available for conferences Wednesday evening, March 29, if any of you have to come that early.

This is election year. Every officer who has served four years will go out of office. If you have names of people willing to serve in any capacity, please send these names to Mrs. R. A. Tucker, Aberdeen, chairman of the Research Committee.

An offering will be taken on Thursday evening for the students who give up their spring holidays and stay at the college to make us comfortable.

Speakers from the State Welfare Office, Miss Sarah Ricks and Miss Myrtle Mason, will bring information on what needs to be done in child welfare in Mississippi. Dr. Eason, State Superintendent of Negro Education, will bring information from his area of work.

We are urging all delegates to come for the entire session. This is most important. And we hope many more of you will drive over for the day. I am sorry our sleeping space is limited to delegates.

As I write this letter, the bill amending the Child Welfare law is before the House Committee. If it passes this committee it will go before the House—then before a Senate Committee and the Senate. I do not know just where the bill will be when you read this letter, but please write your legislators, House or Senate, whenever the bill may be, urging them to keep this Child Welfare law in effect, that our children in our Orphanage may have the security and help provided by these standards. Surely, the Church is willing and anxious to do a better job by our own children than in a State-supported institution. Surely we are not afraid of minimum standards for our children. Let's do a good part by these children dependent for everything they have on the people of the Church.

"Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Sincerely,
MRS. W. H. RATLIFF, President,
North Miss. Conf. W. S. C. S.
Sherard, Miss., Feb. 22, 1944.

* * *

Youth Work Again

Effective now, by action of the Woman's Division at the Fourth Annual Meeting, all secretaries of Young Women's and Girls' Work will be known as: Secretary of Youth Work of the Woman's Society of Christian Service.

May this new title mean to us a new dedication to the task which is ours as leaders of youth.

In the reports from the annual meeting of the Board of Missions, and especially the sessions of the Woman's Division, the need for new missionaries is the one thing that comes to us over and over again. Some of them will be needed after the war as soon as we can send workers into the fields now closed. Others are needed now. Many of the decisions to enter into missionary and deaconess work are made in college years. Let us each one place this need upon our heart. We should feel a responsibility for placing this need before the young people and in helping them as they may be interested personally in entering into missionary service.

It is only natural that within meetings of the Woman's Society, whether in the local church, district, or Conference, the leader will be known as secretary of Youth Work. We recognize, however, that there is the possibility of confusion in the Annual Conference, where there is a Director of Youth Work in the setup of the Board of Education. Much of this possible difficulty may be overcome if care is taken to indicate in printing and in general use of terminology in the Conference at large that the secretary of Youth Work is an officer in the Woman's Society.

* * *

Education and Cultivation

In the near future many societies will be launching the study course, "Christian Ventures in Learning and Living."

Three pieces of materials are "musts" in this area: the **Third Annual Report of the Woman's Division of Christian Service.** recent issues of **World Outlook** and the **Methodist Woman.** One should give attention to "Learning for Living," by Jean Lyon McConnell, and "Province Governor Commends Lucknow Project," in the November issue of **World Outlook.** The October issue of the **Methodist Woman** carries four excellent articles which relate to literacy and literature in the foreign fields. In order to emphasize the fact that the course is built around a topic, the leader will want to develop subtopics for the sessions which vary from the chapter headings in the text, "For All of Life."

These are a few extracts from Mrs. Helen B. Bourne's article in the February issue of the **Methodist Woman.** You will find there an outline and further suggestions that you may wish to make immediate use of.

* * *

Looking Ahead

Spiritual Life.—That an annual Retreat Day, or a day apart, be held in each local church Society of Christian Service in preparation for the Easter season, preferably during the week before Holy Week. (See March issue of the **Methodist Woman** for a suggested program).

Week of Prayer and Self-Denial.—That the objects for the Week of Prayer and Self-Denial, the last week in October, shall be as follows:

1. Friendship Home and Mother's Memorial Center, Cincinnati, Ohio.
2. Wesley Community House Building Fund, Houston, Texas.
3. Building and equipment at the Medical College at Vellere, India.
4. Needs for educational and medical work in the Congo, Angola, Rhodesia, and Portuguese East Africa Conferences.

Resolution.—Starving Children in Occupied Countries:

1. That all members of the Woman's Society of Christian Service be urged by the Woman's Division to write at once to the President of the United States, the Secretary of State, and their Senators and key representatives, urging the passage of the bills, Senate Resolution No. 100 and Resolution No. 118.

"I SANCTIFY MYSELF"

By Harry Denman

This was Christ's prayer the night before he went to the Cross. Why was Christ willing to sanctify himself? He was willing to give himself to the death "for their sakes." This is the reason for dedicating ourselves. We do not give ourselves in order that we might be saved, but that others might be. What did Jesus sanctify? It was himself. This is what we must do. Each must give himself or herself for their sakes. This is how we sanctify ourselves.

1. We sanctify ourselves. If this world is to be changed from the kingdom of evil to the kingdom of God we must give ourselves to the death, as Jesus did. He found the will of God for himself. It meant living according to the principles of the cross which brings death to the body but life to the spirit.

At the burning bush Moses heard the voice of God, and he gave himself to the freeing of his people from the bondage of slavery. He dedicated himself for their sakes that they might have freedom.

In the temple Isaiah saw the Lord. He saw sin in himself and in his nation. He was cleansed. He heard the voice of the Lord. He surrendered himself to his new king from whom he received a commission.

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Zone Meeting

By Mrs. C. C. Hightower, Secretary of New Orleans District

February 29th was the date chosen by Mrs. S. L. Castles, zone leader, for a day's discussion of officers' duties and plans for progress of Zone 1 in the coming year.

The women of Munholland W. S. C. S. will be hosts for that meeting, serving a buffet lunch.

The following Conference and district officers will lead these discussions: Mrs. Castles, Mrs. C. I. Jones, Mrs. G. W. Pomeroy, Mrs. C. C. Hightower.

It is appropriate at this time that a Life Membership will be presented to Munholland's president, Mrs. D. O. Thomas. Two other Life Memberships were presented at their last business meeting—to a former president, Mrs. H. P. Wall and Mrs. R. C. Strait.

* * *

There is a note of confidence shown throughout the district. Pledges have been increased, in many instances beyond the five per cent asked for. More study classes are being formed, showing the women feel the need of being an informed group; and there are an increased number of subscriptions to the women's magazines.

In Second Church, New Orleans, there were ten new subscriptions to the **Methodist Woman** last quarter. Mrs. Melvin Rouse says that eight years ago, when she became president of the Woman's Missionary Society, there was one subscription to the **Missionary Voice** taken jointly by two women. This society, which meets in the evenings because of pressure of daytime activities, and still under Mrs. Rouse's leadership, carries on a full missionary program.

A letter from the new president of First Methodist Church, New Orleans, Mrs. C. F. Goldthwait, typifies the purpose of the women who have taken on new duties and responsibilities for the coming year. She says in part: "'The Master is come, and calleth for thee' has been chosen for our motto, and it is hoped that each member will feel the call. Programs have been planned (1) to life us spiritually, (2) to put us in touch with community needs, and (3) to broaden our vision of things to come. There is excellent attendance to the study classes being held each month."

At least one new scholarship is being given to Houma. It is through Rayne Memorial W. S. C. S. and called the "Laura Grievish Scholarship," presented by Mrs. Grievish's daughter, Mrs. C. I. Jones. The last paragraph of Mrs. Goldthwait's letter can be said by every president of the New Orleans district for her society:

"We are very conscious of the fact that these are times in which the church is on trial, and we want to keep ours a fine one, whose members work together in love and faith, making it a fit place to which our sons may return."

* * *

District Parsonage

1429 Nashville Ave., New Orleans, La.
February 19, 1944.

Dear Mrs. Hightower·

I was interested recently in the report given in the New Orleans Advocate from the District Parsonage Committee of the Lake Charles district. It reminded me of the time twenty-one and a half years ago when Dr. J. G. Snelling, then presdiing elder, turned over to a committee composed of one woman from each church in New Orleans, the furnishing of the district parsonage recently purchased. We did not have even a penny nest egg, but by each member of the committee accepting a quota asked of her, we were able to raise funds to furnish the parsonage very nicely.

With the natural wear and tear of twenty-one and a half years there are some very badly needed replacements. The committee would like to ask the cooperation of each society in the district in raising funds for this purpose.

Even a small gift will be appreciated, and the society will then have a share in its parsonage.

Thanking you for this privilege,
I am, with love,
MRS. J. D. RUMPH, Chairman.

* * *

(Continued from last week.)

At St. Mark's Community Center

Activities carried on by the children's group of 37 children, ages 3 to 8, include singing, story hour, games, handwork and rhythm band. Seasonal decorations are made by the children and are displayed on the two large bulletin boards. At Christmas time many small gifts were made for family and friends. The making of valentines was a recent popular activity. At present the making of health and diet posters is doing much to increase the children's interest in the subject of building strong minds and bodies.

A very popular spot in the room is known as the book-corner, in which may be found an excellent selection of children's books. For many of the children this is their first and only contact with worthwhile books.

The room used by the children is adequately and attractively furnished. This was made possible through the interest of the Fellowship Class of Rayne Memorial Church. The equipment consists of a piano, work tables, book stands, and a large playhouse.

At present this activity is carried on three afternoons a week. Any person who is interested in assisting in this work of St. Mark's is invited to get in touch with Mrs. Fred C. Taylor, president of the St. Mark's Board.

* * *

MacDonell French Mission School at Houma has about 65 children this year. There is a shortage of teachers, and those carrying the extra heavy load have had flu.

THE INDWELLING CHRIST

By Rev. C. B. Powell

It is the business of the Church to proclaim Christ, to preach Christ. What is the meaning of this often-used abused phrase? What did it mean to the Apostles? How has it been understood since? And what is its real significance for us today?

That is a question we must never weary of asking, and answering, if Christ is to be for every generation of men a living and a present Saviour. Christ in the midst of you, within your hearts and pervading your lives—the hope of glory, a blaze of unveiled and all-illuminating light. It is a great trust, discharged not without pain and cost, this theme, Christ in you, the hope of glory. But what a theme to preach! The key to the riddle of the world is God; the key to the riddle of God is Christ. Is not this a Gospel, if indeed, it be true! What is to be done with it? Believe it first, obey it second, and proclaim it always (Christ in you the hope of glory). This will solve the problem, and men must ever keep it in view if they would rightly preach Christ. What do I mean? The indwelling Christ will, I say, solve all the problems.

It is not the Christ-idea that we preach—an abstract thought in the mind. Not the Christ-principles—an operating thought in the mind throughout life. But these only flow from the Christ-person from within (Christ in you the hope of glory). We preach not ourselves, but Christ, from within. In Christ are all the treasures of wisdom, and knowledge hidden. The true preacher is the man who has found some of these treasures, and who knows where the rest lie in their rocky bed, who can bring out of his treasurehouse things new and old, and guide his people to search and find for themselves.

If any man who sets out to preach Christ thinks that he is limited to the A B C of religion, the sooner he corrects his mistake the better. There is danger of lingering over the primer, and words of one syllable, for the higher stages of knowledge need great effort. Our sufficiency is from within the indwelling Christ, who has made us sufficient as ministers of a new covenant, according to the working of that power whereby He is able to subdue all things unto Himself, through the indwelling Christ.

Lord help us all, in Jesus' name we pray.

Chaplain Paul E. Winslow, with his unit "somewhere overseas," sends thanks from his men for copies of **The Upper Room** that have been sent to them. "Many a soldier will not forget the help he found in a well-worn copy which happened to be in his pocket when the going was rough," he says. "They all join me in sending thanks—not only those boys who received the new copies, but many others to whom a dirty and tattered copy was passed by a buddy, perhaps the tenth, perhaps the hundredth, whose hands had opened its pages."

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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON
MARCH 5, 1944

By Rev. W. C. Newman

JESUS URGES HIS DISCIPLES TO WATCH

Lesson Text: Mark 13:3-10, 31-37.

Golden Text: Watch therefore: for ye know not when the lord of the house cometh.—Mark 13:35.

"Crisis religion" is a very apt term used to describe religion that is born chiefly out of fear. The most familiar illustration of it is that of a man who, though he has had little to do with God, suddenly finds himself in a storm, and, terrified, he cries out to God to save him.

W. C. Newman

But there are other kinds of "crisis religion" too. And it is not an uncommon practice among some enthusiastic evangelists to stimulate deep fear in the hearts of his hearers in an effort to get them to become Christians.

Indeed, there have been some who have used the passage of scripture given us for this lesson in that very way. "Watch therefore," they say in ominous prediction, "for ye know not when the lord of the house cometh" bringing death and destruction with him.

Well, whatever else Jesus may have meant by these words, I do not believe he meant that. Nowhere do we find any words of Jesus that justify us in believing that he sought to terrify people into becoming his disciples. What Jesus is saying here is something quite different from that.

Watch Against Ignorance and Error

Once upon a time in my youth I sat up all night waiting for the end of the world to come. A group of superstitious religionists in the community had predicted that this would happen on a certain date. I did not believe it, but with as much native superstition in me as most of us possess, I could not help but feel a spine-tingling, hair-raising fear as we waited.

Not many dare be so specific as to set an exact date upon which the world shall be destroyed, but with vague implications they breathe out threatenings and slaughter against all who will not believe.

In a simpler day such predictions of doom may have had power. Today they are only ridiculous.

It was not for the Judgement Day that Jesus urged his disciples to watch—but for the people who will **"lead you astray."** These are his very words.

Here is a plain appeal for intelligent religion—for men to have done with superstition, and with illiterate faith, and with blind prejudices, and with unquestioning credulity.

Watch For Opportunities to Work

In the same breath that Jesus said to them "Take heed to yourselves," he said to the disciples, "The Gospel must be preached unto all nations."

"Here," he was saying, "there is a job to do. This is no time to sit down and wait for judgment to come upon the people you dislike, and glory to come upon you so you can be properly gratified with gloating over their discomfiture. There is the Kingdom to be built; that is the first job."

Many church folk get the idea that the church is maintained as a convenience. They are the ones who constantly demand attention. If the minister does not visit them they feel quite justified in staying away from church, or contributing little or nothing to its upkeep. They expect a welcoming committee to meet them when they do attend, or else they go away saying the church is not friendly.

But the church is not for our convenience; it is a place for the investment of our lives—a place to work. What we need is fewer people waiting for the church to serve them, and more people watching for chances to serve God and the church.

Watching for God

In the story of the sojourning lord of the house, there is not a thing in Jesus' words to imply that the porter who was commanded to watch for the lord's return was expected to do so with fear and dread. He was simply to have everything ready for the lord's coming, and to be awake to welcome him.

Once more I find nothing here to indicate that Jesus was threatening the disciples with the Day of Doom. He was most surely urging them to be sensitive to God's approaches, not to be asleep when God calls, or knocks at the door.

For God does come to all of us at unusual times—"at even, at midnight, or at cock-crowing, or in the morning." How unfortunate if we be sleepy, or busy, or preoccupied and do not recognize his voice!

MEANING OF FREEDOM

By Irene M. Boyd

No generation has ever faced such a completely race-conscious world as the one in which we live today. We are engulfed in a war in which peoples of many colors fight other peoples of many colors. We fight not only for survival, but for a free world. A free world must mean more than freedom for the oppressed of Europe and of Asia—it must mean freedom for the oppressed at home, whether they be black, white, yellow, or brown. Freedom means more than the removal of the oppressor. It means not only the opportunity to get ahead, but the opportunity to be civilized, to have a chance at an education, at health, at a job that will maintain self-respect.

Most of us are anxiously awaiting the day "when the war is over." It will not be a happy day for America if we refuse to seek the Christian solution for the many problems at home which we face as a nation of many peoples.

BISHOP CHEN ARRIVES

Bishop W. Y. Chen, of the Chungking (China) Area of The Methodist Church, and executive secretary of the National Christian Council of China, arrived from the Orient at a Pacific coast city on February 9. He will spend several months in the United States, lecturing on conditions in China, and conferring on matters concerning his area and the activities of the National Christian Council. He is now en route to New York, stopping at several cities for conferences en route. He may be addressed in care of the Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y.

HONORING YOUTH TEMPERANCE COUNCIL

Honoring 903 members of the Youth's Temperance Council, including 25 girls, who are in the armed forces, a service flag has been unfurled at the headquarters of the National Woman's Christian Temperance Union.

The flag has a gold star for the ten members who have already died in service. They were: Gene Gore, Robert Roberts, and Joseph Peters, of Kansas; George Pyles and Leon Litsis of Delaware; Terrance Brady and Clark Espenship, of New Jersey; Gordon Walker, of Michigan; James Aiken, of California; Arnold Fisher, of New York, and Herbert Daly, of Pennsylvania.

The Y. T. C. is a branch of the W. C. T. U., composed of youths from 14 to 30 years old who, besides pledging total abstinence themselves, carry on a varied program of scientific, social, and religious education in this field through hundreds of Councils located in every section of the country. Miss Regina Moede, a graduate of Seattle Pacific College, Washington, a talented speaker and musician, is the National General Secretary.

A girl turned up at work the other day wearing two officer's silver bars pinned to her sweater. One of her office mates asked, "Is your boy friend a captain?" "Goodness, no," she said. "Two lieutenants."

—The New Yorker.

U. S. Approved Chicks from an old reliable hatchery. Twenty breeds. Write for prices. **Jones Hatchery, Gallatin, Tenn.**

THE CHRISTIAN FIRESIDE

THE SENSITIVE CHILD

By Rev. Vivian T. Pomeroy, D.D.

Cornelia was a very nice child. She was twelve years old; she was also quite bright. She was not overwhelmingly pretty; but she was not homely. She had several what are called redeeming features; that is to say, while it is true her nose was a little too short, her eyes were extraordinarily pleasing; and though her mouth was apt to look sulky, her hair gleamed with quite admirable gold.

But I must tell you that Cornelia was so sensitive as to be called touchy. Touchy people always prefer to be called sensitive; it is a more agreeable word. And Cornelia was it. She would mix herself in magnificent friendships; spend her pocket money, most of her time and all of herself in pouring out devotion to a friend. Girls are often like this. It is all right, but it can become rather annoying. At the time of this story Cornelia was devoted to Betty.

Now there is something about a Betty which is often most exciting. Of course, you cannot always tell by a name; but Bettys are often high-spirited and beautiful creatures. At least, that is what I have found. And this Betty was. She was fond of Cornelia and spent a good deal of time with her. But sometimes Cornelia bored Betty. It is regrettable but true that, when one is adored too much, one wishes to escape. And so Betty, with the best will in the world, often wished to escape from Cornelia's too ardent adoration. She felt it was a bit silly. Love often looks silly; but Betty did not go into that matter. Nobody wants to look silly at twelve. Besides, this adoring business makes one conspicuous, and Betty, being a good New Englander, felt that conspicuousness was very undesirable.

Well, it so happened that at a certain party Betty was rather offish with Cornelia; indeed, she spent much of the time with another girl. To Cornelia it seemed that they were looking at her, talking about her and laughing at her. This is an agonizing feeling and seldom does one any good. If poor Cornelia had only known, Betty and the other girl were talking about a new mistress at school; and everyone admits that schoolmistresses are a fitting subject for interested and amused conversation. Teachers, clergymen, and one's own relatives—when one is twelve—can be excruciatingly funny. So it was with Betty's laughing conversation. Besides, there were other amusing things, which I cannot dwell upon in this story.

The fact remains that Cornelia was stabbed to the heart. She felt acutely miserable. The party was a failure. Life was not worth all this pain. One loved and was laughed at; one gave everything and got nothing! Cornelia with her tortured heart went home.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
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"Was it a nice party?" asked Mother.

"No, it was awful," said Cornelia, and she burst into tears.

Mother was very comforting; but, alas! grown-up people cannot feel as one does at twelve. They are apt to be too cheerful about such a tragedy as that of Cornelia. And yet Mother said something which makes the end of this story and makes all the wisdom there is in it. I pass it on to you, for I have learned it by heart.

Mother said: "Darling, it's grand to love so much; grand to care so much and to feel so deeply that things hurt. But they may not have been laughing at you at all. And, besides, if you really care for Betty, you don't want to tie her only to yourself. To be safe, love must be free. Perhaps you are loving yourself best."

"But I feel awful," sobbed Cornelia.

"I know," said Mother. "But we have to learn to think a little more; for it sometimes happens we feel too much because we haven't thought enough. And, do you know? I always try to think twice after I've felt once."

Cornelia said nothing. She was thinking: "It's all very well for Mother. Mothers are mothers. They don't feel as we do."

And Mother, knowing quite well what Cornelia was thinking, went out to get her a glass of milk and some sponge cake. For some mothers are the cleverest persons in all the world at thinking twice after they have felt once.—Reprinted by special permission of the author and the Christian Leader.

HE HAD THE MUMPS

Here is a story about a boy and a chipmunk. A chipmunk is, as you all know, a little reddish squirrel. And it is the greediest thing that lives, especially those that live around the campgrounds in our national parks. They will eat all they can hold, and then stuff their little cheek-pouches so full they seem almost at the bursting point. This food, of course, they store later in their dens.

One family was visiting in the park, and Bruce, their five-year-old boy, had been on a walk around the camp. On his return his father asked him what he had seen. "I saw a little squirrel" (it was a chipmunk), he said. "How did you like him?" asked the father. "O. K.," said Bruce. "But I was sorry for him, for he had the mumps!"

—Selected.

BULL WHO BECAME A GOD

He was just a black bull.

Yet he was worshipped by the ancient Egyptians as the reincarnated soul of Osiris, their great god of the underworld and the judge of the dead. He was called Apis.

In the city of Memphis, Apis the bull had a splendid residence of his own, with extensive walks and courts for his entertainment. He was waited upon by a large train of priests, who looked upon his every movement as oracular.

A magnificent temple was built especially for him, where divine honors were paid to him. Each year his birthday was celebrated elaborately. Under the form of the sacred bull the Osiris, who was supposed to have once been an Egyptian king, was in this way held to be always present among men.

The black bull the priests chose to represent Osiris always had certain distinguishing marks. Apis was not suffered to live beyond twenty-five years. Being secretly killed by the priests, he was embalmed with divine honors and buried in the rock-cut Serapeum in the necropolis of Memphis, his soul passing to the world beyond as Osiris-Apis. A new Apis was supposed to be born upon the death of the old, so the priests searched for another black bull bearing the identical marks.

Apis was supposed to have been engendered by a moonbeam. The soul of the great god Osiris was supposed to animate him and make him sacred.

But he was just a black bull!

—Max Meredith.

WISE OR OTHERWISE

By Rev. James H. Felts, D.D.

The greater a man's intelligence the greater should be his freedom.

The fault-finding critic hurts himself more often than others.

When authority is loaded with incapacity, you have dictation without reason.

"In all ages the intellectual has been tempted to think that his mental facility delivers him from moral responsibility."

When a man's intellectual legs are short and his tongue long and loquacious, he may be known as a floater. He bobs around on, not in, deep water like a cork.

And now it is being said, "In the city there are more suckers to the square pavement than in any rural community of so-called hicks." Some of us have known this for a long time.

Mink coats and poor manners make a poor and regrettable combination.

"8,000,000 ration books prepared for mailing in San Quentin Prison, each book worth a hundred dollars in the black market—and not a leaf missing."

After all is said and done, crass vulgarity and unbridled profanity and unchallenged prostitution is no more justified in war than in peace. When men cease to be gentlemen they are weaker, not stronger.

He came up the hard way and succeeded. His son came up the easy way and is a humiliating failure. Wonder why!

If and when private enterprise dies and private initiative ends democracy will be just a name.

Archibald Rutlege observes, "There are no common people in the world. There are vulgar people, and aristocrats."

True or false? No one enjoys telling other people what to do.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

RESOLUTIONS OF RESPECT

In Memory of Bro. Lawson Higginbotham, Who Entered Eternal Bliss, November 27, 1943

Whereas, God has called again at the door of our official Board and has taken to Himself our beloved senior member, Lawson Higginbotham; and,

Whereas, in the going of Mr. Lawson, we are reminded of Enoch of old: Our brother had, through so many years, walked with God that God bade him go with Him to dwell while the years of eternity roll; and,

Whereas, we do by these words acknowledge the painful loss of one who possessed a sweet, kindly spirit at all times; a loyal member of the Mer Rouge Methodist church, a wise counselor of the official Board whose services extended continuously over a long period of years; a deservedly honored member of His household; a first citizen of the community—truly, "A prince has fallen in Israel." Therefore, be it

Resolved, that we pray that the Divine Father pass onto the surviving members of our official Board the mantle of our departed brother, who was so obsessed with deeds of righteousness, kindness, loyalty, gentleness, charity, faith, and plain goodness; and be it further

Resolved, that we, in testimony of our painful loss, extend to the bereaved family of our deceased brother sincere condolences in their deep sorrow; that a copy of this resolution be presented to the family, a copy be sent to the New Orleans Christian Advocate for publication, and a copy be spread upon the minutes of our official records.

A. D. FOWLER,
J. G. GALLAGHER,
J. A. McCORMACK.
Committee.

TRIBUTE TO REV. WALDO W. MOORE

The members of Epworth Methodist church, in Biloxi, Miss., wish to express their appreciation of the late Rev. Waldo W. Moore. He built Epworth church and Moore Community House and the church in North Biloxi. Through faith in God and in people he built well. Down through the future, lives that have been enriched through the efforts of this man of God will speak the words, "Well done." Many will rise up and call him blessed.

Sincerely,
SALLIE ELLIS, Deaconess,
Moore Community House.

RESOLUTION—W. D. HAWKINS

Whereas, God has seen well in His wisdom to allow our friend and brother, W. D. Hawkins, to pass from this life into life eternal.

Whereas, for many years Bro. Hawkins rendered effective Christian service within the Methodist Church.

Whereas, he was deeply interested in the missionary enterprises of the Church, in which field he served unselfishly for many years, rendering a most acceptable and fruitful ministry as a layman.

Whereas, his fellowship, fine spirit, and helpfulness shall be greatly missed by the church and the brethren he loved and by whom he was loved in return. Therefore, be it

Resolved, that the Missionary Institute of the Brookhaven district of the Mississippi Annual Conference, in session at Brookhaven, Tuesday, February 8, 1944, express to God its gratitude for the life of Bro. Hawkins; that we express to the bereaved loved ones our sympathy in their sorrow, and assure them of an interest in our prayers.

Resolved, further, that a copy of this resolution be sent to the members of the bereaved family, a copy sent to the New Orleans Christian Advocate, The Christian Advocate, and the Meridian Star for publication, and that a copy be placed in the hands of the Rev. Van R. Landrum, district superintendent of the Brookhaven District, to be incorporated in the records of the district.

Respectfully submitted,
W. B. ALSWORTH,
Conference Missionary Secty.;
ROY WOLFE,
District Missionary Secty.;
J. F. CAMPBELL,
FRANK E. DEMENT, JR.,
Committee.

Adopted at Brookhaven, Feb. 8, 1944.

"I SANCTIFY MYSELF"

(Continued from page 11)

Isaiah dedicated himself that his nation might receive the message of God. Isaiah sanctified himself for their sakes.

Saul of Tarsus dedicated himself to persecuting and punishing all those who followed the way of Christ. On the road to Damascus he heard the voice of the living Christ and dedicated himself to the taking of the good news of salvation to Jews and Gentiles. For their sakes Saul sanctified himself.

Wilfred Grenfel dedicated himself to the people of Labrador. Dwight L. Moody said he would see what God could do with one man.

For our sakes men and women have dedicated themselves. In battlefields in different parts of the world they are giving the last full measure of devotion for our freedom. They are giving themselves for our sakes.

Men and women are giving themselves for country and flag. Today this nation needs freedom from hate, freedom from greed, freedom from the flesh, and freedom from racial prejudice. We need to dedicate ourselves to Christ and his banner. Are we willing to live and die that men might find these freedoms? Let us sanctify ourselves for their sakes.

When Jesus sanctified himself, he sanctified his service. He did not come to be ministered unto, but he came to minister.

Prior to praying this prayer, "I sanctify myself," his disciples had their minds on taking position, silver, and swords, but Christ took a towel and served those who were thinking of self.

Christ ministered to every person who came to him really seeking help. As for Christ himself, he came preaching, teaching, counselling, training, healing, cleansing comforting, crusading, and visiting. He gives us a picture of the Christian life:

"Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of these, my brethren, ye have done it unto me."—(Matt. 25:34-40).

We can give ourselves today to healing the broken-hearted. In nearly every house there are troubled souls. There is no need for us to pay money at a picture show to cry; we can visit in our own neighborhood and sit with those who have breaking hearts. We can give our talents to Christ and his Church by teaching, visiting, singing, praying, etc. I know a woman who is past three score and ten. She is blind, but she is one of the most active Christians I have met. She teaches a large Sunday School class of women. She is president of her Woman's Society of Christian Service. She has to recognize people by the tone of their voices. She has to employ someone to read to her the Church periodicals. She never misses a worship service in her church. She has sanctified her abilities for their sakes.

Today men and women are sanctifying their talents to reach children for Christ and the Sunday School. We can sanctify our service to the winning of others for Christ and the Church. In Home Visitation Evangelism many men, women, and young people are doing this and finding great joy. Thousands of persons have found Christ because the followers of Christ have sanctified themselves to this work. What a joy it is to see the radiant faces of men and women who have been used of Christ to find others for Him! I met a young layman who had won twelve for Christ. How enthusiastic he was! Let us sanctify our talents to Christ for their sakes.

When Christ sanctified himself for their sakes he could have sanctified his substance. He said, "Render unto Caesar the things which are Caesar's and unto God the things which are God's." Money is concentrated personality. What we earn is part of our brains or our bodies. Therefore, money should be consecrated. Money is a stored-up part of me. It should be sanctified for their sakes.

We are giving money to the Red Cross, Community and War agencies, which is dedicated to the ministry of others. We are paying taxes to Caesar and are glad to do it. Our tax payments do not compare to the sacrifices others are making. We are buying bonds, but this is not a sacrifice; it is an investment. We will get our money back with interest.

Are we willing to dedicate our substance to Christ for their sakes? The sanctifying of substance recognizes God as the owner of our possessions and us as his stewards.

I know a multi-millionaire who is a member of The Methodist Church, but pays only $25 a month to his church budget. A young officer in the service of our country sends back $25 every month to the local church budget, a tithe of his income, and thus in reality is sanctifying his substance to Christ.

Can you hear Christ praying I sanctify myself for their sakes? Can we pray I sanctify myself, I sanctify my service, I sanctify my substance **for their sakes?**

WORTHY OF THE NAME "CHRISTIAN"

By Mrs. Irvin Rowland

"Whosoever, therefore, shall confess me before men, him will I confess also before the Father which is in Heaven."

If time presses us so that we have to neglect or leave undone certain things, why do we often choose to leave out the things pertaining to God's worship or service? Do we think He will excuse us quicker for our actions than anyone else? We neglect the organizations of the church in order to belong to certain "must" clubs. Now, from which would we get the most good? In which would we be rendering the greater service to God and humanity? In the final analysis, are these points not to be considered first in deciding which we should give up? We no longer remember the scripture which says to fear God and not man.

Can we claim the name "Christian" for our own if we do not go all the way—if we let trivial matters occupy the forefront of our thinking and acting when more convenient? The first Christians in Antioch were so-called because they were so different from others, so outstanding in their devotion to Christ. Can that be said of the average follower of Christ today? It is a great and worthy honor to be called a Christian—there is a price to be paid if we deserve it. Men must be able to see by our actions that we are different. We must proclaim Christ as Savior, not only with our lips but by our actions—then He will not be ashamed to claim us as children of His.

CHURCH FUNDS

(Continued from Page 1.)

Church Board or set of trustees by any one member, not even the treasurer. Prospective loans should be had in review by the trustees or the members of the executive committee. Securities should always be investigated and property should always be personally examined.

When annual audits are required and submitted, the audit, if loans and investments are in consideration, should be on the examination not only of the books of record, but on the appraisal value of the investment.

There have been audits of bookkeepers' records that were valueless. The securities sometimes have depreciated. It has happened that some securities have been hypothecated or stolen.

The Methodist Church dare not permit its business management or integrity to be questioned. The present disciplinary regulations with respect to handling church funds are inadequate. Our experiences and the times ahead of us with much uncertainty in reference to all monetary investments demand stronger regulations by the General Conference.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Second Round

Derma, at Nebo, Feb. 27, a.m.
Calhoun City, Feb. 27, p.m.
Woodland, at Prospect, Mar. 5, a.m.
Houston, Mar. 5, p.m.
Vardaman, at George's Chapel, Mar. 8, a.m.
Tupelo, Mar. 8, p.m.
Greenwood Springs, at Pleasant Grove, Mar. 12, a.m.
Verona, at Plantersville, Mar. 12, p.m.
Algoma, at Ebenezer, Mar. 19, a.m.
Nettleton, at Carolina, Mar. 19, p.m.
Smithville, at Smithville, Mar. 26, a.m.
Amory, Mar. 26, p.m.
Coffeeville, at Bethlehem, Apr. 2, a.m.
Water Valley, Main Street, Apr. 2, p.m.
Salem & Friendship, at Salem, Apr. 5, a.m.
Houlka, at Vanvleet, Apr. 9, a.m.
Shannon, at Shannon, Apr. 9, p.m.
Becker, at Tranquil, Apr. 12, a.m.
Aberdeen, Apr. 12, p.m.
Paris, at Liberty, Apr. 16, a.m.
Water Valley, Apr. 16, p.m.
Tremont, at Mount Pleasant, Apr. 23, a.m.
Mooreville, at Andrew's Chapel, Apr. 23, 3:30 p.m.
Prairie & Strong, at Hamilton, Apr. 30, a.m.
Pittsboro & Bruce, at Bruce, May 7, a.m.
Toccopola, at Midway, May 7, 3:30 p.m.
District Missionary Institute, at Houston, Wednesday, Apr. 19.
District Conference, at Water Valley, May 9, 9:30 a.m.

W. B. BAKER, D. S.

5
MARCH
1 2 3 4
7 8 9 10 11
14 15 16 17 18
21 22 23 24 25
26 27 28 29 30 31

A RED LETTER DAY ON EVERY METHODIST CALENDAR

NEXT SUNDAY, March 5, should be a red letter day on every Methodist calendar. On that day more than 43,000 Methodist Churches in America are expected to be open for worship—not only in our towns and cities, but in every rural community where there is a Methodist Church. Thousands of laymen have been organized to lead the services where the pastor cannot be present.

This will be a time of rededication to a very sacred task. There has never been a time when the message and ministry of the Church were so much needed as at this time. We face a very real need and God calls. Will we respond?

The **WEEK OF DEDICATION** will be brought to a fitting close by giving every member of The Methodist Church an opportunity to make a free-will, sacrificial offering to enable the Church to meet wartime emergencies for which no other provision has been made. This will be a voluntary effort—a gift of love.

These are days which call for sacrifice. May our giving during this **WEEK OF DEDICATION** make more meaningful the Cross on which our Saviour made the supreme sacrifice.

The offering in each local church should be sent immediately to the Annual Conference Treasurer, who in turn will forward same to Dr. O. W. Auman, General Treasurer, 740 Rush St., Chicago 11, Illinois.

WEEK OF DEDICATION
February 27–March 5, 1944
A DEDICATION OF SELF, SERVICE, SUBSTANCE

NEW ORLEANS
CHRISTIAN ADVOCATE

THE LIVING CHURCH

went about my covetousness of riches,
l I found not Jesus. I ran by the
ntonness of the flesh, and I found not
us. I sat in companies of worldly
th, and I found not Jesus. . . . There-
e, I turned by another way, and I ran
ut my poverty, and I found Jesus,
rly born into the world, laid in a crib,
ped in cloths.—Richard Rolle.

THE PRAYER-ROOM TODAY

ather, I thank Thee for moments when
ve known what it is to dwell without
ar in the shadow of Thy hand. Yet
ld I thank Thee even more for hours
n in darkness and loneliness I have
d to Thee, not knowing Thou wast
, and afterwards have found with
dering joy that all the time Thy hand
sheltered me and Thy love protected
Help me not to be afraid, when next
storm rises around me and the dark-
is itself a token of Thy nearness, and
no storm can ever prevail against
e who are covered by Thy mighty
l. Amen.

91. No. 10.

NEW ORLEANS 12, LA.
HURSDAY, MARCH 9, 1944

EDITORIAL

EVERY PERSON RECORDS HIS OWN STORY

Joseph Jefferson, the famous actor of half a century ago, introduced his autobiography with a preface which began with this quaint statement: "An Irishman once exclaimed that no man should write his autobiography but himself." The last sentence of the preface is: "So, as I place my life in the hands of the public and the critics, I can exclaim with Touchstone, 'An ill-favored thing, sir, but mine own.'" In both these sentences the same fact is implied, namely, A life is essentially a personal recording.

Too many people are inclined to think of life, good or bad, as an inheritance, or as determined by accidental circumstances. Despite theories of blood and psychology, the only true interpretation of life is that it is the sum of the daily record of the acts, the thoughts, and the heart impulses of the individual himself. Of course, property inheritances and backgrounds of culture are important factors in one's achievements, but every unearned and accidental circumstance depends for its value upon being implemented by the individual himself. To use the thought of Balzac, Life is a stage upon which men act the dramas written in heaven. Superficiality, lack of soul, absence of integrity, and spiritual destitution are far less due to any prenatal impregnation than to the personal failure of the individual as the organ of life. They are the marred facets of the jewel called life.

If we might realize that literary autobiography is first of all and always a transcript of life, it would greatly lessen the importance of those source deficiencies of one kind or another upon which we have sometimes blamed the faults which are more often the marks of individual failure than otherwise. A life story written from day to day in one's own unpremeditated and artless way may be submitted to "the public and the critics" with no other apology or explanation than that it is our own. To quote a great British preacher, the late Dr. F. B. Meyer, "Let us erase apologies" and offer instead the solid virtues of living.

———o———

THE WASTE OF LOPSIDEDNESS

It is extremely difficult for the Church to keep all its interests and activities in continuous and proper focus. In one period its missionary and evangelistic interest reaches a peak emphasis and the Church becomes fervently spiritual. At times it becomes subjective in its piety and its thought dwells upon introspection and the adjustment to eternal realities in preparation for heaven and living forever with God. Then the emphasis upon the otherworldly aspects is followed by a reaction which is mild at first, but ends in its condemnation as morbid, unnatural, and unwholesome. A deadly drift begins.

In course of time, the apostolic zeal burns out and the winds of Christian interest begin to blow from a different direction. The Church is swept by a social obsession and thinking becomes predominantly humanistic. The evangelistic passion cools off and the white heat of Christian fervor is lost. The form of evangelism becomes a process of propagandizing for human ends and ideals. The terminology remains, but the dynamic, the soul of religion, evaporates. It is as if the Salvation Army should hold on to the militancy implied by "Army" and to the pattern of its ministry of service, but should abandon the emphasis implied by "Salvation."

Naturally, such extremes do not abut in history, but the important thing is that zones of permanent interest are actual and definite. We fail to hold the vital facts of our Christianity in such focus as to prevent the history of the Church from becoming a succession of interests and emphases each an insulating layer deadening the effect of its predecessor period. We become lopsided because of a false focus and the history of Christianity becomes a worm fence in the pattern of its development instead of the direct line that it should be.

———o———

COPY AND ELSE

This issue will indicate our problem of space under the paper restriction. Send us the news in the briefest compass—all the local news. We have done everything possible to make the best use of all space. The smaller type may not be quite as easy to read. We feel sure that we will have the finest cooperation on the part of our readers.

TWO AND TWO

There is one thing to be said for our Church—it has the right name. We have never been at a loss for a new method when a new situation arises and calls for it. We have never been afraid of experimentation, finding a new method for an old practice.

Mr. Wesley began his movement by evangelizing large crowds. He used the technique of the "revival," as it came to be known. Other bodies took it up. In the form of the camp meeting in early American days it became the **sine qua non** of Methodist growth.

It was just as characteristic of the pioneer American scene as the political rally or the town meeting.

But the revival has fallen on evil days. Too many have taken it up in the spirit of Simon Magus. The revival went the way of college athletics. It was exploited for the "gate receipts."

But Methodism is pioneering again just as she always has. She is leading the way again, just as she always has.

And this time the plan is so simple that it almost sounds absurd to those who first hear it.

But, like all good things that work, it comes right out of the Scripture. It is our Lord's own way of winning men to the cause. It is deliberately copied from the mission of the Seventy.

This new-old plan of evangelization has been worked out, so far as teaching is concerned, by Dr. Guy Black, of The Methodist Church, and in the next few months will be put to work all over our Church.

This plan has recently been put into action in Jackson and territory within a radius of fifty miles.

The campaign was put on from Sunday through Thursday, and over a thousand new members were secured in and around Jackson during these few days by this intensive campaign.

The essence of the plan is that teams go out after a supper served in each church on four successive nights. These teams consist of two men, or women, each. It may be a pastor and a layman, or two laymen. These teams interview people whose names have been secured previously in some sort of survey made by the church. The people interviewed are those not at the time affiliated with the church in the community where they are living; both those who are members elsewhere and those who have never been members of any church, but whose inclination is toward the Methodist Church.

Not the least benefit derived from this kind of evangelism is the spiritual blessing derived from it by the official boards and the laymen of the church. And, of course, the results are astonishing. The most amazing thing about it is that over fifty per cent of those who are won, come in on profession of faith.

When it is considered that something over two thousand members came into the Church on profession of faith throughout the bounds of the Mississippi Conference during the whole of last year, and that **over a thousand** new and old members were secured in four days of last week in Jackson and contiguous territory, it sounds amazing. But it is true.

Surely, "the harvest is plenteous;" but let us pray the Lord of the harvest that He send forth laborers into the harvest.

A. P. H.

THE ART OF CONDENSATION

By Dr. H. T. Carley

An announcement by the editor in last week's Advocate that, in order to comply with quota limitations, the next few issues of the paper would contain only eight pages, brings to mind the fact that not infrequently the art of condensation is an accomplishment of the highest virtue. I am not remotely suggesting that sixteen pages make too big an Advocate; I am only saying that if eight pages are enough, why use more?

It is not the written word, though, that needs condensation half as much as the spoken word, especially as we hear it in sermons, lectures, addresses, and political speeches. It is still true that men are not heard for their "much speaking," but for what they actually say.

It is a mistaken idea that merely to shorten a speech is to condense it. It is just as easy to say nothing in fifteen minutes as it is to say it in thirty. If there is nothing in a thirty-minute talk, cutting it in half is only reducing it to half of nothing.

The art of condensation is the art of taking a good thirty-minute speech, saying it in fifteen minutes and saying just as much in the shorter time. It is the art of compressing thought into smaller space. A bale of cotton that has been through the compress doesn't weigh any more than it did when it came out of the gin—but it weighs as much, and you can put a lot more of them into the hold of a ship.

I submit this piece as a specimen—not of the art of condensation, but of the ability to produce something that needs condensation. The moral is very plain:

If you haven't anything to say, for heaven's sake don't try to say it.

WALLET OF THE WEEK

A VENEZUELAN DIAMOND, valued at a quarter of a million dollars when its division into smaller gems has been completed, is in process of being cut and polished by Aurian Graselli. It is known as the Liberator diamond and is said to be the largest ever found in Venezuela. It is in the class with the Vargas diamond discovered in Brazil, which diamond cutters traced across the ocean and through several European capitals before it came under the cutter's chisel.

ONE OF THE BRIGHT SPOTS in the experience of the missionary heroes and heroines, who undertook to stick by their tasks after enemy-occupation dissolved the national protectorate of their homeland, was the kind and courteous ministrations of people in the land where the missionaries were interned. Much of this ministry was performed in the face of certain and severe punishment if it should be discovered by the enemies by whom the missionaries were held in internment camps.

THE KING JAMES VERSION of the Bible has been recorded on one hundred and sixty-nine phonograph records by the American Foundation for the Blind, with the assistance of the Library of Congress. This will make the entire Bible available to sightless people. These records will be distributed by twenty-seven regional libraries and will be loaned to hearers without cost or even postal charges. The records are to be played on the low-speed machines used for other recordings for the blind, and these machines are loaned by the Library of Congress through the regional libraries.

QUININE AND OTHER ALKALOIDS made from cinchona bark are being sent to the United States from Ecuador, according to a news report. The quantity being exported to the United States is not revealed, but it is believed that Ecuador may become a vital source of the anti-malarial drug so much needed in the tropical jungles of the Pacific area of the war. Exploratory surveys are seeking to find new areas where there are cinchona trees enough to justify commercial production.

THE LITTLE CHURCH AROUND THE CORNER was the remark of Joseph Jefferson regarding the funeral of the actor, George Holland, and is said to have an average of twenty-five marriages a day despite its rigid requirements for couples who may be married at its altar. It is required that both bride and groom must have been baptized; their parents must have knowledge of their intended marriage; if the girl is under twenty-one, parental consent is necessary; and no divorced persons may be married there.

PALESTINE INDUSTRIES have listed two new manufacturing enterprises, according to British news reports. One of the plants produces wrapping paper from papyrus trees, and so-called "brown leather board" from waste leather trimmings. The other industry makes common board from cotton waste and pulp made from orange peels and banana skins and leaves. The scale of operation in the two plants is such as to encourage the expectation that they may make a considerable contribution to the economic status of that land.

CLARA BARTON, organizer and first president of the American Red Cross, has been nominated in the tenth quinquennial of the Hall of Fame for Great Americans on the campus of New York University. This method for giving recognition to great Americans was established some fifty years ago, and many worthy contributors to American progress have been given recognition, but Clara Barton, who rendered an abiding service to all generations since her day, stands shoulder to shoulder with the noblest of them.

REPATRIATED AMERICANS, who returned recently on the Gripsholm, numbered twelve hundred and thirty-six. Of that number, six hundred were missionaries whose opportunity for service had been destroyed by the onrush of the soldiers of conquest. These repatriates have furnished their boards with accurate information on the status of the missions of the Far East, but nothing has been released concerning their own experiences, as that might result in harm to those still held in enemy prisons and internment camps.

THE THEOLOGICAL BRAIN TRUST, apparently having little to offer of a direct nature for the inspiration and edification of the world at war, have turned to a discussion of the question as to whether it is possible for an uneducated man to become a philosopher or not. One man, referring to the contribution of Christ to the culture and the consolation of mankind for the past two thousand years, says: "I wonder if He could read." This seems to be worse than idle talk. It seems to be answered by such passages as, "How knoweth this man letters, having never learned?" or the incident in the synagogue at Nazareth, where it is recorded, "He went into the synagogue on the sabbath day, and stood up for to read, etc."

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PERSONAL NOTES AND INCIDENTS

Mrs. Lee H. Bird, at Wanilla, Miss., has our thanks for the assurance of her abiding appreciation of the New Orleans Christian Advocate.

Mrs. J. D. Aldridge, of Haughton, La., says that she does not wish to miss even a copy of the Advocate, for she has read it so long she would be lost without it.

Mrs. G. W. Thomas, Blue Mountain, Miss., appreciates the Advocate, and she is particularly glad that Dr. Carley has resumed his column.

Rev. T. A. Ferguson, writing from Pahokee, Florida, says that things go well with him in that field. He reports a great revival with Rev. Ralph Johnson at Pahokee.

Rev. A. R. Hoffpauir, Baker, La., was a caller at the Advocate office recently, and reports that his son, Dan W. Hoffpauir, is now overseas as a flight officer.

A layman from Byhalia said to the man who solicited the renewal of his Advocate subscription: "I just couldn't afford to miss Jim Felts' write-up each week." Lots of 'em like that.

Mrs. Fred Faulkenheimer, of Vidalia, La., expresses her appreciation of the Advocate by sending money that she may share it with others. We appreciate sincerely such a tribute as that.

Mrs. F. N. Sweeney, whose late husband was long a member of the Louisiana Conference, now lives at Mt. Hermon. La., and she writes that she looks forward to the coming of the Advocate each week, and that it means much to her.

Rev. W. L. Doss, Jr., and Rev. W. E. Trice, both of Baton Rouge, La., were in New Orleans on Wednesday of last week in connection with the church to be constructed at L. S. U. Both of them paid the Advocate office an appreciated call.

Mrs. A. C. Grantham, 1863 Diggs Avenue, Richmond Place, Mobile, Ala., was a former resident of Meridian, Miss., but has lived in Mobile since last October. She continues her connection with Mississippi and Louisiana, however, through the New Orleans Christian Advocate.

Rev. Hilary S. Westbrook reports that he is able to resume his work after his recent illness, and that the Osyka and Fernwood charge is in better shape than at the same time last year. Congregations are good and interest in the work of the church is growing.

Rev. E. W. Ulmer, reporting for Pascagoula, Miss., charge, says he has received into the church since Conference 62 members. All claims of the church have been paid in full for the year and plans are ready for the new church which they hope to get under way in a few days.

Rev. W. W. Milligan is much pleased with the people of Byhalia, whom he describes as "church-minded and progressive," and as trying to carry out the whole program of the church. We regret to learn that Bro. Milligan's baby girl was stricken with spinal meningitis and was in a very serious condition for some time. She is now home from the hospital and is improving every day. We rejoice with him and with the little girl that the prospect brightens for a complete recovery. By the way, Bro. Milligan sent a list of forty-four subscriptions, for which we are duly grateful also.

SPRING MEETING, CHURCH EXTENSION

The spring meeting of the Executive Committee of the Church Extension section of the Board of Missions of the Mississippi Annual Conference will be held at 2 p.m., March 16, 1944, at the Capitol Street Methodist church, Jackson, Miss. All pastors of the Mississippi Conference having applications for donations or loans should have them ready to be presented to the Committee either in person or through the secretary, Rev. M. L. McCormick, Biloxi, Miss. All applications must be duly filled in and have the action of the quarterly conference upon them.

T. O. PREWITT, Chairman.

PROGRESS AT VIVIAN, LA.

A much-needed redecorating job has been completed on the interior of the auditorium of the Vivian church and paid for by a special fund raised outside the budget. White beaded wallboard has been applied throughout, new light fixtures have been installed, the woodwork has been revarnished, the choir space enlarged, and the pews have been repaired. At present work is progressing on redecorating and painting the parsonage.

During February, the pastor, Rev. Bentley Sloane, stressed the Crusade for a New World Order. The evening services featured a sermon series on the historic doctrines of Methodism with good congregational singing and special music. Because of consistent efforts to build up the evening service attendance, it now equals that of the morning services.

The Week of Dedication is being observed with services on Tuesday, Wednesday, and Friday nights. Dr. A. M. Freeman spoke Tuesday night on "The Challenge of the Church," with all official officers of the church serving as sponsors. Wednesday night the pastor discussed the theme, "The Church's Stake in Democracy." On Friday night the choir of the First Methodist church of Shreveport rendered a program of Negro spirituals and other music, under the direction of Rev. Raybon Porter.

A one-class Training School under the direction of the pastor has just completed the course, "Christian Education in Your Church," with 15 workers receiving credit. All services now are being planned with an evangelistic emphasis leading up to Easter.

ANOTHER 100 PER CENT ON BENEVOLENCES

Through the active and capable leadership of the Woman's Society of Christian Service the Deerford Methodist church has been kept abreast of the issues of the missionary program of our Church. Our church has a record of lively interest in, and a loyal support of, the broad extension of the gospel message.

Now, in these troubled times, when the challenge to our church programs are more direct and the needs of missions are even greater, our people are making a more noble response in accepting the full askings on benevolences for our local church.

Sincerely yours,
MISS SARA G. MILLICAN,
Benevolence Treasurer.

PALMETTO METHODIST CHURCH DEDICATED JANUARY 23, 1944

Sunday, January 23, was an outstanding day in the lives of Palmetto Methodists; and why shouldn't it be? God has blessed this little group with an ability to will and a willingness to work, with the result that a new place of worship was erected upon the site of the old, and all expenses paid.

At the 11 o'clock service the church, freed from all debt and encumbrance, was dedicated to God, and to the task of saving souls. Rev. R. R. Branton, district superintendent, assisted by the pastor, presided and brought the message. The Melville choir, under the direction of its leader, Prof. M. H. Stinson, contributed beautiful and fitting music for the service, and the building was formally presented for dedication by Mrs. Sally Hawkins, Mr. Hebert C. Taylor, Mrs. G. A. McDaniel, and Mr. Jewel Taylor.

Immediately after the service, a delicious luncheon, buffet style, was served by the ladies of the church to members and guests

LUZIANNE
COFFEE
100% GOOD

present. Following this period of refreshment, Rev. R. R. Branton presided over the first quarterly conference for the Melville charge.

The Palmetto Methodists are justly proud of this little church, erected through the work and prayers of its members. It is conveniently planned to meet the needs of the young people as well as the old, with gas, modern indirect lighting, social room, and Sunday School rooms. But greater than anything else, there seems to be a quickening of spiritual power among the members of this little church, and its influence for good is being felt in the community and locality. It is the fervent hope and prayer of all who have in any way contributed to its erection that its mission—**the salvation of souls**—may be sustained by the blessings of God.

CLYDE T. SHAW, Pastor.

MILLSAPS COLLEGE

The Board of Trustees, at a recent meeting, voted to ask the preachers of the two Mississippi Conferences to set Millsaps Day on June 11 of this year. On that day the offering will be taken for a Christian Center building, to be erected on Millsaps' campus.

Bro. G. H. McBride, pastor of the Vancleave charge, in the Seashore District, has recently informed us that his charge has given a $100 bond to the Christian Center, which we hope to erect immediately after the war.

Zach Taylor, of Jackson, and Louise Miller, of Hazlehurst, were elected as Master Major and Miss Millsaps recently by their fellow students. This is a high honor given to these young people.

Dr. D. M. Nelson, president of Mississippi College, delivered the baccalaureate address at the recent commencement, February 24, when forty-five of our students graduated.

Dr. M. L. Smith delivered the graduation address at Southwestern Louisiana Institute at Lafayette on Saturday, February 26.

Mr. James S. Ferguson, who graduated with high honors in the class of 1937, has been employed by the college to teach in the History Department. Mr. Ferguson has recently completed all residence work for the Ph.D degree at the University of North Carolina.

High School Day will be observed at Millsaps College on April 29 this year. At that time three scholarships will be warded on the basis of competitive examinations.

On Wednesday, April 19, Founders Day will be observed at Millsaps. Mr. Boyd Campbell, of the class of 1910, will be the speaker of the occasion. All those people who graduated at the college up to and including 1910 are being invited back to participate in the celebration.

CHUNKY, MISS., CHARGE

Dear Dr. Duren: We have been most graciously received for our second year on the Chunky charge. The charge was rearranged last year and seems to be growing as a unit rather well. Other men who have been on this charge would not recognize the parsonage; it has been completely done over on the inside. Some changes have been made on the floor plan of the house and it has been ceiled overhead and walls with Celo-Tex, making these surfaces airtight. The overhead ceilings were lowered from approximately 12 feet to 8 feet eight inches all over the house. Materials and labor for these improvements cost $881.93, and more than $600 has been paid on it.

All the churches have made progress in their work. The church at Hickory welcomed us back from Annual Conference with a payment on their budget of more than $100 for this year. They have to date paid their assessments for Bishops' Fund, Administration Fund, Sustentation, and District Work in full, and have paid about 45 per cent of their budget for the year, with more than $100 still in the bank.

We are grateful to you for having mentioned news from our monthly bulletin in the paper.

Sincerely,
J. H. CAMERON.

LOUISIANA MORAL AND CIVIC FOUNDATION FACTS

By Rev. O. E. Sanden, State Director

Do you know that there is an incorporated organization in our state known as the Louisiana Moral and Civic Foundation, with headquarters at 351 Florida Street, Baton Rouge, Louisiana?

Do you know that the president of this organization is Dr. Edgar Godbold, also president of Louisiana College at Pineville; its vice-president is Dr. A. M. Freeman, superintendent of the Shreveport district of The Methodist Church; that Mrs. H. H. Hoff, of New Orleans, is its secretary, and Rev. M. M. Snyder, 1013 Dante Street, New Orleans, is the treasurer?

Do you know that for two years January 16 has been set aside as Foundation Day, at which time a special offering is taken by the churches for the support of this work; that this year its support was written into the annual budgets of many of our churches?

Do you know that it has taken over the work formerly carried on by the Anti-Saloon League, but has a much broader scope? Its declaration of purpose is found in Article II of its constitution: "The purpose of this organization shall be to create by continuous research and education a wholesome public sentiment, to promote Temperance, to demand law enforcement, and, in general, to take such action as will result in the moral and civic betterment of the state."

Do you know that one hundred leading men and women from all types of professions and representing most of the parishes, compose the general committee, which meets semi-annually at Alexandria, La.?

Do you know that the Executive Committee is composed of Dr. J. D. Grey, First Baptist Church, New Orleans, Publicity Director; Judge E. L. Walker, Ruston, La.; Mrs. T. V. Herndon, Lake Charles, La.; Judge Ruvian Hendrick, Shreveport, La., and Dr. John R. Richardson, First Presbyterian Church, Alexandria, La., besides those mentioned in paragraph 2?

Do you know that the State Director has conducted over 100 public rallies and conferences since taking over his office, and has recently participated in the greater Mobile Temperance Observance Week, with Drs. C. Aubrey Hearn and John L. Hill, of Nashville; Dr. W. Earle Hotalen, L. E. Barton, and Miss Winnie Buckles, Miss Lovell Wright, Dr. George A. Little, and others?

Do you know that such temperance instruction programs are being planned for our Louisiana cities?

Do you know that you can secure literature for the asking on subjects related to temperance, juvenile delinquency, or other questions involving moral issues, by writing to the L. M. C. F., 315 Florida Street, free of charge?

Do you know that books on "Alcohol Talks to Youth," "Guard Your Brain Cells," "Alcohol Facts," and many others, are given to all the schools of our state free, upon request; that local option petition forms may be secured, or any other campaign material necessary?

Do you know that the L. M. C. F. has sponsored W. Roy Breg, National Secretary of **Allied Youth** in high schools in New Orleans, Baton Rouge, Istrouma, Monroe, DeRidder, DeQuincey, Shreveport, and that he may be secured through this office? He has already spoken in 1,000 high schools in 45 states.

Do you know that Rev. O. E. Sanden's booklet, "When Will Louisiana Go Dry?" is now ready, and may be secured free by writing to this office?

Do you know that you are invited to attend our spring meeting of the L. M. C. F., to be held in Alexandria, time announced later, at which time the thrilling and convincing speaker, Miss Winnie Buckles, of Jackson, Miss., will be the headliner?

ENDOWMENT AND TRUST FUNDS

By Charles O. Ransford

With the exception of a few privately-owned colleges, there have been few colleges that have been maintained by current receipts. No great university could have been established or perpetuated without a heavy endowment. Education has always been supported by state taxes or endowments.

Hospitals and orphanages and homes for the aged and infirm maintained by the Church are strictly charities and live by the free-will offerings of friends and endowment income.

No General Board of the Church, employing a large office and field force and sending forth missionaries, teachers, and workers, can expect enlargement in its work without a stable income. An endowment must supplement income from church collections.

The ministry and institutions of the Church are commonly supported by the stated gifts of the membership. Local support is generally assured because preachers, musicians, church secretaries, and janitors must be paid. Heating, lighting and repair bills have payment as a necessary local expense.

No church can be large and grow that lives unto itself. It is not what the church does for itself but what it does for others that makes it philanthropic and Christian. The Apostolic Church, almost in the hour of its birth, was compelled to take collections to provide for the persecuted and needy. The great apostle to the Gentiles, St. Paul, would have been compelled to work daily with his own hands for support had not the churches he founded in loving sacrifice out of their poverty and afflictions pressed their gifts upon him. The Church in its extension service has always lived and made progress through the gifts of those who would share their blessings with those who have not.

In the beginning of apostolic Christianity the preacher was considered worthy of his hire, and the people in all the communities the apostles visited received him into their homes. Our Lord Jesus had so lived and labored. There was no organized church and the people had no money to give.

Providentially, John Wesley, by his prolific writings and publications, provided his own personal support. All he earned above his immediate needs he gave away for the support of his coworkers, the building of chapels, and the care of the needy among the people.

Methodism began in the United States when the nation was being organized. Few people had any money. Multitudes lived by barter. It was hardly to be expected a church organized in such times among such a people could develop a liberal constituency or build colleges and universities requiring endowments for support.

Our nation has grown and the people have grown wealthy, if not rich. Practically no individual who will work and is able to earn a substantial wage lacks the ability to give to his church for local support and extension service. Many are able to make gifts for the establishing of colleges and hospitals and other needful institutions of the Church.

The past fifty years have been an era of large gifts for endowments and foundations. The churches have liberally shared in this beneficence. The present era in many ways seriously threatens the raising of endowment funds. Churches and colleges are facing a serious crisis.

The support of the churches too often has been left to the caprices of the people and economic fluctuations. If the people had the money and wanted to give, they made their offerings. If the agricultural yield was large and the prices were good the people made offerings. If industry prospered and wages were substantial the working man gave. If business was favorable and profits were large the business man was liberal.

In these modern times wars create work and high wages prevail. But wars also demand heavy governmental expenditures that are met only by taxes and bond issues. There are always financial reactions after wars. There are depressions through lack of employment and wages. The decline in buying power means recession in business profits. And all the time the war debts go on, taxes increase, and interest on bonds must be paid.

A prophet of caution and watchfulness is never welcomed, yet a spirit of defeatism in the business world is very much feared. Had the Church in other years sought large endowment funds, invested in good securities, or safely loaned, the fears of church leaders and business men would be very much relieved.

Only the Church of Jesus Christ can meet the world's tragic need in these fearful days and the more fearful days impending. Every possible appeal should now be made, and that immediately, for an increase in all church endowment funds. We must protect our sacred interests against any and every financial fluctuation, and guard against any threatened decline in current gifts and permanent endowments.

The Church and nation need no financial wizards in hours of great trial and suffering. Great souls with great faith are needed. Nations and churches have prospered most in times when sacrifices were most required. The foundations of the great American fortunes were laid following the war between the North and South. Great wealth was accumulated during World War I. Wealth has been more generally distributed in these war days. Profits have been limited, but wages have been increased. The common man has more largely shared in the nation's expenditures. All the industrialists as well as those who labor have been compelled to pay the increased taxes and buy bonds.

The Church must not sleep in unawareness with reference to its own immediate needs and future contingencies. There is always a way to carry on the work of God's Church. Starving people in war-devastated lands must be fed. A new church service program must be developed. We know not how soon the war may terminate in Europe. To prevent a revolution and serious uprisings among the people the needs must be anticipated. A way must be found to raise a church relief fund. A great faith can inspire the Church to lay their sacrificial offerings upon God's altars.

The Church must create confidence in itself as able to provide the needful funds and to do this work. The basis of that confidence is in the assurance that all gifts and church funds are wisely and safely managed.

VICKSBURG DISTRICT

Rev. O. S. Lewis, district superintendent, gives an impressive resume of the progress being made in the Vicksburg district. Every preacher on the field is conscientiously working at his job and for the whole program of the Church. It is expected that a forty-thousand dollar debt at Crawford Street Church, Vicksburg, will be fully liquidated by Easter, and the hope is for a debt-free district by the end of this year. Three new men in the district, E. L. Ledbetter, M. K. Miller, and E. A. Kelly, are giving a good account of themselves. The district superintendent says that he had two attacks of flu out of sympathy with crowned heads and presidents, but that the worst is now past and he is back in high gear again.

RODESSA METHODIST YOUTH FELLOWSHIP

The Methodist Youth Fellowship of Rodessa, Shreveport district, presented "a Service of Worship" at the evening hour, Sunday, February 27, 7:30 o'clock. Mr. Robert Earl Smith, Division President, presided and presented the service to a large congregation of members and friends.

The service featured the emblem, covenant, motto, and work of the Methodist Youth Fellowship. The vested choir assisted the congregation in the music. Young men were ushers for the congregational offering and seating.

Miss Hilma Love Culpepper, chairman of the Commission on Evangelism and Recreation, read the Scripture lesson.

Mrs. J. D. Nelson, district steward, gave the three-minute lay speech, the fourth in the series being given for the period of Dedication.

The sermon was preached by the pastor, Rev. Jack Cooke.

(Rev. Cooke challenged the youth to be at their best in these days. He said: "The youth will be the Church of tomorrow, **and they are the Church of today**).

On a stand on the platform was placed a large emblem, hand-painted in the colors of blue and gold. This was made by a local artist, Mrs. J. A. Odum.

Miss Helen Woodard, vice-president, and chairman of worship, explained the design of the emblem, and the meaning of each part in the pattern, interpreting it in the light of the Beatitudes.

At the close of the service, twenty-six young people and workers with youth gathered at the altar, receiving Youth Fellowship pins, having signed the covenant and pledging themselves to its purpose.

Mrs. McDonald, Division superintendent, and Mrs. Cooke, counselor, presented the pins.

REV. A. P. BOYD DIES

A telegram received from Dr. W. L. Doss, Jr., district superintendent, announced that Rev. A. P Boyd died at his home in Baton Rouge, La., on Monday morning and that the funeral services would be held Tuesday morning.

WISE OR OTHERWISE

By Rev. James H. Felts

If overhead intelligence would only grow with overhead costs—but!

The North Mississippi Conference seems to have had an endurance contest in the matter of voting for delegates. A few other things were done.

If the best in you can't overcome the worst in you, what is your status?

The church that is satisfied with a well-paid pastor needs a new pastor.

It is possible to be content with littleness until spiritual paralysis ensues.

"When Edison was invited out to dinner, he either took along with him the food he wanted to eat or he ate what he wanted before he left the house."

The only man who controls his overhead is the man who keeps his head.

Job's questions are still being asked—"Who is the Almighty?" "What profit is there in serving Him?" There be plenty who continue to believe dishonesty to be the best policy.

"Soldier girls" in "Key City" cause no additional pride in our soldiers, or authorities, or juveniles, or parents.

"Governments-in-exile" remind me of Church-membership-in-absence—both live on the work of others.

A home without discipline is a home where children are uncontrolled.

When a woman decides that it is easier to dupe men than to live decently, the devil smiles.

The woman who took a six weeks' "tour of the world" and remarked on her return, "I sure was happy when I got my feet on vice versa," had been somewhere.

True or false? No man is orthodox who fails to think and talk as I do.

READY NOW
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of materials for
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Father's Day,
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Need new hymn books or communion ware to make your Lenten services more beautiful? Need new ideas to help you plan your Easter, Mother's Day, Father's Day or Rally Day church school programs? Bibles, Easter mementos, new gift books? You'll find them all in this illustrated catalog.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

Important Notice!

Delegates and visitors expecting to attend the annual meeting of the Mississippi Conference W. S. C. S., to be held in Jackson, Miss., should make their hotel reservations immediately.

The Robert E. Lee Hotel will be the headquarters hotel, and rates are as follows: 2 or 3 in a room, $1.75 each per day; 4 or more in a room, $1.50 each per day.

The opening session of the meeting will be held at 1:30 Tuesday afternoon, April 4, in the Galloway Memorial Methodist church, and the sessions will close at 11:30 on Thursday morning, April 6. Delegates are asked to remain for the entire meeting, since this is election year and there are other important matters to be decided.

* * *

"God and the Problem of Suffering"

Mrs. E. V. Perry, secretary of Missionary Education and Service, calls attention to her request for meditations written by members of the classes studying "God and the Problem of Suffering." Mrs. Perry asks that each society send her a copy of the best meditation written in the class (not all of those written), and she will take these and make a booklet to be on display at the annual meeting to be held in Jackson, April 4-6, 1944.

The meditation sent in should have written on it the name of the person writing it and also the name of the society from which it is sent.

These meditations should be sent to Mrs. Perry immediately, since it takes some time to compile them into a booklet.

* * *

Pastors' School

Societies should begin now to plan for an enlarged representation at Pastors' School, to be held at Copiah-Lincoln Junior College, Wesson, May 22-27, 1944.

Of course, the secretary of Missionary Education and Service should go and be a member of the class in Leadership of Study Groups, which will be taught by Mrs. Paul Arrington, who will use the topic for the fall of 1944, "Southeast Asia," the text: "West of the Date Line," by Constance Hallock.

The secretary of Children's Work should go to be a member of the class, "Missionary Education of Children," to be taught by Miss Ruby Van Hooser, who is secretary of Children's Work of the Woman's Division of Christian Service.

The secretary of Christian Social Relations and Local Church Activities should go to attend the seminar to be conducted in the afternoons, when the topic for discussion will be "Christians and the New World Economy," the study to be used during the third quarter.

* * *

Attention, Secretaries of Spiritual Life

The Woman's Division of Christian Service has voted "That an annual Retreat Day, or a day apart, be held in each local Woman's Society of Christian Service in preparation for the Easter season, preferably during the week beore Holy Week."

A very lovely and complete program is given on pages 18 and 19 of the March issue of **The Methodist Woman.**

NORTH MISS. CONFERENCE

The annual meeting of the Woman's Society of Christian Service of the North Mississippi Conference will be held March 30 and 31 at Wood Junior College, Mathiston, Miss. It will open at 9 a.m. on Thursday, March 30, and close at 4 p.m. Friday, March 31.

Please make reservations as soon as possible with Miss Sallie Parnell at Wood Junior College, stating hour of your arrival. You will pay $1 per day for board and room. Cover will be furnished, but bring your own sheets and towels. Space is limited to one delegate from each Woman's Society of Christian Service and one delegate from each Guild.

* * *

Election Year

This is election year. Every officer who has served four years will go out of office. If you have names of people willing to serve in any capacity, please send these names to Mrs. R. A. Tucker, Aberdeen, chairman of the Research Committee.

* * *

World Day of Prayer in Rosedale

Climaxing several years of rather indifferent response to the opportunity to worship on the World Day of Prayer, Rosedale citizens of all races and nationalities gathered together at the Methodist church and at the court house for an hour of prayer. The Woman's Society of Christian Service of the Methodist church sponsored the program, with the assistance of the other churches. The Baptist minister worked out his own program based on the devotional program planned for this service. Mimeographed copies gave each of the two hundred or more who attended the court house service a means of taking part in the service. The ready response to the invitation to participate in sentence prayers showed a real interest in the spiritual value of the meeting.

On Tuesday preceding the day set apart for the World Day of Prayer a devotional program was given in the Chapel exercises of the Rosedale High School. This was given with reverence and evident understanding of the purpose of the worship service. The children of the Baptist church used this program also in their weekly program.

On Sunday night following the day of the World Day of Prayer, the colored people of Rosedale held their program. The programs used at the meetings on Friday were given these colored people for their use. Quite a number of Negroes came into the court house for the program on Friday.

To the publicity committee of the society is due this interest and attendance on the World Day of Prayer. We tell you about it not to show how much was done, but to interest you in a similar program next year, for we only followed what we read in the Handbook for the World Day of Prayer program. Every store in Rosedale was visited and its occupants invited to attend the meeting on Friday. The posters were put in store windows, and "A Call to Prayer" was handed out. The Rotary Club was invited. The mayor of Rosedale was asked to close the stores for this hour of prayer. His proclamation was posted on every door in downtown Rosedale. This was a year for response to the need of prayer and the people showed their response when given the opportunity. Their interest in the needs of others less fortunate than they was shown in their offering of $64.20.

* * *

Malvina Community Center

We are glad to report to you a growing interest in Malvina Community Center. While many of the people who formerly worshipped with us have moved to other communities, others have moved in. Each Sunday we have a bright, interested group of young people and children. A faithful group of adults serve as teachers. Twice a month we have preaching services. On the first Sunday, Rev. Mr. Martin comes out from Rosedale. On the third Sunday Rev. Mr. West, from Gunnison, comes from the Methodist church there to preach for us.

In Rev. Mr. West's coming we have a different situation from that formerly prevailing at the Center. Now we are a part of the North Mississippi Conference, for Rev. Mr. West is assigned us by the Conference. These are two very popular people with us, and they mean much to the community of Malvina.

(Copy for the Louisiana W. S. C. S. failed to arrive.—Editor).

I believe in thrift, for to store up a little regularly is to store up character as well.
—Calvin Coolidge.

Only the young have a full life to give. How good it is to close with Christ betimes.
—Oliver Cromwell.

The Christian convent and monastery are within, where the soul is encloistered from sin.—William Penn.

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CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to arrive.—Editor).

YAZOO CITY REPORTS

Dear Dr. Duren: Just a word from Yazoo City, that you may use in your paper.

May I say that, besides the figures shown in the report to the Annual Conference last November, we raised twenty-two hundred dollars ($2,200) and placed it in a sinking fund for church repairs, which are so badly needed. This money came into the budget without any special effort on the part of the stewards. They just merely mentioned the fact to the membership that money was needed for furnishings and repairs.

The work has been moving satisfactorily ever since the new Conference year again. Our congregations are good, and finances are easy. There is a spirit of work throughout the membership.

The visitation campaign put on February 21-24 proved very helpful. The people caught a vision of what could be done and are willing to work at it. As pastor, I have continued to visit and make contacts. There is every evidence that the results of the special effort will be eight on profession of faith and twenty-three by transfer, a total of forty-eight for this year. We are expecting next Sunday to be a red-letter day here.

Our Easter program has been planned, with pre-Easter services and an offering Easter Sunday for our Benevolences.

The Advocate campaign will be put on during the month of March, and we will reach our quota, and more, I am sure.

When I came here fifteen months ago, I reconsecrated myself to the Lord and His work, determining in my heart to be a better man, a better preacher, and better pastor; the Lord hearkened and heard it, and never before has He so blessed the labors of my hands.

Very sincerely,

R. H. CLEGG.

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Caused by Colds

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IN 3 STRENGTHS
MUSTEROLE

RELIGIOUS SERVICES IN RED CROSS CLUB

Italy.—Men of many faiths may worship God in their own way as the result of a program worked out by the American Red Cross and Army chaplains in a severely-bombed Italian city in and around which thousands of soldiers are concentrated.

There was no need to make special arrangements for Catholic services in an almost entirely Catholic country, for their churches still stand and worship goes on as before.

The large Red Cross theater, which will seat 1,800 and can accommodate 2,200, is given over to the services having the largest congregations. A Jewish service is conducted there each Saturday morning and a Protestant one every Sunday morning.

Four services are held each Sunday in the smaller compact Red Cross club in the city—Episcopal Holy Communion at 7:45 a.m. Christian service at 3 p.m., and an interdenominational hymn sing and discussion group at 6:30 p.m. A second Christian service takes place every Thursday at 7 p.m.

Close cooperation with Army and Navy chaplains is a standing rule with Red Cross personnel, as is evidenced from the above dispatch to Red Cross National Head quarters in Washington. To all those who have dear ones in the Army and Navy, the knowledge that this great smoothly-functioning organization has as its prime objective the well-being of the individual service man is a source of great comfort and satisfaction.

The Red Cross does what the Army cannot do. It is tangible testimony to our belief in the importance of human personality, of the individual man—even in time of war. The Red Cross keeps the man in the service from having that devastating feeling that he is merely a cog in a machine. From the time he signs up until he comes back to civilian life again, the American Red Cross is on hand to aid him.

Its representatives are in military and naval stations, both at home and overseas. They are with our troops in the field. And they are stationed at Army and Navy hospitals. The club referred to in the above dispatch from Italy is one of 273 located throughout the world where our boys on leave are provided with wholesome entertainment, good food and lodging when on leave overseas.

The well-being and peace of mind of Bill Jones and Tom Smith and Harry Brown, and all the other American lads who are doing the fighting for us—that responsibility is placed, by Congressional, Charter, squarely upon the shoulders of the American ,Red Cross.

To carry out its program on this, the nation's mightiest conflict, the Red Cross must raise a vast sum—$200,000,000. Since Congress makes no appropriation for its support, the American people must insure that it continues the vital work by their individual gifts and contributions. The goal set represents the minimum necessary to maintain the already-operating program of Red Cross service to the armed forces and at the same time to keep up the organization's normal program on the home front.

MISSISSIPPI CONFERENCE

Vicksburg District—Second Round

Centreville, at Centreville, Mar. 12, 11 a.m.; Q. C. 2 p.m.
Hermanville, at Pattison, Mar. 19, 11 a.m. and 2 p.m.
Gibson Memorial, MaMr. 19, 7:30 p.m.; Q. C. later.
Woodville, at Woodville, Mar. 26, 11 a.m. and 2 p.m.
Fayette, at ———, Mar. 26, 7:30 p.m.
Satartia, at Satartia, Apr. 11 a.m.
Oak Ridge, at Bradley's Chapel, Apr. 2, 3:30 p.m.
Crawford Street, Apr. 9, 11 a.m.; dedication of church by Bishop Decell.
Edwards, at Learned, Apr. 9, 3:30 p.m.
Silver City, at Carter, Apr. 16, 11 a.m. and 2 p.m.
Louise and Holly Bluff, at Holly Bluff, Apr. 16, 4:30 p.m. and 7:30 p.m.
Natchez, Apr. 23, 11 a.m. and 2 p.m.
Port Gibson, Apr. 23, 5:30 p.m.
Yazoo City, Apr. 30, 8 p.m.
Eden, at Bethany, Apr. 30, 11 a.m. and 2 p.m.
Mayersville, at Fitlers, May 7, 11 a.m. and 2 p.m.
Rolling Fork, at Cary, May 7, 7:30 p.m.; Q. C. 4 p.m.
Lorman, at Blue Hill, May 14, 11 a.m. and 2 p.m.
Roxie, at McNair, May 14, 7:30 p.m.
Gloster, at Mt. Vernon, May 21, 11 a.m. and 1:30 p.m.
Washington, at Kingston, May 21, 3:30 p.m.
Anguilla, at Catchings, May 28, 11 a.m. and 2 p.m.

I earnestly hope every pastor will observe the Week of Dedication and secure an offering adequate for such an emergency. We did well last year; let us do better this year.

The Pastors' School will be at Wesson, May 22-26. The District Conference at Port Gibson, June 6, 9:30 a.m.

O. S. LEWIS, D. S.

No talent, no self-denial, no brains, no character, are required to set up in the grumbling business.—Exchange.

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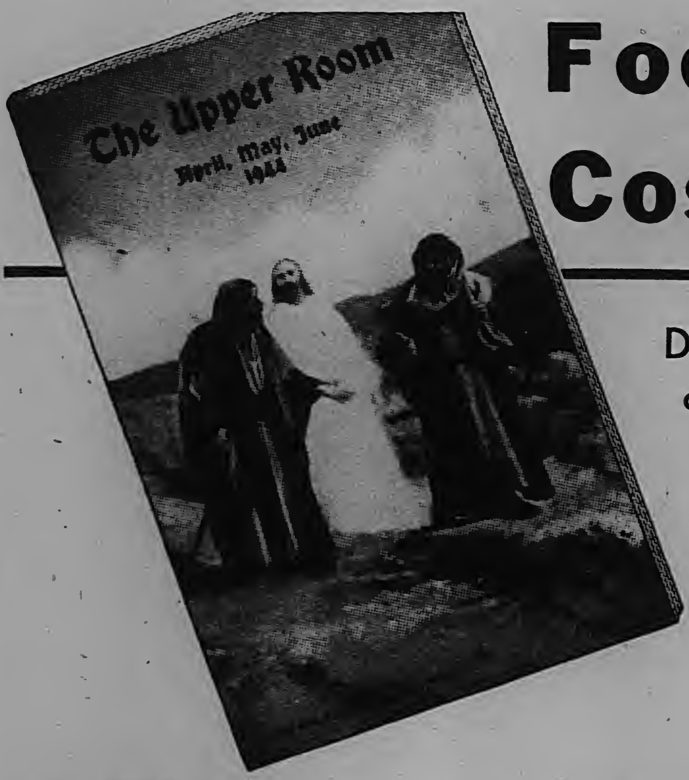

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THE PRAYER-ROOM TODAY

dwell too much on worrying things,
n all the petty care life brings;
y thoughts are sometimes harsh, unkind.
ather, I pray, control my mind.

have no vision yet to see
ow much of life is full of Thee,
o much of beauty round me lies,
ive sight, I pray, to my dull eyes.

y love for Thee is far too small,
ince I have failed to give Thee all;
nd self still fills too large a part,
ather, I pray, control my heart.

—Mary Eversley

ol. 91. No. 11.

NEW ORLEANS 12, LA.
THURSDAY, MARCH 16, 1944.

EDITORIAL

YOUTH MOVEMENTS AND PACIFISM

We would not be willing to invade individual conscience on any issue vital to Christian life. On the other hand, we believe that no Christian with his feet on the ground can look complacently upon the pacifist challenge of our war effort in this the greatest crisis of our nation's history. Such a challenge lays an unjust burden upon those who are fighting and sacrificing to save a world which pacifists may enjoy. We hold that no person, who pleads conscience as an immunity for himself, has any right to meddle with the conduct of the war which others must fight. In this we have in mind the pacifists and the twenty-eight ministers who made protest against the bombing of German cities. Ministers who are exempted from military duty under the terms of "Selective Service" have an obligation to consider what the dictation of procedures might mean to men who bare their breasts in a struggle which the minister does not share.

The Fellowship of Reconciliation appears to have abandoned the extreme pacifist position which it held at the time of Pearl Harbor. But has it surrendered organized pacifist sentiment when it seeks to outlaw now the postwar military training of youth? We do not argue either the principle or the expediency of such military training, but we do insist that the timing of their agitation could not be worse, if for no other reason than because of its effect upon the mind and morale of our ten million men under arms.

Our Methodist youth are not entirely free from the taint of pacifist leanings, as one might naturally surmise. That attitude is not always recorded in bold face type, but it is indicated by understandable implications. At the meeting of the Board of Education in Chicago, February 15-17, Mr. Philip R. Steer, a youth member of the Board, offered a motion to the effect that the Board sell its holdings in war bonds and reinvest the funds in bonds not issued for war purposes. This pacifist gesture was rejected, but the very fact that the motion was made, entertained, and discussed is not calculated to promote loyalty among Methodist youth, to inspire confidence in our youth leadership, nor to create enthusiasm for Methodist loyalty among the fighting men of the nation.

We do not pose as a super-patriot, but we do claim to be loyal to America at war, and we do stand for the Scriptures and a sound Christian experience. We believe that our people must keep their feet on the solid ground if they would avoid a disastrous reaction against Methodism in the years ahead. Those who are tethered to the battle lines of the world by their heartstrings will not hold him guiltless who abandons their sons in the face of a foe whose sword reeks with blood, nor the man who would plant skepticism in minds and hearts which godly homes have sought to dedicate to faith in God. The Church must not allow its faith and loyalty to be questioned.

* * *

BEING SICK

For the first time in years, I was sick last week. I was not seriously ill, just had one of those pernicious and stubborn colds that wouldn't turn loose. Sickness brings such a share of blessings with it that it makes one almost glad of the experience. It reveals such stores of love and sympathy. The friendly greetings from friends and associates and the affectionate care of loved ones gives an exhilarating feeling even when the body is racked with pain. Several **Advocate** friends wrote and some even said they missed my article in the last issue. The very loosening of our hold upon life calls out such a wealth of human sympathy that life seems richer than before.

Yet sickness teaches humility. Our absence is hardly felt or noticed. The noisy, restless old world keeps moving right along. We realize that, if death itself should come, there would be a little ripple in our tiny sphere and then the current would move steadily on. We sometimes get an exalted opinion of ourselves and imagine that we are the life of the circle in which we move and fancy that in our absence life around us would come to a general pause. How little we realize sometimes that the gap which we leave would be scarcely perceptible, so quickly would it be filled again!

Sickness sometimes depresses, but we should be mindful that that which is painful to the body may be profitable to the soul. The hurly-burly of the world, in which we lay waste our powers in getting and spending, makes us lose wise perspectives.

Sickness gives us a breathing spell for reflection which ofttimes brings us back to a proper sense of duty and responsibility. A person can learn more of divinity in a period of illness sometimes than he can learn in years of study and work.

Last Sunday, our pastor paused in his regular order of service and asked the congregation to pray for a godly saint of the church who, at the age of eighty or thereabouts, lay dying. Of course, I joined with the others in silent prayer for this great Christian character, but the thought came to me in the midst of my meditation that it would have been more fitting if we could have asked this heroine of the faith who is soon to be in the presence of our Lord to be making intercession for us instead. God's grace is sufficient for her; we who have yet to meet some of the great issues of life are the needy ones.

A friend came to one of our great Christian leaders to offer sympathy as he lay ill. The great man said, "Do you know why God puts us on our backs?" "No," was the reply. "In order that we may look upward," the good man answered. His friend said to him, "I am not come to condole but to rejoice with you, for it seems to me that this is no time for mourning."

"Whom the Lord loveth he chasteneth and, if we endure chastening, God dealeth with us as with sons and daughters."

B. P. B.

GOOD FISHING NOT SO GOOD

By Dr. H. T. Carley

As usual, I don't get to go fishing very often; but when a good friend like Lucius Alford, who has a camp down the river, a boat and "kicker," and who is himself one of the expert anglers of Tangipahoa, invites me to go along with him on what seems to be a favorable afternoon—well, I went.

As we journeyed to the river—some ten or fifteen miles from the Strawberry Capital of the World—we indulged in one of the favorite pastimes of the fisherman—prognostication of a marvelous catch and the expression of various "hunches" that this is "the day." My own "hunch" was that we were going to catch more and bigger fish than we had ever caught before. Lucius, having learned from long experience that "hunches" do not always pan out, was more conservative in his views.

When we got to the river, it looked as if our fondest hopes were to be realized. The water was just right as to color and stage; the slight breeze was from the right quarter, and the sun was just ready to break through the clouds. Oh boy, what an afternoon! As quickly as possible we mounted the "kicker," put the tackle aboard, and headed down the river for our favorite stretches of bass banks—places that seldom failed to yield a reasonable degree of sport when conditions were anything like as favorable as they were at this particular time.

I was using my favorite lure (I'd call the name of it if I thought the makers would send me a couple to remember them by). As I made my first cast I expressed the hope audibly that nothing would happen. I am not at all superstitious—but several times when I have caught a fish on the first cast, I didn't have much luck the rest of the day. Nothing did happen; so I settled myself comfortably, and went to work.

Nothing happened on the next cast, either, or on the next, or on the next, and so on, for a long spell. And Lucius was having the same kind of luck I was.

But after awhile, somewhat dispirited and casting almost mechanically, I laid the lure over against a log and began to reel in. Wham! The water boiled as if a stick of dynamite had exploded, and my line tightened as if a galltooter (the late Rev. Dan Barr's pet name for an extra big bass) were on the other end. It was a big fish, all right, and I settled back for some sport. I had it, too, and finally landed—a five or six-pound shoepick. Now, a shoepick is variously known as a grinnell, grinner, cypress trout, cotton fish, mud fish—and by all of them he is the meanest, lowest-down, most worthless fish that swims. But he is a fighter. He is as vicious as a shark and as strong as a mule—a small one.

It took me twenty minutes to get the hooks out of his mouth; and my finger is still sore where he bit me.

We caught a big fish—but it wasn't much fishing.

It's not always bulk and bucking that count.

WALLET OF THE WEEK

BISHOP JOHANNES GUNNARSSON, recently consecrated Bishop of Iceland, is a son of the first Catholic to live in Iceland in modern times, and is bishop of the world's smallest vicarate. The Catholic Church in Iceland has three churches and four hundred people. The family of the new bishop has lived in Iceland for a thousand years, and the father of Bishop Gunnarsson was converted to Catholicism when on a visit to Denmark.

LIFE MAY NOT BEGIN AT SEVENTY, but neither does it become unproductive at that time. Here are some examples: John Wesley did not slow his pace of work until after he was eighty-eight; Dr. Charles W. Eliot served as President of Harvard University until he was seventy-seven; Gladstone was Prime Minister of England at eighty-five; Tennyson wrote "Crossing the Bar" at eighty-three; and Dr. Lillian Martin was retired from a chair of psychology at Leland Stanford University at sixty-five, but she learned to drive a car at seventy-six, and drove twenty thousand miles through city and jungle in South America at eighty-seven.

DR. MOTT SPEAKS

Dr. John R. Mott, one of the most widely known religious leaders in the world, was a visitor in New Orleans this week. He was present for the "Chaplains' Retreat," and was the speaker at a mass meeting of the Protestant churches held at the First Baptist Church on Wednesday evening.

REV. AND MRS. H. C. SMITH VISIT NEW ORLEANS

Rev. and Mrs. H. C. Smith, of Fayetteville, N. C., have been on a visit to their daughters in Louisiana recently. The daughters are Mrs. Jack Cooke, whose husband is pastor at Rodessa, La., and Mrs. W. D. Boddie, whose husband is pastor at Felicity Street Church, New Orleans. Dr. Smith preached at Felicity on Sunday, March 5. Dr. and Mrs. Smith were honored at a reception given at the Felicity church parsonage on Tuesday evening following. The visitors left on Friday for their home in North Carolina, where Dr. Smith is superintendent of the Fayetteville District, North Carolina Conference.

ALEXANDRIA DISTRICT CONFERENCE

The Alexandria District Conference will be held at Palestine church on Friday, May 19. The Palestine church is located about four miles from Pineville, on the Alexandria-Monroe highway, near the little community of Paradise. The conference will open at 9 a.m. Rev. Jerome Cain will preach the conference sermon at 11 a.m.

R. R. BRANTON, D. S.

REVIVAL AT MORGAN CITY, LA.

Rev. D. B. Boddie, pastor, wrote us that last week he was in the closing days of a gracious revival in which he had the assistance of Rev. and Mrs. R. L. Flowers, Denton, Texas. The revival was being held in the Pharr Chapel Church, at Morgan City, and Bro. Flowers is one of the general evangelists. Capacity crowds were in attendance. Work being done by the evangelist and his wife is described as being of high order, successful, constructive, and abiding. Above all, it exalts Christ and the Scriptures.

Rev. and Mrs. R. L. FLOWERS

MRS. PARSONS ENTERS INTO REST

Funeral services for Mrs. C. E. Parsons, on February 2, 1944, at 2:30 o'clock were held at the Weaver Methodist Church, of which she was one of the charter members.

Mrs. Parsons was born on May 10, 1869, and passed away at the home of her son, Mr. Albaud Parsons, in Beaumont, Texas. She was the mother of eleven children—four boys and seven girls—and lived to see forty-two grandchildren and nineteen great-grandchildren.

The services were conducted by her pastor, Rev. Murrel Gunn, assisted by Rev. Monroe Roberts.

REV. LUTHER HARTWELL FLOYD

Rev. L. H. Floyd, our pastor at Tyro, Miss., died Sunday afternoon, March 5, at the home of his daughter in Memphis, Tenn. Bro. Floyd had been under the care of his physician since last fall. His illness gradually grew worse until the end came. He was buried in the Jernigan cemetery, near Algoma, Monday, March 6, following services conducted from the Algoma Methodist church by Rev. C. A. Parks, his district superintendent, assisted by Rev. J. E. Stephens, Rev. G. R. Williams, and Rev. B. P. Buskirk. Despite the rainfall, the church was filled with friends, a large number of whom were brother ministers from over the Conference. We have lost another good and faithful man.

C. A. PARKS.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodst Church.

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PERSONAL NOTES AND INCIDENTS

Rev. A. C. McCorkle is delighted with Batesville, Miss., where he reports that the congregations are growing and that the finances are in good shape.

Friends of Chaplain J. H. Brooks, of the North Mississippi Conference, will be interested to learn that he is now stationed at Pearl Harbor. The information reaching us gives us only that news.

Rev. T. E. Hightower says that everything is pointing toward a good year on the Taylorsville, Miss., charge, where he and his household are very happy in their new assignment.

Rev. A. S. Briscoe, reporting for Main Street, Water Valley, Miss., says that the work is progressing in a satisfactory way and that he and his people are planning an improvement program.

Rev. Thomas A. Carruth, pastor at Terry, Miss., says that literally hundreds of people will be received into the churches as a result of the Evangelism Visitation Crusade in the Mississippi Conference.

Rev. O. L. Elliott has had an auspicious beginning of his pastorate at Vardaman, Miss. Improvements have been made on the parsonage since his arrival and the work of the charge is going well.

Rev. R. I. Moore, pastor at Pelahatchie, Miss., renews the subscription of Bro. S. R. Williams, Route 1, Brandon, Miss., whom he says has been a reader of the New Orleans Christian Advocate for sixty years, and is still its devoted friend.

Chaplain James C. Whitaker, of the Louisiana Conference, is now on temporary duty in San Francisco, and he sends personal greetings to his friends in Louisiana and elsewhere. The editor appreciates his personal message to himself.

Rev. E. S. Lewis, who is serving the Arcola charge, reports that his people are responding to the challenge of a service in every church of our 43,000 churches. He held a service in all of his churches on Sunday, March 5.

Chaplain Huntley C. Lewis, of the North Mississippi Conference, announces the birth of a baby daughter on January 18. She has been christened Frances Terrell Lewis. At present Chaplain Lewis is stationed at Hammer Field, Fresno, Calif., and is enjoying his work with the Armed Forces.

Rev. W. M. Wright, pastor at Brooksville, Miss., has our thanks for a continuation of interest in Advocate success which has characterized him in or out of the pastorate. He is doing a good work at Brooksville, and we appreciate his loyalty both to the editor and to the Advocate.

Rev. B. M. Lawrance, Silver City, Miss., expresses his own appreciation and that of his people for the life and ministry of Rev. O. S. Lewis, district. superintendent, and from a life-long knowledge of Bro. Lewis we are prepared to accept at face value all that they may say.

Rev. A. W. Bailey, pastor at Webb., Miss., sends us a list of 24 subscriptions, twelve of which are new, and with it the report that all goes well on the Webb-Sumner charge. All churches responded well to the Week of Dedication offering, and the outlook for the year is good.

The editor appreciates an invitation to the commencement exercises at Louisiana Tech., Ruston, La., which was accompanied by a note from Mrs. A. M. Martin, of Indian Bayou. Her daughter, Virginia May, who is one of the graduating class, is already located at Grand Cane, La., as home economics teacher.

Rev. James H. Felts, Fulton, Ky., writes: "Don't be distressed over reducing the size of the paper. Keep the present editorial staff and general policy and the New Orleans Christian Advocate will continue to prosper. Since I have known the paper, some forty years, **it has not been better in any particular.**"

Rev. H. C. Norsworthy, who is serving the Hall Summit, La., charge, had an all-day meeting at East Point last Sunday, in which the district superintendent preached in the morning and Judge Robert J. O'Neil, district lay leader, spoke in the afternoon, as did Mrs. Lee Tidwell, representing the W. S. C. S.

Mrs. John B. Shearer, wife of Chaplain Shearer, of the Louisiana Conference, writes that her husband has been promoted to a captaincy. Mrs. Shearer expresses her appreciation to many friends in the ministry who have written him letters which have kept him in contact with home and encouraged in his work.

Dr. Guy M. Hicks, reporting for the Lake Charles, La., district, says that many of the churches are accepting all their benevolent askings and practically all of them are raising their acceptances. He has been ill himself and is somewhat behind with his work, but expects to be on schedule in the near future.

Dr. Hilary S. Westbrook reports two splendid services at Fernwood, Miss., church on Sunday, March 5, with larger congregations than he has had at any other time for the fifteen months of his pastorate there. The claims of the church are well in hand and an improvement project is in prospect.

Rev. Wm. C. Fulgham is delighted with the people of Lucedale, Miss., where he says that he has the response of a faithful group of people and is making progress toward a great year in the Master's service. Bro. Fulgham desires to get in touch with any one having a rebuilt pipe organ for sale. He can be communicated with at Lucedale, Miss.

Mr. A. F. Godat, formerly of New Orleans, and long a resident of New York, in asking for change of address on his paper, says that he and Mrs. Godat are leaving New York to make their home in Cincinnati with a daughter and son-in-law. Bro. Godat expects to be connected with Westwood Church, and his address will be care R. H. Crone, 3050 Feltz Ave., Cincinnati.

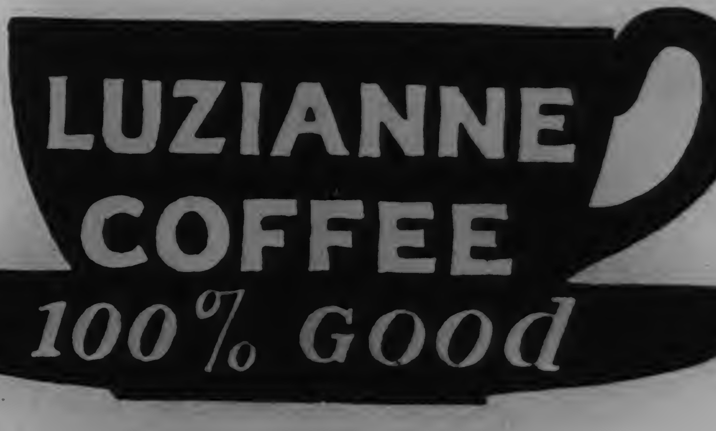
The Rev. and Mrs. Inman U. Townsley, of Atwater, Calif., missionaries of the Methodist Church in Wembo Nyama, Belgian Congo, Africa, arrived in Florida from Africa on March 1 for a year's furlough. Their four-year-old son, Inman, Jr., died en route. Mr. and Mrs. Townsley may be addressed in care of the Board of Missions, 150 Fifth Avenue, New York City.

Rev. Harvey D. Watts, pastor of the Baker, La., charge, says that his board of stewards is responding to the challenge to become informed leaders through reading the literature put out by the Church. As a result, he sends twelve subscriptions to the New Orleans Christian Advocate, only one of which was a renewal, and all of them stewards.

Rev. David M. Ulmer sends a good list of Advocate subscriptions from Centreville, Miss., and says that he had a wonderful service on Layman's Day and Dedication Day. The editor appreciates very sincerely the statement: "The work that you are doing for us preachers through the pages of the Advocate is making our work easier and more pleasant. We remember you in our prayers and also the Advocate."

Rev. Otto Porter reports the work of the Jackson district as going well. He says that the School of Evangelism of the Mississippi Conference was a great success. A new church has been organized in Jackson with 150 members pledged for the charter organization. Rev. J. D. Wroten, Jr., whose father is a member of the North Mississippi Conference, has been appointed pastor of the new church.

Rev. H. D. Suydam writes that he has just closed a Bible conference in his church at Moorhead, Miss., where he had the assistance of Dr. Arva Floyd, Emory University, who gave a series of lectures on



"The Christian Bases for World Order." Bro. Suydam reports unusually good attendance to hear the forceful lectures, and he adds: "We shall forever have a better understanding of other peoples and think of them more kindly."

JOINT MANPOWER INSTITUTE

A "Manpower Institute" was held at Rayne Memorial Church, New Orleans, on Sunday afternoon and evening. The visiting speakers were Dr. G. L. Morelock, Dr. Harold Bremer, Dr. M. Leo Rippey, and Rev. G. W. Dameron. The interests discussed included the Board of Stewards, Church School, W. S. C. S., the Youth Fellowship, and the Visitation Campaign. According to the program, Dr. Morelock spoke at 3, Dr. Bremer at 6:30, and Dr. Rippey at 7:30 p.m.

MRS. I. M. GORDIN DIES

Mrs. Isadora McKay Gordin died at her home, 437 Hillary Street, New Orleans, on Monday, March 6, following a brief illness. Mrs. Gordin was a member of First Methodist Church. She would have been ninety-nine years old in July, and had been a member of the Methodist Church for eighty-eight years. At the time of her death she was the oldest living reader of the New Orleans Christian Advocate. Funeral services were conducted from local undertaking parlors, and the body was carried to Vaiden, Miss., for burial.

A CORRECTION

In our issue of February 3 we carried a brief notice of the marrige of Mr. George B. Campbell and Mrs. Stella Warner Cole. Mrs. Cole was connected with the Hammond Post Office and not editor of the **Amite Progress,** as was implied. We do not know how the error occurred, and we regret it sincerely. We apologize to all those concerned. This correction was not asked, but we make it as a matter of justice to all parties, ourselves included.—W. L. Duren.

ENSIGN W. A. CARRUTH KILLED IN ACTION

A letter from Rev. Thomas A. Carruth, of Terry, Miss., brings us the news of the death of Ensign W. A. Carruth, who was killed in the Pacific area on February 12. He was the son of Mr. and Mrs. W. H. L. Carruth, of Sumrall, Miss., graduated from Mississippi Southern College at Hattiesburg, and prepared for his commission in the Navy at Harvard University. Ensign Carruth was a licensed minister and had planned to join the Mississippi Conference. Friends of the parents, the brother, and others of the family will sympathize deeply with them in their bereavement.

REV. W. L. BLACKWELL'S SON IMPROVING

Rev. W. L. Blackwell, retired member of the Mississippi Conference, writing from Kilgore, Texas, says that his son, Derwood, who has been in a hospital in Houston for five months, is now improving. Bro. Blackwell says that his son has a long road ahead of him before he can be fully recovered and meantime he, Bro. Blackwell, is taking care of his work at Kilgore, Texas. Bro. Blackwell asks the prayers of his brethren and friends in Mississippi for him and especially for his son in his affliction.

SEASHORE DISTRICT NEWS

The General Commission on Evangelism has offered to the Seashore district a school of practical evangelism during the first three weeks in July. Under plans now being worked out by district superintendent J. L. Neill and the Commission, approximately 50 young people from over the Southeastern Jurisdiction would be present to be trained in practical evangelism, directed by Dr. Harry Denman and Dr. J. S. Chubb.

District superintendent Neill has accepted an invitation to serve on the planning committee for a nation-wide home visitation evangelism project which the General Commission will ask the General Conference to approve at its approaching session. The planning committee, a representative group of bishops, superintendents, pastors, and laymen from over the entire Church, will meet in Kansas City on April 19. Mr. Neill has recently returned from Nashville where he served as a member of the executive committee to plan a program for the district superintendents' conference at Lake Junaluska, August 15-18.

This district moves toward its goal of total acceptance and payment of askings for World Service with each quarterly conference held. With six of the 28 charges yet to act on World Service askings, the remaining 22 have accepted $2,227 more than the entire 28 charges accepted last year, and 11 of the 22 have accepted the askings in full, and at least two of them have already paid in full their askings for the year. Total scheduled payments to World Service now appear to be 40 per cent over last year's, with the probability that this amount will be considerably increased by the end of the year.

D. R. O'CONNOR, Reporter.

EVANGELISM VISITATION CRUSADE

Facts, Discoveries, and Recommendations, Mississippi Conference

We endorse the program of evangelism of the General Commission of Evangelism which we have participated in this week. We believe it is sane because it is Christ-centered and aimed at reaching the heart and life of the person himself.

There have been discoveries of the unchurched and the unreached to the extent to startle preachers and Christian laymen to a new effort and consecration.

Many lay workers give testimony to new and great experiences in this week of visitation. The cooperating churches should have a far better group of workers as a result.

The following recommendations are being made:

1. That each pastor continue program following up those not reached, discovering and assigning new prospects, with visitation at intervals until Easter.
2. That lay workers be guided into the best way of assimilation of those who have been reached. Use leaflet, "Assimilation of New Members."
3. That this Crusade be followed at once by a well-planned program to reclaim inactive members.
4. We recommend that in each district the charges be divided into small groups, and pastors participating in this Crusade assist those not participating.
5. That the district superintendents call meetings of pastors sometime today and work out these groups.
6. We further recommend that during next year this Annual Conference cooperate with the nation-wide simultaneous evangelistic program formulated by the General Commission on Evangelism and approved by the Council of Bishops.
7. We recommend that our Conference Commission on Evangelism study the advisability of employing a full-time director of Evangelism.

Here followed resolutions for courtesies extended.

We regret to learn of the illness of Bishop J. L. Decell, who has been hindered from attending this Crusade. We recommend that a telegram of suitable greetings be sent to him today.

Findings Committee: J. L. Carter, Otto Porter, J. W. Moore, Van R. Landrum, Seth Granberry, B. L. Sutherland, Guy Sigrest, Clyde Gunn, N. U. Boone, J. L. Neill, M. H. Wells, O. S. Lewis, J. L. Carter and others.

A. M. BAKER DIES

Rites were conducted Saturday afternoon, the 4th, from the Epps Methodist church for Arthur Marion Baker, 42-year-old prominent resident of West Carroll Parish since 1926, who died at a Lake Charles sanitarium Thursday night. The Revs. C. L. Moore and J. H. Midyett, pastor and former pastor, respectively, of the Epps church, of which the deceased was a member, officiated. Burial was in the Delhi Masonic cemetery.

Mr. Baker, cotton gin operator at Darnell, who recently entered defense work at Lake Charles, underwent a major operation about a month ago.

A throng of friends gathered at both church and grave to pay their last respects.

Besides his wife, he is survived by three sons—Arthur Marion, Jr.; Donald and Darwood Baker, all of Darnell; his parents, Mr. and Mrs. J. J. Baker, of Epps; a brother, Ed Baker, of Gueydan, and two sisters, Mrs. J. H. Lusk, of Epps, and Mrs. H. M. Davis, of Jena.

TO LOVE ONE ANOTHER

By Mrs. Irvin Rowland

"This is my commandment, that ye love one another, as I have loved you."

How sweet the relationship that is governed by love instead of fear or some unworthy motive. Love begets respect, confidence, faith, and friendship. To love is sometimes one of the hardest Christian traits to acquire, especially when the person in question is selfish, unfriendly, and scheming. We simply cannot admire such qualities, and neither are we expected to; but it's our duty to love his soul, his personality, to do good to him, to strive to help him to a better and fuller understanding of God's love by our actions of love.

How great the love of Christ for His fellowmen! No human was too low to be offered a helping hand, no one too insignificant for His personal attention, no group, however wicked, that was not pitied or offered the grace of God. He loved with an eternal love: He gave Himself for all just as for each. He showed no respect of persons—everyone must account for himself.

Can we ever reach such proportions in love? Can we really show the love toward our fellowmen that He showed toward all of us? This is a supreme goal that we can only work toward, and if ever we come any nearer to it we must have more of the spirit of Christ within us. Only the most consecrated can travel the path of such divine love. The greater the degree of Christ's love within us, the closer we will come to loving others as He commanded.

WISE OR OTHERWISE

By Rev. James H. Felts

Domestic women are becoming as scarce as "hens' teeth."

"Giving a lift" is still helping the lifter as much as the lifted.

Renaming "alphabet soup" changes neither its quantity nor quality.

I would greatly prefer hunger for food to hunger for friends.

No woman ever wore uglier or more ludicrous headgear than a beaver hat.

All the heroes are no more found in the army than all the traitors are found in jail.

Chaplain Oxnam, speaking of certain soldiers, says: "Many felt it was necessary to be cheap and vulgar simply because they were in the army."

The preacher who is "padded with pride and inflated with ambition" needs a new mirror.

Let the opponents of only four districts in the North Mississippi Conference note "the plight of one district superintendent in India who serves eighty charges, most of them without pastors."

True or false? Any church meeting that increases salaries is a success.

MISSISSIPPI CONFERENCE

Hattiesburg District—Second Round

Petal, Mar. 19, 11 a.m.; Q. C. after.
West Laurel, at Antioch, Mar. 19, 3 p.m.; Q. C. after.
Cross Roads, at Cross Roads, Mar. 19, 7:30 p.m.; Q. C. April 11, 7:30 p.m.
Ellisville, Mar. 22, 7:30 p.m.; Q. C. after.
Moselle, at Moselle, Mar. 26, 11 a.m.; Q. C. 2 p.m.
Bonhomie, at Dixie, Mar. 26, 7:30 p.m.; Q. C. after.
Main Street, Apr. 2, 11 a.m.; Q. C. Apr. 10, 7:30 pm.
Collins, at Collins, Apr. 2, 7:30 p.m.; Q. C. 4 p.m.
New Augusta, at Leaf, Apr. 9, 11 a.m.; Q. C. 1:30 p.m.
Williamsburg, at Santee, Apr. 9, 7:30 p.m.; Q. C. after.
Richton, Apr. 16, 11 a.m.; Q. C. 2 p.m.
Bucatunna, at Bucatunna, Apr. 23, 11 a.m.; Q. C. 1:30 p.m.
Waynesboro, Apr. 23, 7:30 p.m.; Q. C. 4 p.m.
Waynesboro Ct., at Boyles Chapel, May 14, 11 a.m.; Q. C. 1:30 p.m.
Clara, at Clara, May 14, 7:30 p.m.; Q. C. 4 p.m.
Montrose, May 17, 11 a.m.; Q. C. 1:30 p.m.
Kingston, May 17, 7:30 p.m.; Q. C. after.
Taylorsville, at Taylorsville, May 21, 11 a.m.; Q. C. 1:30 p.m.
Magee, May 21, 7:30 p.m.; Q. C. 4 p.m.
Mt. Olive, May 24, 7:30 p.m.; Q. C. after.
Heidelberg, at Good Water, May 28, 11 a.m.; Q. C. 1:30 p.m.
Ovette, at Mt. Olive, May 28, 7:30 p.m.; Q. C. 4 p.m.
Sumrall, at Sumrall, June 4, 11 a.m.; Q. C. 1:30 p.m.
Broad Street, June 4, 7:30 p.m.; Q. C. 3:30 p.m.
Court Street, June 6; Q. C. 7:30 p.m.
Bay Springs, at Stringer, June 7, 7:30 p.m.; Q. C. after.
Laurel, First Church, June 11, 11 a.m.; Q. C. 2 p.m.
Hattiesburg Ct., at Batson, June 11, 7:30 p.m.; Q. C after.

District conference will convene at Williamsburg, May 31, 9 a.m. Please elect your delegates to District Conference immediately and send their names to the district superintendent and Rev. Fred W. Thompson, Collins, Miss., R. F. D.

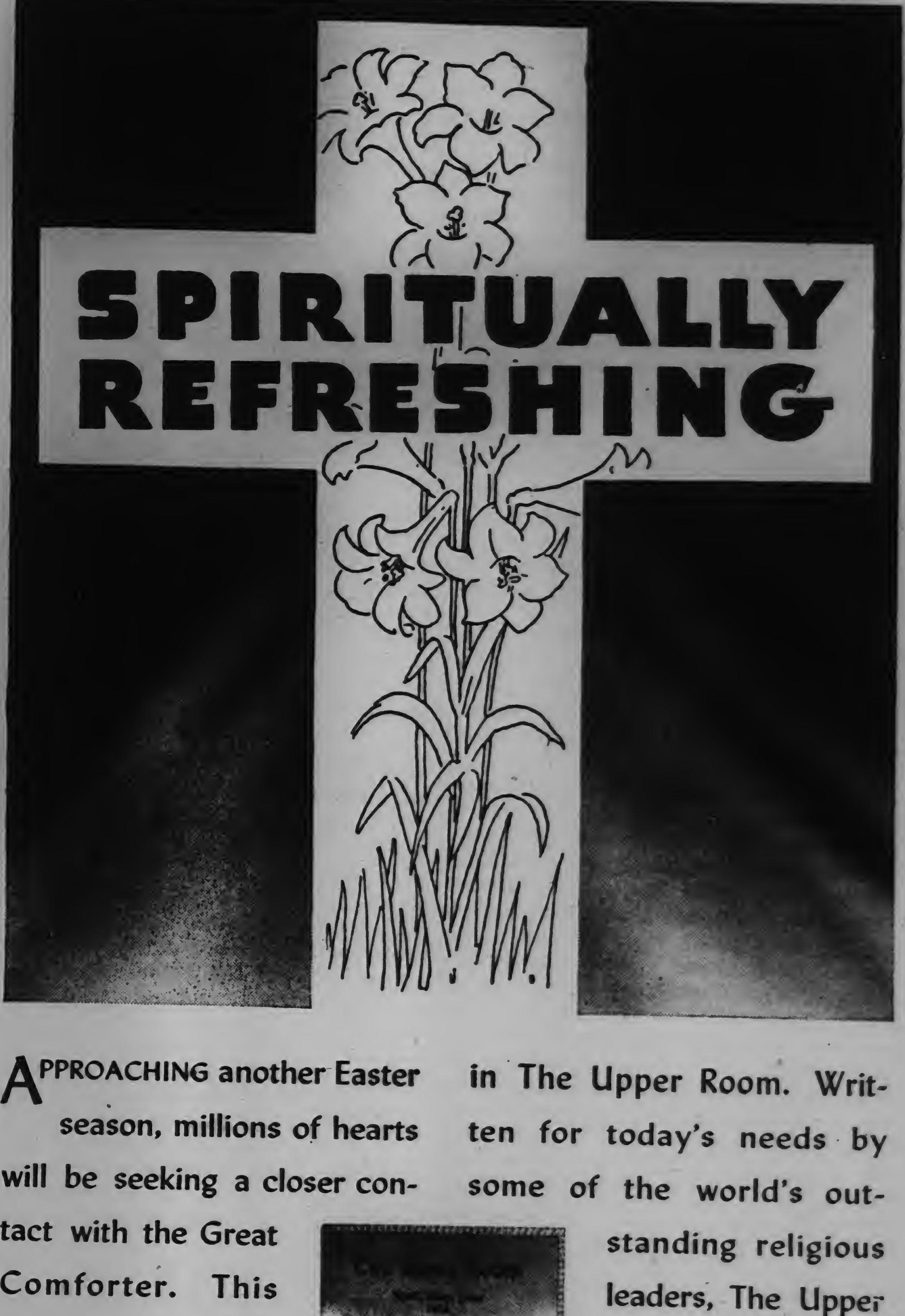
B. L. SUTHERLAND, D. S.

Jackson District—Second Round

Jackson, Glendale, Mar. 5, 11 a.m.
Jackson, Bessie Shands, Mar. 5, 3 p.m.
Clinton, Mar. 5, 7:30 p.m.
Benton, at Midway, Mar. 12, 11 a.m. and 1:30 p.m.
Jackson, Galloway Memorial, Mar. 12, 7:30 p.m.
Carthage Ct., at Goshen, Mar. 19, 11 a.m. and 1:30 p.m.
Carthage Station, Mar. 19, 3:30 p.m. and 7:30 p.m.
Ridgeland, at Richland, Mar. 22, 7:30 p.m.
Forest, at Forest, Mar. 26, 11 a.m.
Jackson, West End, Mar. 26, 3 p.m.
Jackson, Grace, Mar. 26, 7:30 p.m.
Brandon, at Puckett, Apr. 2, 11 a.m. and 1:30 p.m.
Pelahatchie-Shiloh, at Pelahatchie, Apr. 2, 7:30 p.m.
Morton, at Independence, Apr. 9, 11 a.m. and 1:30 p.m.
Harperville, at Hillsboro, Apr. 9, 3:30 p.m. and 7:30 p.m.
Lake, at Conehatta, Apr. 16, 11 a.m. and 1:30 p.m.
Madison and Pocahontas, at Pocahontas, Apr. 16, 7:30 p.m.
Raleigh, at Unity, Apr. 19, 11 a.m. and 1:30 p.m.
Vaughan, at Ellison, Apr. 23, 11 a.m. and 1 p.m.
Canton, North Side, Apr. 23, 3 p.m.
Terry, at Byram, Apr. 23, 7:30 p.m.
Lena, at Contrell, Apr. 30, 11 a.m. and 1:30 p.m.
Jackson, Capitol Street, Apr. 30, 7:30 p.m.
Walnut Grove, at Madden, May 7, 11 a.m. and 1:30 p.m.
Bolton and Raymond, at Bolton, May 7, 7:30 p.m.
Florence, at Monterey, May 10, 7:30 p.m.
Homewood, at Gasque Chapel, May 11, 11 a.m. and 1:30 p.m.
Canton, First Church, May 14, 11 a.m.
Sharon, at Farmhaven, May 14, 2:30 p.m.
Flora and Bentonia, at Flora, May 14, 7:30 p.m
Mendenhall, May 21, 11 a.m. and 1:30 p.m.
D'Lo, at D'Lo, May 21, 3:30 p m.
Jackson, Millsaps Memorial, May 21, 7:30 p.m.
Camden, at Thomastown, May 28, 11 a.m. and 1:30 p.m.
Fannin, at Drakes Chapel, May 28, 7:30 p.m

District Conference will be held at Homewood, June 1, 9 a.m. Pastors will please elect their delegates and send names to me.

OTTO PORTER, D. S



APPROACHING another Easter season, millions of hearts will be seeking a closer contact with the Great Comforter. This they may find in many ways, one of which could be through the daily devotions available in The Upper Room. Written for today's needs by some of the world's outstanding religious leaders, The Upper Room constantly proves its power to lift men's hearts and minds in prayer and meditation.

The devotional readings in the April-May-June issue will be found especially appropriate for the days before and after Easter. Send in your order now.

Ten or more copies to one address, 5 cents each, postpaid. Single yearly subscriptions in U. S., Canada and Latin America, 30 cents, postpaid; four years, $1.00. Other countries, 40 cents; four years, $1.35. Special envelopes for remailing The Upper Room to men and women in the armed services, $1.00 per 100. Address all orders to

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI W. S. C. S.

Edited by Mrs. Stanley Wilson

1944 Meeting, Southeastern Jurisdiction W. S. C. S.

The Mississippi Conference W. S. C. S. was represented at the 1944 meeting of the Southeastern Jurisdiction W. S. C. S. by Mrs. W. F. Mahaffey, Mrs. T. H. Fore, and Mrs. E. V. Perry. Mrs. Stanley Wilson attended as a member of the standing committee on C. S. R. and L. C. A. of the Jurisdiction, and Mrs. D. L. St. John as the secretary of Organization and Promotion of the Jurisdiction. Mrs. Paul Arrington, a member of the Board of Missions and Church Extension, was unable to attend, and Mrs. R. E. Rollings, who went as a visitor, was called home by illness.

This was not election year for the Jurisdiction, but 20 women were nominated as members of the Board of Missions and Church Extension, 10 to be elected at the meeting of the entire Jurisdiction to be held in June. Among the 20 nominated were Mrs. Paul Arrington and Mrs. D. L. St. John.

The sessions were held in historic Edenton Street Methodist Church, Raleigh, N. C., with the president, Mrs. E. L. Hillman, presiding. The theme: "Thy Kingdom Come."

On the opening evening, Hon. Josephus Daniels introduced Miss Sallie Lou McKinnon, executive secretary of Work in China, Central and South Africa, as a "trouble shooter who handles difficult situations with wisdom and tact." Miss McKinnon spoke on "World Christianity Today and Tomorrow," and called attention to the unusual publicity today in magazines and newspapers concerning the missionary movement. "The Church of Jesus Christ has been established around the world—parts of the world where there was no work during the first World War, have now been reached. Throughout the world there is a new sense of unity of the church; it is the only international organization which has kept contact with all countries. This will be a vital factor in the building of a new world order."

Mrs. Hillman, in her message, challenged the women to realize the supreme importance of the work which is being done by our organization, and stated that the usefulness of the Jurisdiction has been proved. Comparing achievements with opportunities, she showed how much more should have been accomplished during the past year. The three greatest problems in our Jurisdiction are race discrimination, alcohol, and juvenile delinquency. To these we should give our best thought during 1944. As our part in the Crusade for a New World Order, we should make an effort to have every Methodist become a thinking Methodist. "We should match our prayers with our living."

The daily devotional hour was conducted by Dr. Hornell Hart, Professor of Sociology in Duke University and Professor of Social Ethics in the Duke Divinity School, author of "Living Religion," etc. In his message, "Thy Kingdom Come—in a Shattered World," he compared the suffering of the women of Europe and Asia with that of the women of America. Suffering is the gateway to spiritual experience. Perhaps the piercing pain in the world today will waken the world and through suffering the Kingdom will come. Speaking on "Thy Kingdom Come—Growing Now," Dr. Hart said we are impatient, we want to jump over the intervening steps, and recalled the parables of the yeast, the grain of wheat, etc. "Across the world, not in a few weeks, as spring comes, but over the centuries the Kingdom is growing." As individuals, if we live up to the 12th chapter of Romans and the 13th chapter of I Corinthians, we are in the Kingdom now.

There were messages from missionaries and deaconesses, from all of the Jurisdiction officers, which were most interesting.

Among the goals for 1944 is the effort to bring our giving up to one million dollars to meet the increasing needs of the building of the Kingdom.

NORTH MISSISSIPPI W. S. C. S.

Edited by Mrs. Ernest Moore

Last week and for one more week, this page will carry a message for all workers with children. These items are not from your Conference sessions committee but, coming as they do from the Woman's Division, they should give you the information that will make you a helpful member of the Sessions Committee on Children's Work when that committee meets at Mathiston on March 30 and 31.

* * *

Suggested Emphases for Secretaries of Children's Work of the W. S. C. S.

The major purpose of those whose work is concerned with the missionary education of children is to prepare the hearts and minds of growing boys and girls to think and act as Christian members of a world-wide society. This is an extraordinary task as we look at the actual situation around the globe today, and the need for its accomplishment is much greater and more difficult in this year of 1944 than it has been before. At the same time the world war has brought about vast new problems in the lives of children in every country, and makes it necessary that we face the total needs of boys and girls if we would make the contribution to their welfare and development that the urgency of the situation demands.

There are several factors that need to be borne in mind as we think of the needs and possibilities of children's work during this current year. They are:

In the United States

1. **The rising tide of prejudice, intolerance, and hate on the part of children toward** members of various racial and cultural groups in our midst.
2. **An increasing sense in American life of strain and division between the nations of the world,** with the accompanying realization of the necessity for world cooperation and unity if peace is ever to be attained.
3. **The continued rise of juvenile delinquency** showing the insecurity and dislocation of family life today.

In Countries Abroad

In Europe and the Far East, millions of children face starvation, disease, and death. At the same time the bitterness in their hearts toward those who have helped to bring about their sufferings is very great, and must be reckoned with in times to come.

Tasks in 1944

In the face of these factors concerning child life at home and abroad **the tasks** during 1944 of those in the Christian Church at work with children seem clear. They are:

1. To provide experience for boys and girls that bring about understanding, appreciation and friendship with folk of all the varied groups who make up America's people.
2. To help children have a growing understanding of the oneness of God's world family and a consciousness of belonging to a world-wide Christian fellowship.
3. To encourage the home, the church, the school, and the community to provide conditions of living for children that will lead to their normal and wholesome development, and that will give them a sense of security and satisfaction.
4. To share through the channels of the church in becoming acquainted with and meeting the needs of children in the war-torn countries of Europe and the Far East.

LOUISIANA W. S. C. S.

Edited by Mrs. J. J. Davidson, Jr.

Conference to Meet in Crowley, March 28-30

The fourth annual session of the Woman's Society of Christian Service of the Louisiana Conference will convene in the First Methodist Church, Crowley, La., on March 28, 29, and 30, with Mrs. J. B. Pollard, Conference president, presiding.

The conference will open on Tuesday afternoon, the 28th, at 2 o'clock, preceded by an executive committee meeting of the conference officers at 10 o'clock. The meeting will close at 1 o'clock Thursday, March 30.

Who's who in the program: Mrs. George Sexton, Jr., Shreveport; Mrs. W. M. Ledbetter, Shreveport; Dr. and Mrs. Sidney Anderson, formerly of Moore Memorial Church in Shanghai, China; Mrs. O. M. Prince, Holton, Kansas; Miss Julia Reed, San Antonio, Texas; Miss Winnie Buckles, Jackson, Miss.

Bits from the Program

Tuesday Afternoon—Opening session, with president's message a special feature; Planning Committees to meet with Conference officers.

Tuesday Evening—"Challenge Dinner," Mrs. G. W. Pomeroy presiding. Address, "Missionary Mandates," Mrs. W. M. Ledbetter.

Evening Service—Address: "Christians in Occupied China," Dr. Sidney Anderson. Holy Communion.

Wednesday Morning—Regular order of business and election of officers. "The Districts Challenge You," Mrs. J. H. Thatcher and district secretaries. Address: "By the Refugee Road," Dr. Sidney Anderson. Reports from our deaconesses and workers. Worship Service: Mrs. O. M. Prince.

Wednesday Afternoon—Memorial Service. Address: Mrs. George Sexton, Jr. Pledge Service. Student Workers' Panel.

Wednesday Evening—"Rice Bowl Supper," directed by Mrs. C. H. Shaffer.

Evening Service—Address: "The Challenge of the Home Field," Miss Julia Reid.

Thursday Morning—Address: Miss Winnie

Continued on Page 7.)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MARCH 19, 1944

By Rev. W. C. Newman

JESUS CRUCIFIED

Lesson Text: Mark 15:22-39.

Golden Text: He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.—Isaiah 53:5.

In the day in which Jesus lived, the cross was a symbol of humiliation, disgrace, and death. Today it hangs over our churches, is embossed upon our altars, is worn by priests and preachers, and is so frequently mentioned in poetry, music, and sermons that these things would be bereft indeed if the word were to be stricken from them.

How the cross, once the most dreaded and shameful instrument of torture, has become so revered that it stands for the highest we know in spiritual values is one of the most dramatic stories ever written.

Man's Evil

For, first of all, the cross was an exhibition of the power of sin over men. What on earth could have induced men to crucify Jesus? He was lovely, good, kind. He harmed no one. His whole purpose was to do good to all men. His every thought was for others. Wherever he went he left behind him a trail of mercy. How could anyone have hated him so? Why would anyone want to kill him?

The answer is that evil is so monstrous a thing that it can twist men's judgments, warp their thinking, distort their consciences, and drive them to do unbelievable things.

Jealousy, covetousness, hatred, selfishness—these are not tiny, slight, harmless faults to be utterly disregarded. They are the most powerful forces imaginable, and if it were possible to compute the disasters they have caused in human lives it would be the most shocking fact of history.

Well, these are the very things that caused men to kill Jesus. Those men were not vastly different from any other men. Men of many races, and of almost every generation, have fallen a victim to those sins. And no one of us is exempt from their terrible consequences.

God's Character

On the other hand, the cross is a revelation of the character of God. What is God like? you ask! Why, God is like this—Jesus went to the cross rather than compromise with error and evil. He died for mankind, yes, but he died first of all for the truth, for the right. If he had known that no one would have been saved by his sacrifice, he still would have gone to the cross rather than to approve or be a part of the evil in his world.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

That is what God is like. He is all on the side of the true, the right.

And since God is the creator of the universe, there is in the very fibre of that universe this bias toward that which is good.

Which means that in the long, long run, man's only chance at life is in goodness.

Victory Through Defeat

Finally, the cross is a symbol of the triumph of sacrificial living.

"He that loseth his life . . . shall save it," said Jesus. And he went to the cross because he believed what he said.

If you want to realize how vast is the difference between what the cross stood for in Jesus' day and what it stands for now, imagine, if you can, that some radical congregation should cause to be erected over its church a replica of a hangman's gallows, or an electric chair, and that this gruesome figure should shine out over the city or town.

But that is what the cross was—until the power of a sacrificial life transformed it into a sign of triumph.

And today Jesus, he whom they imagined they had killed on the cross, is the most powerful person in all human history. So in the end does this strange law of the paradox work out—that one who sincerely gives himself away in a great cause, wins a self much greater than would have been possible otherwise.

LOUISIANA CONF. W. S. C. S.

(Continued from Page 6.)

Buckles. Conference Officers' Hour. Presentation of Special Memberships. Installation of officers. Worship Service, Mrs. O. M. Prince.

* * *

Delegates Urged to Send Registrations Early

Societies are urged to elect their delegates to Conference as soon as possible so that their names may be sent to Mrs. Frank Bacon, North Parkinson Avenue, Crowley, chairman of registration, at an early date. Your cooperation will be greatly appreciated by the hostess society. Quoting from the Conference Call: "Every society, however small, is entitled to one delegate for each 100 members and one for each major fraction thereof. Each Wesleyan Service Guild is entitled to one delegate." The following information is requested on the registration card:

"1. The office your delegate holds in the local society. This information is for committee assignment.

"2. Please state whether your delegate will stay with friends or relatives while in Crowley.

"3. Please attach to card, check for $2.50 to pay for two luncheons and one dinner for each delegate."

* * *

In the Book Room

The Book Room will be the place to spend your spare moments at conference. Whether it be to browze or to buy, we hope to see you there.

Not only will there be the literature for all departments of work of our Woman's Society of Christian Service, but also many books that you will want to have in your library. Come and visit us.

DO YOU KNOW HEIRS OF BROOKSVILLE FAMILY?

Dear Dr. Duren: In the year 1870, my father, Rev. H. Urquhart, was pastor of the Brooksville Circuit, Noxubee County, Miss., which territory was then under the jurisdiction of the old Mobile Conference, my father being a member of that Conference.

At that time there lived on a farm near Brooksville a most estimable widow with her two daughters and a son, the oldest child being Miss Buena.

At the same time, Rev. John Foust, a widower, was pastor of Saint Paul's, Mobile.

Through the friendship of my father and mother, Mr. Foust and Miss Buena were made acquainted. They married in 1871.

Through the breakup of my father's family by death and otherwise, I became possessed of several relics pertaining to the courtship and wedding of the parties named, among which was a photograph of Miss Buena. All the relics have, somehow, been lost except the photograph, which is still, after 74 years, in splendid preservation.

I have tried to find the heirs of Mrs. Dixon, or Mr. Foust, but have failed after advertising, several years ago, for them in the Alabama Christian Advocate, as also after writing inquiring of the postmaster and Methodist preacher in Brooksville. Neither of the last two answered my letter of inquiry, and the "ad" in the Alabama Advocate brought no results.

If there be living heirs, I am sure they would be glad to have this photograph, and it would be my pleasure to send it to them.

H. B. URQUHART.
403 E. Arlington St., Palestine, Texas.

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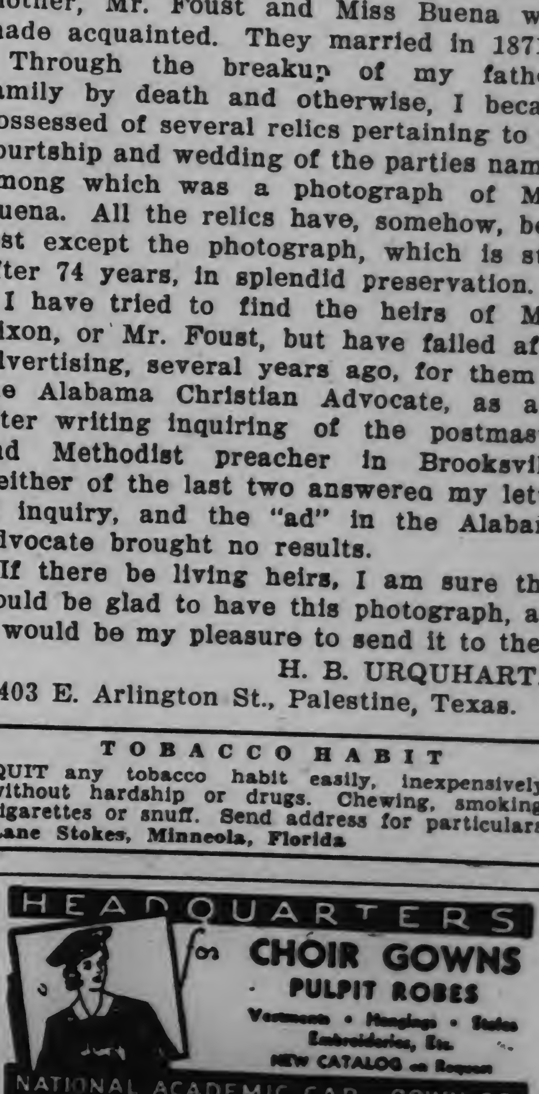

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Sunday school lessons, such as—

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Forces That Have Influenced the Church by Clarence Seidenspinner (Feb.-Mar.)

Prayer and Our Growing Experience by Edward D. Staples (Apr.)

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NEW ORLEANS
CHRISTIAN ADVOCATE

THE LIVING CHURCH

If this is a world in which I, and the
ajority of my fellow-beings, live in that
erpetual distraction from God which ex-
oses us to the one great peril, that of
inal and complete alienation from God
fter death, there is some wrong that I
ust help to put right.

—Thomas Stearns Eliot.

THE PRAYER-ROOM TODAY

Lord Jesus, I believe that Thou art
ere; help Thou my unbelief. I believe
at Thou art still the same as in that
r-off day. Still may deep-wounded souls
Thee repair; souls even such as I am.
ill dost Thou read at once the trouble
at not even to Thee could be fully told
words, the hidden shame, or secret sor-
w. Still art Thou swift to feel the
intest touch of human need and long-
, swift to give Thyself in answer to
at touch. Enable me, Saviour, even
w to come close to Thee, even now to
t out the hand of faith, and touch even
it be but the hem of Thy garment. And
that touch let me also find life and
alth and peace. Amen.

l. 91. No. 12.
NEW ORLEANS 12, LA.
THURSDAY, MARCH 23, 1944.

EDITORIAL

LIBERTY AND THE SPIRIT

St. Paul wrote to the Corinthians: "Where the Spirit of the Lord is, there is liberty." This seems to us to refer both to understanding and expression. The extreme emphasis upon the corporate rather than the personal expression in worship appears to assume that there can be a corporate expression without a positive personal experience first. Such inversion of the order, we feel, offers the conventional as a substitute for the soul's experience of God—the basic condition of worship.

Adoration of forms and ceremonies is as old as Christianity. The lack of convention and the passionate enthusiasm of Jesus were the occasions of constant criticism of his ministry by the meticulous churchmen of his day. Even his kinsmen apologized for him and said: "He is beside himself." There are still those who would apologize for and restrain the emotions of liberated souls. They fear that harmful subjective impressions may result from the restricted range of the leader's experience, but they do not seem to realize that the restriction from a lack of experience would be far more deadly in its effect upon religious life.

Not long ago an Englishman described Jesus as a man whose "philosophy has brought peace of mind to countless people. I wonder if he could read." He was off key in his reading of the Biblical record, but he felt no occasion to lament the restricted range of experience of the world's greatest Leader. We feel that any restraint of free and informal worship puts the soul in a strait-jacket. We believe that the best place for elaborate rituals and ceremonials, like family genealogies, is in the medicine cabinet. We are infinitely more afraid of calendared and stereotyped inexperience than we are of the emotional enthusiasms of those who shout the halleluiahs of personal redemption.

THE POPE'S APPEAL FOR ROME

We are in full sympathy with the wish that Rome might be spared the devastation which now seems to impend, but we do not sympathize with the appeal which would place Rome as interest No. 1 in the bloody struggle. Neither do we agree with the statement of fact upon which the plea of the Pope was based. The appeal might have been stronger if it could have been based upon history rather than monuments. When the conquest for empire was launched from Rome there seemed to have been little sensing of the danger which goes with aggression, and the ecclesiastical occupation of helpless Abyssinia was taken in the stride of war without much apparent concern for those being sacrificed upon the altar of Italian ambition for power.

We recall at a later time the insolent exclusiveness of the little despot who ruled Italy expressed in the words, "Our sea." We heard the speech of the arrant Mussolini delivered from a balcony in Rome when he made the "eternal city" a pawn of war. He did not imagine then, nor did those gathered for the occasion, that Rome belonged to the world, but rather that the world belonged to Rome. At that moment, he and the people were thinking of Rome as the center of power, not of "light." Opposition to the war lords then would have been more in keeping with the mission of the Church than the appeal now to save Rome at the sacrifice of the lives of our soldiers.

One other historic incident should have been in the mind of the Pontiff. We refer to the fact that the U. S. Minister to the Vatican, which was then exercising full temporal power over Rome, was withdrawn in 1867 by President Johnson and Secretary of State William H. Seward, without a formal explanation. One fact underlying the action was that Protestants of the embassy were not allowed to worship on the consecrated soil of Rome, but had to go outside the city. Rome did not then belong to the world. We make no concealment of our opposition to the maintenance of an embassy at the Vatican. We think that it is the sum of diplomatic nonsense. Our interest here is in keeping the record straight. Whether Rome "belongs to the world" or not depends. We are opposed to the sacrificing of our soldiers for monuments of any kind or character.

THE ADULT STUDENT

It happens that I am one of the four teachers of the Galloway Memorial Men's Class. and each of us teaches three months in the year.

During the tri-monthly period of one of the other teachers, I was asked by him to supply his place on a certain Sunday when he had to be out of town. He brought me his lesson material and "helps" which he used in the preparation of his discussions. There was no **Adult Student** for the month, among the various magazines he used, but there was a magazine which he said was his chief support and reliance. He recommended it to me highly. It was one I had never seen and was published somewhere in Ohio, apparently by some independent organization. The interpretation of the lesson in this magazine was laid out on rather mechanistic and rule-of-thumb lines. I couldn't use it.

Now, this teacher is a prominent young lawyer of Jackson, graduate of Millsaps College and of the law school of the University of Mississippi within the last fifteen years or so. He was brought up in the Methodist Church. He is a descendant of one of the pioneer Methodist families of this State, one of whose members sat as a delegate in the famous General Conference of 1844 in New York. He has a bright mind and is accounted successful in his chosen field. He is teaching in one of the greatest churches in Methodism, which has as pastor a man who has been rated as one of the outstanding pulpiteers of his day.

Yet this bright young lawyer deliberately neglects at least one important part of his own church literature as inadequate and looks abroad for some off-brand, mediaevally motivated magazine for his enlightenment and study. And this is not an isolated instance. Many Methodists do it, all too often.

The Adult Student is ably edited by some of the best brains of our Church. There is adequate material, expository, explanatory, exegetical, and inspirational—whatever you want.

And it contains not only week-by-week lesson materials; it has inspiring and informative magazine features, editorials, book reviews, post-war plans, and always a special course on timely subjects, running in every issue.

Naturally, the wide-awake teacher is going to have a library of books to which he has resort for scholarly and archaeological and theological background in the preparation of his lessons, but for interpretation of the weekly lesson he has in his **Adult Student** what he needs and much more besides on timely topics which he needs to know as a good churchman and as a good Methodist. If we Methodists would just cultivate our own field and let George do his, what a harvest we could gather.

A. P. H.

BETTER THAN THEY PROMISED

By Dr. H. T. Carley

When my wife and daughter were recently on a visit in Michigan, the distressing news came in a letter from the daughter that her mother was considerably under the weather. There was no intimation that the illness was critical, though severe; but the mere fact of her being sick, and the distance between us, created, to say the least, a perturbed situation. So I determined to talk with them.

I put in a telephone call at 8:10 p.m. The operator asked me to hold the line a few minutes till she could find out if the call could be put through at once, or there would have to be a delay. In a moment she reported that it would be two or three hours before a line would be available, and asked if she could put the call through then. I told her to put it through as soon as she could; and then I turned to some work that would help me through what promised to be a weary period of waiting.

But I had scarcely settled to my task, it seemed to me, when the 'phone rang. When I answered it the operator's voice said, "I'm ready with your call to Mt. Clemens—go ahead." And there I was, talking with my wife and, in a moment or two, with the daughter. The news was good, and I was happy again.

Then I looked at my watch and saw that it was just 38 minutes from the time I made the call to its completion, and that, too, in spite of the fact that I had been warned that it would probably take two or three hours. I am aware, of course, that in normal times and under normal conditions the connection most likely would have been established within two or three minutes; but these are abnormal times, and I felt that it would be good service on the part of the telephone company to get the call through within the two or three hours.

You won't hurt anybody's feelings by promising to do the best you can—and then doing better than that!

WALLET OF THE WEEK

WILDLIFE IN THE DUTCH EAST INDIES provides some of the rarest and the most interesting specimens in the world. Among them are the clouded leopard, the wart hog, the proboscis monkey, a night half-monkey the size of a small rat, and a great variety of birds, including the hornbills and birds of paradise. Many of the rare species to be found in that area of the Pacific are seldom seen in captivity, and some of them are so rare as to be almost extinct.

A NEW RUSSIAN SERUM discovery is reported in the **American Review of Russian Medicine.** The serum is credited to Alexander A. Bogomolets, and it is believed to hold the possibility of delaying the encroachment of senility so that men may live to be one hundred and fifty years old. It is said to have both preventive and curative qualities. The tests made on wounded Russian soldiers showed that it speeded the healing of wounds and bone breaks, and promoted recovery.

CANADIAN BAPTISTS are said to number practically five hundred thousand—five per cent of the Canadian population. Major R. F. Sneyd, a Canadian chaplain, says that their influence is out of all proportion to their numerical strength. Three of the nine Lieutenant-Governors of the Provinces are Baptists, and three of the most important posts at Ottawa are held by Baptists. It is said, also, that MacMaster University is a chief source of Baptist unity in the Dominion.

OPPOSITION TO A CHURCH REPRESENTATIVE at the peace table has been voiced by the Federal Council of Churches. The reasons assigned for the opposition are: (1) It would tend to absolve Christians representing governments from responsibility for the spiritual aspects of the peace. (2) That any practical settlement of the post-war world would fall short of Christian ideals. (3) That a continuing adjustment after the war will require a continuing representation from the Church. This paper took that very position practically a year ago.

DR. SIDNEY M. BERRY, of London, is credited with the wise and discriminating words: "The main work of the churches in time of war is a quiet and constant one, to keep the spirit of faith alive; to turn men's eyes to God, and to remind the world in this vast opposition of material forces that the only victory which can bring any lasting good is the triumph of God's will over the contrary desires and designs of man." Methods of work may vary from age to age, but the end to be served by the Church has never been other than is here stated.

A NORTH LONDON MINISTER tells the story of a child who entered a contest in memorizing Scripture, the winner of the contest to receive a Bible. One of the passages which was memorized was Romans viii. 35-39. The child recited the thirty-eighth verse thus: "I am persuaded, that neither death, nor life, nor angels, nor **Presbyterians,** nor powers, nor things present, nor things to come, etc." So far as the text itself was concerned, the verbiage was a little off key, but the selection had a genuine Presbyterian ring to it.

WISE OR OTHERWISE

By Rev. James H. Felts

How much worse is the "conduct" of the Japs than the Huns?

Temporary peace, like temporary righteousness, is of little worth.

Prayer, like sobriety, is an abiding principle, not an occasional state.

Until we have clear thinking and long vision, we will continue to have "war and rumors of war."

How do you interpret this quotation?—"I'll get my money the hard way—it's easier."

A good recipe for happiness. Friends. Doing the simplest job well. Honest effort. Sharing with others. Finding all the good possible.

Their name is legion who, "hearing, hear not, and seeing, see not." Blessed is the man who is neither deaf nor blind.

Our homes are the generators of life at its best and worst. Guard your home as you do life itself.

A soldier writes: "I read the Bible and get myself drunk once in a while, and both seem to help a little, the Bible mostly. I hope this war is over soon."

When a man manages to stand out above the crowd in circles conspicuous for brass and deviltry," both character and judgment are questioned.

I have a leaning in the direction of a "Fifth Freedom"—"Freedom from Speeches."

When snobbery takes the place of pride, cheapness begins pushing worth off the path.

I am not yet convinced that a "membership campaign" is a good substitute for a Church-wide revival.

"Visitation evangelism" has such elements of strength as to warrant intelligent but not exclusive use.

A Stay at Home and Behave Yourself Club—but why waste time? Who would join it?

True or false? The Church has no better overhead record than the government.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodst Church.

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PERSONAL NOTES AND INCIDENTS

Rev. J. A. Jones asks us to say that his address has been changed from Gold Dust to Ville Platte, La.

Mrs. Docia H. Nichols, Dublin, Miss., places us in her debt by her good word concerning the Advocate and what it means to her.

Rev. and Mrs. M. D. Felder are in high favor with the Methodists of St. Francisville, La., according to a message received in the Advocate office.

Rev. W. L. Watson is pleased with the progress on the Grand Cane, La., charge. Revivals have been planned, and Bro. Watson is looking forward to another good year.

Rev. E. W. Day reports everything as going satisfactorily at Ringgold, La., where finances are up to date and an increase in all items of the budget, including the pastor's salary, has been made.

Rev. D. B. Boddie reports that he will receive around 30 into the church on Palm Sunday as a result of his meeting in Morgan City, La. The meeting was led by Rev. and Mrs. R. L. Flowers, of Denton, Texas.

Rev. Seamon Rhea says that the Week of Dedication service at Holly Springs, Miss., on March 5, was a season of great inspiration for the church. The offering amounted to $167.

Rev. Hilary S. Westbrook, Osyka, Miss., appears to be going well again after the epidemic, which affected both him and his people. We appreciate his loyalty to the Advocate and its message.

Rev. J. W. Faulk has moved from Lafayette to Jennings, La. Bro. Faulk, who is a retired member of the Louisiana Conference, continues ill, and asks the prayers of his brethren. A note from his friends will be greatly appreciated.

Rev. John M. McCay, writing from Nesbitt, Miss., reports continued responsiveness to his ministry in this his fourth year on that charge. Bro. McCay is one of the good friends of the Advocate and an effective worker in his Conference.

Rev. Algie S. Oliver, pastor at Morton, Miss., says that he received a class of 22 on Sunday, March 12, as a result of his Visitation Evangelism Campaign. This, he says, is only a beginning, as he and his laymen expect to press the campaign for a complete victory.

Rev. and Mrs. J. A. Knight, of Jonesville La., announce the arrival of a baby girl, Linda Kaye, on March 6, 1944, weight 9 pounds and 9 oz. She at least has a good physical start, and we trust that every year of her life may increase the joy of her parents.

Rev. J. T. McVey, retired member of the Louisiana Conference, but making his home at Route 4, Hattiesburg, Miss., says that he and Mrs. McVey have been married for 50 years, but that he does not want anyone to think that he is old because he has been married for 50 years, since he married young.

Rev. W. C. Beasley who was given the retired relation at the recent session of the North Mississippi Conference, has moved from Shelby, Miss., to Tupelo, where he may be reached in care of W. E. Tate. Bro. Beasley's retirement was occasioned by a break in his health, and we hope that he may soon be on the road to recovery if not to a restoration of his pastoral activities.

A note from Rev. R. E. Wasson, pastor at Mathiston, Miss., says that his father, Mr. Z. A. Wasson, has been very ill and is in the hospital at Kosciusko, Miss. Bro. Z. A. Wasson is a brother of L. P. and J. C. Wasson of the North Mississippi Conference. We are glad to know that he is slightly improved, even though progress toward recovery appears to be slow.

Newly-appointed chaplains annonuced by the Methodist Commission on Chaplains include the names of W. D. Waugh and Cawthon Bowen Burt, of the North Mississippi Conference, in the U. S. Army Reserve, and James Lamar Stovall, of the Louisiana Conference, U. S. Naval Reserve. Promotions from 1st Lt. to Captain include J. A. McRaney and Mark F. Lytle, of the Mississippi Conference, and L. R. Nease, Jr., and J. L. Beasley, of the Louisiana Conference.

CENTENNIAL CELEBRATION, ST. FRANCISVILLE CHURCH

On April 2 will be the 100th anniversary of the St. Francisville Methodist church, its first location having been Bayou Sara. There will be a service each night at 8 o'clock, beginning on Wednesday, March 29, and on Sunday preaching in the morning, dinner on the ground and the final service Sunday night. Former pastors are to preach at each of these services.

We are inviting all former pastors, district superintendents, and members to be with us for this occasion.

We also extend to the editor a cordial invitation to be present on this occasion.

MRS. R. E. WATSON,
Chairman Invitation Committee,
St. Francisville, La.

GOLDEN WEDDING ANNIVERSARY CELEBRATED

The Rev. and Mrs. J. T. McVey, Route 4, Beverly Hills community, celebrated their golden wedding anniversary from 2 to 4 p. m. on a recent Sunday at their home.

Rev. and Mrs. McVey were married fifty years ago in Tennessee. They have been living at Beverly Hills about twelve years, moving there after Bro. McVey was superannuated. A former Methodist minister, he has preached in Mississippi and Louisiana. They came here from Louisiana.

Their three children and their families were with them on their anniversary. Children and their families are: Mr. and Mrs. W. T. McVey, of Hattiesburg; Mrs. M. S. Allen and daughter, Joy Ann, of McComb; and Mrs. H. G. Hawthorne, of Pelican, La.

JOHN HENRY GARRARD

Mr. John Henry Garrard passed away on January 26, 1944. Had he lived until March 27th, he would have been 87 years of age. In his passing, the New Hope Methodist church, of the Caile community, lost one of its charter members. Mr. Garrard united with the Church when he was just a young man and, until his health failed a few years ago, he was very active in every--day life and for his church. He served in every capacity to the best of his ability and with a spirit and devotion that will long be remembered. His wife preceded him in death a number of years, leaving him with several small children, whom he reared to womanhood and manhood with the help of an elder daughter.

He is survived by three daughters, Mrs. W. L. Thomas, Anguilla; Mrs. S. B. Childress, Isola, and Mrs. M. E. Tharp, Moorhead; one son, W. H. Garrard, Isola.

He was laid to rest in the Southside cemetery near Inverness. Rev. W. W. Brunner, his pastor, conducted the service.

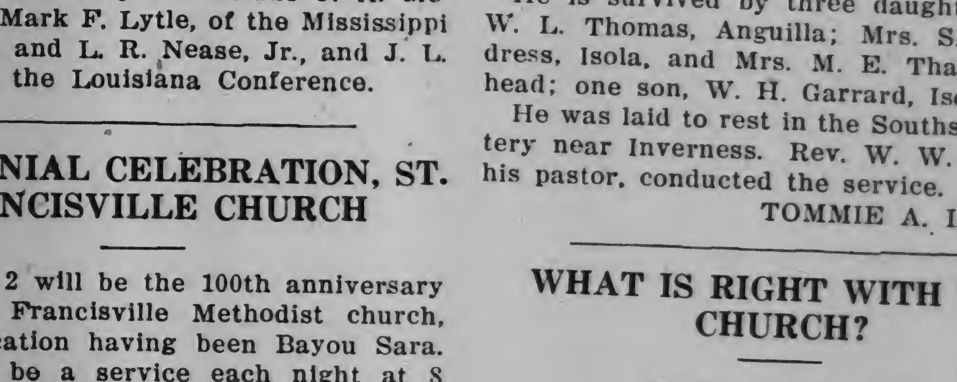
TOMMIE A. LOGAN.

WHAT IS RIGHT WITH THE CHURCH?

By Rev. W. R. Lott

There is so much being said now on the subject of **what is wrong** with the church, it might be helpful to look at the other side to see if there are not some things **right** with the church.

It is very evident that the church has the affection of many true people. Any institution which has inspired such deep love in the hearts of children, youth, and adults, must have something abiding in its very life. I heard a little child say, "Our church is so beautiful and the people so good." A



soldier wrote recently: "How I do want to get back home just to sit in our church and hear the choir sing, the pastor preach, and then to speak to the people." An invalid said to her pastor when on a visit to her, "Oh, if I could just go one more time and be with the people to worship at my church!" A woman who works every day said, "I feel so much cleaner in my soul when on Sunday I have been in the church. Really, I just love the church and the people, too."

At heart the church is not confused even in this war period. There are many running here and there making false calls, but deep in the heart of the ministry, in and out ot the service, all know that the only final solution to the world's ills may be found in Christ and his teaching. As it grapples with the great questions which concern the people, the church knows exactly that the way out is the way of Christ.

The church has not lost its ability to see the visions of the coming kingdom of righteousness. Hundreds of our ministers in every nation are carefully planning and anxiously waiting for the time to come when they can get at this broken, bleeding world with the power of the Gospel. When the "Iron Curtain is Lifted" the first to rush in will be the men and women who see over the wreck a newer and better world for the people. A young man from the South Pacific wrote his mother, "I would like to return here as a missionary for Christ." It is heartening to read the far-reaching plans of the churches of Christendom even now in the midst of this world struggle.

The church is furnishing to this world the only comfort which really reaches deep enough to help. It tells the people as a mother tells her child, that she knows how it hurts but she knows how to ease it. Entertainment, diversions, substitutions, all soon lose their attraction, but the church holds its warm hand over the heart of anxious ones and offers them peace and victory through Christ.

It is so easy to find fault with the church, its methods, and message, in any generation. The Holy Spirit will keep the church alive enough to meet the needs of each coming period. New approaches to the mind may be used, but it is the same power. The church need never fear if it keeps its mind looking forward to follow its spiritual insight. It is even now the clearest and surest voice to be heard amidst the clamors of the world.

Greenwood, Miss.

SECOND WAR BEREAVEMENT

Dear Dr. Duren: Bro. J. F. McClelland, one of our retired preachers here in Lauderdale, received last Thursday evening the sad news that their son, Sgt. Earl McClelland, was killed in action in the Pacific area.

Earl was a member of the Lauderdale Methodist church, and a fine young man in every way. He was in the Marine Corps. He had served as a Marine for eight years before the war, and when war was declared he enlisted for overseas duty, even though he was over age.

This makes the second son Bro. and Mrs. McClelland have given in the war in defense of our country. It is a high price for any family to have to pay. So many things we cannot understand.

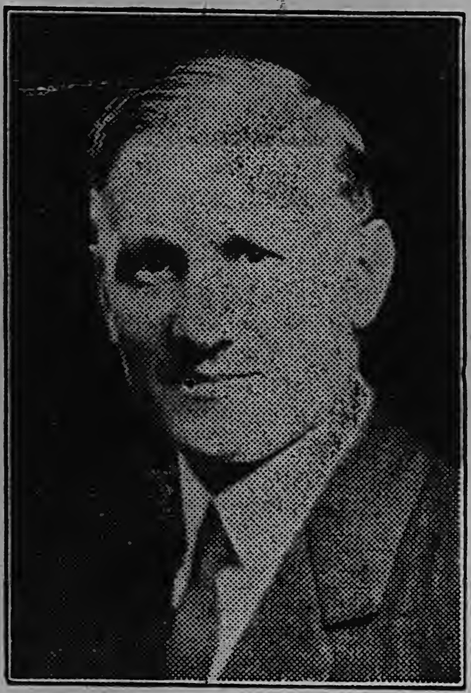
Bro. McClelland told the writer and others several days before the news came of his death, that Earl was dead.

You remember that John Kelly, their other son, was killed last spring in an air crash in Florida.

Sincerely yours,
HUGH McRANEY.

DR. E. STANLEY JONES TO SPEAK

Dr. E. Stanley Jones, of India, will speak twice daily in Shreveport during the week of March 26-31, inclusive.



DR. E. STANLEY JONES

March 27-31, inclusive (Monday through Friday), he will speak daily at 8:30 a.m. over radio station KWKH, Shreveport, 1130 kilocycles.

DANA DAWSON,
General Chairman.

A. M. MAYO ENTERS INTO REST

Mr. A. M. Mayo, of Lake Charles, La., died on Sunday, March 12, following a brief illness. He attended the "Man Power Institute" held at his church and enjoyed it. The night following, he suffered a heart attack, and death came while he slept on Sunday night. Bro. Mayo was one of the most remarkable laymen in Louisiana. It is our understanding that he held the record for Methodism in the South for continuous service as Church School superintendent. He was one of the most guileless men we ever knew and the weight of years did not take away his interest in his friends. Truly a landmark of Louisiana Methodism has disappeared from the horizon. His wife preceded him to the glory land some years ago, and beside his own family, he is survived by a sister, Mrs. J. J. Davies, of Shreveport. Funeral services were held on Tuesday afternoon, and a fuller account of his life will appear in these columns soon.

CHURCH EXTENSION NOTICE—NORTH MISSISSIPPI

The Executive Committee of the Section of Church Extension of the North Mississippi Conference will meet in Winona, Miss., at the Methodist church, on Monday, March 27, at 11 o'clock, to consider applications for aid from the Board of Church Extension.

W. J. CUNNINGHAM, Secretary.

MRS. MARY C. CHISHOLM DIES

Just for your news item notes you might like to know that my mother, Mrs. Mary C. Chisholm, passed away on Tuesday morning March 14, in Fort Worth, Texas. She was eighty-seven years of age. She was the daughter of a Methodist local preacher in east Mississippi. She was a member of the Methodist church at Union, Miss., when she left there some thirty years ago.

JOHN W. CHISHOLM.

THE 100 PER CENT LAYMAN

By A. B. Friend

It is a "grand and glorious" feeling for a layman to feel and know that he has observed Layman's Day in his church on the appointed day and that he has paid for his subscription to the **Methodist Layman** and has read the inspiring articles in that publication and other associated literature.

But "sitting and reading are not enough." The time has come when laymen must take their places in the world-wide fight for the preservation of civilization and souls. Complacency and timidity are the worst enemies of the Prince of Peace, and the timid soul who called himself a layman in the days which are past has no place or usefulness in the march of time of today. The call to arms has been sounded round the world and the less the laymen respond to the call the more the sons and daughters of the laymen must don the fighting uniform of their country and go forth to war.

The words of Paul ring more loudly today than ever before, "Put on the whole armor of God and, having put on that armor, stand."

We need militant laymen. The layman need not apologize for any phase of his work if he does it boldly and well.

The work of the Church is of paramount importance in the establishment of peace on earth and good will toward men. Nothing is as important today as the advancement of the Kingdom of God.

Laymen need not apologize for taking the busiest man's time for church matters. The church should be a first on every business man's calendar. Laymen need not use an apologetic tone in stating the financial program to those expected to pay. The income tax collector does not apologize for the collection of funds necessary for governmental affairs, and when the layman discusses something vastly more important he need not be timid.

The war bond salesman is bold in his demands for the necessary funds for world peace. There can be no world peace without the funds which the layman must discuss. The layman must be both bold and militant if we are to survive this terrible crisis in world affairs.

The radio, the billboards, the recruiting officers of the nation proudly and boldly acclaim the duties and sacrifices of the fighting forces which they are calling to the national colors, and laymen must learn to acclaim proudly and boldly the services and sacrifices of those being called to a vastly more important conflict.

Laymen of Methodism—

1. Do you want a lasting peace?
2. Do you want inhumanities to cease?
3. Do you want happiness in the world?
4. Do you want Christianity for your family?

5. Do you want Christianity for your community?

6. Do you want Christianity for the world?

1. Then you **must** build moral values in your community.

2. You **must** put the Golden Rule into everything, including business and politics.

3. You **must** consider the Kingdom of God your business.

4. You **must** enter into the whole program of your Church for now and for the post-war world.

5. You **must** put on the whole armor of God and, having put on that armor, stand.

6. You **must** do everything necessary in and for your Church now—today.

Begin today. Read the literature of your Church as regularly as you read your newspaper or favorite magazine. Become informed as to the **whole** program of your Church and then, as a well-trained and well equipped soldier, you can take your place as a 100 per cent layman in the greatest fight of all time.

REPORT OF THE COMMISSION ON RITUALS AND ORDERS OF WORSHIP

By Oscar Thomas Olson, Secretary
Minister, Epworth-Euclid Methodist Church,
Cleveland, Ohio

The General Conference of 1940 appointed a Commission on Orders of Worship, Rituals and Aids for the Deepening of the Spiritual Life. It was asked "to provide orders of Worship and Rituals for the Methodist Church that will draw upon richer and wider sources than those that have been available up to the present time." The report of this commission has been mailed to all the bishops, secretaries and editors of the Church, as well as to all the delegates to the General Conference of 1944. The report will be presented to the General Conference, referred to the proper legislative committee on Rituals and Orders of Worship, which in turn will report to the Conference its judgment for action.

The report is in the form of a "Book of Worship for Church and Home." The spiritual life of the church is dependent upon the religious devotion in the home. The closing section of the book has a series of Scripture selections for directed reading and meditation in the family circle. It has been designed in the hope that every home will find its material useful and usable.

The purpose of the book is to help people toward an awareness of God. Its pattern is marked by sincerity and simplicity. The free and evangelic tradition of Methodism has always been kept to the fore. The book does not seek to impose any artificial uniformity. It does believe that there are Methodist characteristics and that a certain pattern of thought and practice should be recognized in all Methodist churches. It recognizes that worship is an art.

A variety of Orders of Worship based on a simple pattern marks the opening of the book. Then follows a wealth of material under the heading, "Aids in the Ordering of Worship." The sequence of the Christian year is recognized. Every minister can find here sufficient material to meet the varied necessities of the Church's life. The festival seasons and special occasions of the year are marked with special orders. Here John Wesley's famous "Covenant Service," for use on Watch Night or on the first Sunday of the new year, is included. Since 1755 this service has had wide use in British Methodism. Charles Wesley wrote the Covenant Hymn (540 The Methodist Hymnal) for this service. This service sets forth a greatly needed reality for our day.

The section that carries the rites and holy offices of the Church has not been greatly changed. The two Orders for the Administration of the Holy Communion now in the Ritual are retained without any change. These came to us through unification. A third order is offered for use in those churches that desire a different type of service. The familiar acts of the Ritual, such as the order for the Burial of the Dead, the Order for the Solemnization of Matrimony, and the Orders of Ordination and Consecration of our ministry, have been very slightly altered. The rite of Baptism and the Orders for Reception into Church membership have had much study, and changes in harmony with our new Church are offered. In addition, some new orders have been provided to care for special observances, such as the commissioning of missionaries, the recognition of Church School officers and teachers, the recognition of church singers, and various types of dedicatory services.

The motive of "The Book of Worship for Church and Home" is to make vital and effective the worship and practice of the people known as Methodists. The preface to the book says: "The Commission has done its work with care, with consideration for the history and purpose of the Methodist movement. John Wesley's letter of September 10, 1784, 'To Dr. Coke, Mr. Asbury, and our brethren in North America,' which is regarded as the Magna Charta of American Methodism, was accompanied by 'a liturgy, little differing from that of the Church of England.' It was called the Sunday Service Book.

"Methodism has a two-fold tradition of worship—liturgical and free. During the greater part of Wesley's lifetime, Methodists in England worshiped in their parish churches. Methodist meetings were held at times that did not conflict with the stated services of public worship in the churches. When the Methodist societies met, they followed a simple pattern, comprising the use of hymns—mostly those of John and Charles Wesley—the reading of Scripture, extempore prayer, and the preaching of the Word. It was assumed that the members of the societies had already shared in public worship according to the order of the Book of Common Prayer.

"In the rapid expansion of Methodism here in America the simpler service came to predominate. The Sunday Service Book, which Mr. Wesley designed for use as an American Methodist prayer book, ceased to be widely used. However, its orders for the Holy Rites of the Church, in Baptism, the Sacrament of the Lord's Supper, Matrimony, the Burial of the Dead, the Ordination of Ministers, and the Consecration of Bishops, continued to set the pattern and usage. In its public worship, Methodism conformed to the extempore type generally followed in the churches that grew up and developed on the American frontier.

"In presenting this Book of Worship, the Commission entertains the conviction that both traditions have values that may be aids to deepening of the spiritual life and enriching the fellowship of the Church."

This "Book of Worship for Church and Home" is one in a succession of manuals that have been appearing recently not only in American church life but in other countries as well. In all Christendom there is a new interest and a new evaluation of public and private worship. People want and need guidance. The appearance and phenomenal success of "The Upper Room" is an indicator of the response of people to a pattern that directs thought and purpose toward God. The Presbyterian Church in the U. S. A., the United Church in Canada, and the Methodist Church in Great Britain have all, within recent years, brought out books of common worship.

We need to ask ourselves what it is that the church is aiming at. The ultimate purpose is found in the culminating act that appears in every Order of Worship: "The Invitation to Christian Discipleship." The one thing that marks the Church off from every other organization and institution is its practice of worship. Its genius is to call men to God.

Worship is the distinctive function of the Church. It is not easy to make and keep this function vital. Everything that is done in a service of worship must be done with the motive of deepening the apprehension of God.

An ordered worship within a liturgy has power and dignity. It can be directed, all the time, outward towards God and not inward toward man's feelings and moods. The familiarity of its form and association enables the worshipper to share in the service. But, be it freely admitted, ordered worship has liabilities and perils. It may become merely routine. It may be worn smooth with usage. Its very dignity may dull the cutting edge of spiritual reality. It may degenerate into superficial repetition.

The freer form of worship has certain apparent advantages. It speaks to immediate life situations. It is adaptable to circumstances. It provides more readily for extemporizing. But this in turn presents the temptation for men to traffic in temporary moods rather than to deal with eternal principles. It may easily exploit subjective feelings. It is restricted by the usage of the leader's vision and experience. It may be the occasion of an individual performance rather than a corporate experience. It may result in the most deadly formality—the formality of the informal—the commonplace stereotype!

This report frankly tries to avoid the liabilities in both approaches to this high matter of the worship of God. It seeks in simplicity and sincerity to move toward a single objective. It seeks to confront man with God. The measure of any service of worship is the degree in which it faces man with the reality of the divine nature and will. How often the minister hears it said: "I **enjoyed** the service." Not so often does he hear it said: "I saw the Lord high and lifted up; woe is me! I am a man of unclean lips."

The Wesleyan tradition and the witness of world-wide Methodism seek to communicate the reality of God to the souls of men. The deepest urges of the human spirit cannot be held within a formal pattern. Extembore prayer and a free movement of spiritual purpose characterize Methodism. Yet, the most fervent and effective prayers that may be born out of the inspiration of the moment always owe much in their expression to the language of the Bible, the great liturgies and hymns of the Church.

If we, a body of people called Methodists, can find for our day the resources of God through the disciplined experience of common prayer and devoted service, we may find ourselves at the place where we can claim the fulfillment of the gracious promise of God: "Ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when ye shall search for me with all your heart."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI W. S. C. S.

Edited by Mrs. Stanley Wilson

Concerning Annual Meeting

Again, delegates expecting to attend the annual meeting of the Mississippi Conference W. S. C. S. to be held in Jackson, April 4-6, are urged to make their hotel reservation immediately. Delegates will be expected to be in their places at 1:30 p.m. on the 4th and to remain through the session on the morning of the 6th, which will close at 11:30.

Among the guest speakers will be Rev. Sid Anderson and Mrs. Anderson, missionaries returned from China; also, Miss Louise Killingsworth, recently returned on the "Gripsholm." Mrs. William Rhodes, secretary of Youth Work of the Southeastern Jurisdiction, and Mrs. D. L. St. John, secretary of Organization and Promotion of the Jurisdiction, will bring inspirational messages, and Mrs. Paul Arrington will tell of the recent meeting of the National Board of Missions and Church Extension.

Very important business must be transacted, and this is election year, so it is very necessary that delegates plan to be present during the entire conference.

* * *

"Christian Ventures in Learning and Living"

It is time to plan for the study to be used during the third quarter, "Christian Ventures in Learning and Living."

The text: "For All of Life," William and Charlotte V. Wiser, price 60 cents.

Supplementary reading: "The Silent Billions Speak," Frank C. Laubach, price 60 cents; "Into All the Villages," Willis Lamott, price 25 cents.

"Discussion and Program Suggestions for Adults on Christian Ventures in Learning and Living," by Oscie A. Sanders and Margaret Shannon, price 25 cents.

See page 19 of July, 1943, **Methodist Woman,** also articles appearing in that magazine and **The World Outlook** during the past three months.

If space permits, we will try to print a suggested outline in the issue of April 6.

* * *

Reporting

This year, through the secretary of Organization and Promotion, societies will be placed upon an honor roll for perfect reporting.

To be perfect, a society must report to each of the Conference officers at the close of each of the four quarters. If the officer in the local society has nothing to report, she fills out her blank and states "nothing to report" and mails it to her corresponding Conference officer. If a society does not have a complete corps of officers, the corresponding secretary makes out the reports for the departments which have no officers and mails them. The report of the corresponding secretary sent to the district secretary should tally with the report sent by the individual officers to their conference officers. The treasurer's report should be itemized.

Conference officers should keep a record of societies reporting to them, and furnish a copy to the secretary of Organization and Promotion at the close of each quarter. We hope to print a list of the societies reporting perfectly each quarter.

* * *

"Christian Retaining Walls"

Last year we closed our study of "Will a Man Rob God?" with a very beautiful stewardship ceremony during Holy Week.

This year we may close our study of "God and the Problem of Suffering" with the Day Apart, using the program, "Christian Retaining Walls," on page 18 of the March, 1943, **Methodist Woman.**

The secretary of Spiritual Life of the local society will plan this day.

NORTH MISSISSIPPI W. S. C. S.

Edited by Mrs. Ernest Moore

This is a third in a series of notes on Children's Work. Please do not tire of our subject!

Special Emphases

Holding in mind, therefore, these major tasks confronting children's workers in the church, it appears that their accomplishment calls for these special emphases on the part of secretaries of children's work as well as other leaders of children:

1. **Continued promotion of the church's program for the missionary education of children** along lines of world friendship and brotherhood. This involves:

a. **The election of a secretary of children's work** in every local Woman's Society of Christian Service. This election is most important if the full service to children on the part of the Woman's Society is to be rendered.

b. **The formation and active functioning of a Council of Children's Workers in the Church School.** In many cases, however, where the Council has not been formed, the secretary of children's work should be encouraged to talk with the teachers in the children's division and discuss informally the plans for the missionary education of children until the Council is organized. In some of the churches it has been found that this suggestion of informal conversation between the children's secretary and the teachers of the children's division has resulted in getting new work started that otherwise might have been delayed.

c. **Definite plans for the missionary education of children in both the Sunday morning and some form of additional session of the Church School.** In many of the smaller churches it has been found that Sunday morning after the regular Sunday School hour, or, in some cases, Sunday afternoon, is proving to be the best time today in which to hold additional sessions. No church is meeting its full opportunity for the training of its children in Christian world-mindedness unless more time is arranged for this purpose and additional sessions for children are being held.

d. **Offerings of children in additional sessions** sent to World Service and the Woman's Division of Christian Service according to the plan that the church has provided. It is through these offerings, as well as those made in Sunday School on World Service Sunday, that the children of Methodism share in the work of their church in building a peaceful, friendly world.

2. **The encouragement of study groups for purposes of parent education.** The continued disruption and strains in family life and the growing importance of guiding children in the development of right attitudes toward all people reveal the need for wise understanding on the part of parents of children in the present emergency. The use by parents and teachers of pamphlets for study and discussion, such as "Children of the Church in War Time," by Mildred Widber, should be commended.

3. **Continuous cooperation with community agencies for the welfare of children.** Realizing the grave, unmet needs of children in community life, of which the rising tide of delinquency is only a symptom, there is special need that all agencies and groups concerned with the welfare of children work together during this current year, meeting the problems of boys and girls in each community. The secretary of children's work is a member of the Committee on Christian Social Relations and Local Church Activities of the Woman's Society of Christian Service. Through the activities of this committee, as well as through those of the Council of Children's Workers in the local church, the children's secretary can make a large contribution toward the betterment of child life in her community.

4. **Earnest endeavor through the channels of the church to help meet the needs of children in the war-torn countries of the world.** At present, secretaries of children's work are asked to take part in bringing public opinion to bear so that food may be sent to the hungry children of the small democracies of Europe, as has already been done in the case of the children of Greece. Through the regular channels of giving in the church some needs of children and their parents in the Far East and in Europe can be met. Such opportunities should be brought before the secretaries of children's work from time to time, and enlist their active and sympathetic support during this year of 1944.

* * *

Delegates to Jurisdictional Conference

Mrs. E. M. Sharp, Aberdeen; Mrs. N. K Maxey, Charleston; Mrs. D. H. Hall, New Albany; Miss Susie Parker, Calhoun City; Mrs. J. W. Hollandsworth, Calhoun City; Mrs. W. G. Gaines, Hernando; Mrs. N. J Golding, Starkville; Miss Mamie Jones, Hernando; Mrs. L. K. Carlton, New Albany; Mrs. H. L. Talbert, Clarksdale. (Secretary of Foreign Work).

Miss Louise Killingsworth, who recently returned to the United States from China, is visiting Mrs. W. H. Ratliff, Mrs. E Moore, and Mrs. Humber. During these two weeks she has talked to various groups.

Clear, and more clear, out of the dimness of coming time, emerge to the vision of faith the myriad hosts of the generations that shall succeed us. These generations are to stand in our places, to be called by our names, and to accept the heritage of joy or of woe which we shall bequeath them. Shall they look back upon us with veneration for our wisdom and beneficent forecast, or with shame at our selfishness and degeneracy? Our ancestors were noble examples to us; shall we be ignoble examples to our posterity? Let us not dishonor our lineage. Let us remember that the fortunes of our children, and of their descendants, hang upon our fidelity, just as our fortunes were suspended upon the fidelity of our fathers.—Horace Mann.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to arrive.—Editor).

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: While the terrible world conflict grows steadily fiercer and combined Allied agencies move nearer and nearer toward victory in the interest of a new age of understanding and progress, the Church of the living God seems to be awake to its most serious responsibility in the midst of many evidences of new and great longings for righteousness as well as for peace. Methodism sees its opportunities and Methodism is marching on. There is need for the greatest earnestness and an unwavering evangelistic attitude. The program challenges every layman to action.

We entered the Conference year with carefully wrought plans and a challenging Church calendar. Now we are well through one-fourth and almost one-third of the Conference year. There was great determination, officials met to consider the Conference askings for financial support of the sacred claims for local and benevolent needs, and a spirit of appreciation and liberality was evidenced in acceptances and plans for meeting special demands in these critical times. This gives hope for greater achievement.

At the appointed time in each specified area meetings were held very early in the year under the leadership of the Council of Bishops, calling all Methodists to a study of the Crusade for a New World Order and to action through the agencies provided. This should have led our people onto higher ground in their thinking concerning world relations and Christian duty in the post-war period. A discussion of "The Church at its Best" in the Laymen's Day program was intended to be coordinated with the observance of the Week of Dedication, and some reports from pastors and laymen are quite encouraging.

Herewith is given a report of receipts on the Benevolences, showing payments to the Conference treasurer through March 1:

Brookhaven District.—Adams, $54; Bogue Chitto, $49; Foxworth, $122.61; McComb, Centenary, $200; McComb, LaBranch Street, $62.50; McComb, Pearl River Avenue, $200; Meadville & Bude, $106.82; Monticello, $33.86; Osyka & Fernwood, $20; Sartinsville, $40; Scotland, $60.96; Silver Creek, $28; Summit & Felder, $59.49; Utica, $137. Total, $1,174.24.

Hattiesburg District.—Bucatunna, $23.76; Collins, $25; Cross Roads, $25; Ellisville, $10.71; Hattiesburg, Broad Street, $228.55; Hattiesburg, Court Street, $87.50; Hattiesburg, Main Street, $410.59; Laurel, Kingston, $60; Laurel, West Laurel, $2.62; Magee, $68; Moselle, $36; Mt. Olive, $200; New Augusta, $50; Petal, $25.95; Waynesboro Circuit, $3.23; Hattiesburg Circuit, $60. Total, $1,316.92.

Jackson District.—Brandon, $80; Canton, First Church, $300; Carthage, $25; Clinton, $25; Forest, $200; Jackson, Galloway Memorial, $1,000; Jackson, Millsaps Memorial, $125; Lake, $28; Madison & Pocahontas, $35; Mendenhall, $35; Pelahatchie-Shiloh, $100; Raleigh, $26.70; Ridgeland, $20; Vaughan, $15; Walnut Grove, $27.26. Total, $2,071.96.

Meridian District.—Chunky, $12.05; Decatur, $32; DeKalb, $15.62; Enterprise-Stonewall, $128.75; Hope, $8; Lauderdale, $10; Matherville, $10.30; Meridian, Central, $462.50; Meridian, Fifth Street, $100; Meridian, Hawkins Memorial, $100; Meridian, Poplar Springs, $150; Meridian, Wesley, $20.84; Newton, $150; Pachuta, $120.25; Philadelphia, $231.25; Porterville, $4.85; Rose Hill, $16.80; Scooba, $10. Total, $1,583.21.

Seashore District.—Bay St. Louis, $44; Columbia, $200; Escatawpa, $21; Handsboro, $60; Kreole, $121.29; Lucedale, $50; Moss Point, $177.65; Pascagoula, First Church, $800; Picayune, $187.50; Purvis, $25; Vancleave, $115. Total, $1,801.44.

Vicksburg District.—Anguilla, $18; Centerville, $11.30; Fayette, $50.70; Gloster, $48; Oak Ridge, $4; Port Gibson, $100; Washington, $59.65. Total, $291.65.

Grand total, $8,239.42.

It will be noted that eighty-seven charges have made no report. We hope that all will have reported before the session of the district conference.

J. M. SULLIVAN.

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round

McComb, Pearl River Avenue, Mar. 5, 11 a.m. and 3:30 p.m.
McComb, LaBranch Street, Mar 5, 7:30 p.m.
Prentiss, Mar. 8, 7:30 p.m.
Monticello, Mar. 12, 11 a.m. and 1:30 p m.
Brookhaven, Mar. 12, 7:30 p.m.
Bassfield, at Carson, Mar 26, 11 a.m. and 1:30 p.m.
Sartinsville, at Tilton, Mar. 26, 3:30 p.m.
Tylertown, Mar. 26, 7:30 p.m.
Barlow, at Brandywine, Apr. 2, 11 a.m. and 1:15 p m.
Adams, at Bethel, Apr. 2, 3:30 p.m.
Summit, at Summit, Apr. 2, 7:30 p.m.
Bogue Chitto, at Hawkins Chapel, Apr 9, 11 a.m. and 1:30 p.m.
Magnolia, Apr. 12, 7:30 p.m.
Osyka, at Muddy Springs, Apr. 16, 11 a m. and 1:30 p.m.
Gallman, at Mt. Pleasant, Apr. 16, 3 30 p.m
Scotland, at Bethesda, Apr. 16, 11 a.m. and 1:30 p m.
Silver Creek, at Oakvale, Apr. 16, 7:30 p.m.
Meadville, at Bude, Apr 20, 7:30 p.m.
Nebo, at Lebanon, Apr. 23, 11 a.m. and 1:30 p.m.
Crystal Springs, Apr. 23, 7:30 p m.
Georgetown, at Providence, May 7, 11 a.m. and 1:30 p.m.
Wesson, at Beauregard, May 7, 7:30 p.m.
Harrisville, at Rexford, May 14, 11 a.m and 1:30 p.m.
Utica, at Utica, May 14, 7:30 p.m.
Foxworth, at Hopewell, May 28, 11 a.m. and 1:30 p.m.
McComb, Centenary, May 28, 7:30 p.m
Hazlehurst, May 12, 7:30 p.m.

District Conference will meet June 7, at 9:30 a.m., in the church at Adams. Let all committees meet promptly at 9 a m. and prepare reports so that we may carry our schedule through on time. Pastors will please have their delegates elected early and send their names to me and to Rev. F. M. Casey, Auburn, Miss., our pastor-host.

VAN R LANDRUM, D. S.

NORTH MISSISSIPPI CONFERENCE

Sardis-Grenada District—Second Round

Sardis Station, Feb. 27, 11 a.m., preaching.
Lake Cormorant, at Walls, Mar. 5, 11 a.m.
Hernando, Mar. 5, p.m , preaching.
Pleasant Hill, at Barton, Mar. 9, 11 a.m.
Mt. Pleasant, at Union, Mar 18, 11 a.m.
Olive Branch, Mar. 12, p.m., preaching.
Red Banks, at Victoria, Mar. 15, 11 a m.
Byhalia, at Fountain Head, Mar. 16, 11 a.m.
Shufford, at Lovejoy, Mar. 19, 11 a.m
Batesville, Mar. 19, p.m., preaching.
Sardis Ct , at Terza, Mar. 22, 11 a.m.
Arkabutla, at Arkabutla, Mar. 23, 11 a.m.
Tyro, at Free Springs, Mar. 26, 11 a.m.
Como, Mar 26, p.m., preaching.
Courtland, at Pope, Mar. 29, 11 a.m.
Marks—B. and D., at Belen, Apr. 2, 11 a m.
Oakland, at Tillatoba, Apr. 2, p.m.
Longtown, at McGhees Chapel, Apr 5, 11 a.m.
Holcomb, at Tie Plant, Apr. 9, 11 a.m.
Grenada, Apr. 9, p.m., preaching
Hernando, Apr. 12, p.m., Q. C.
Crenshaw-Sledge, at Sledge, Apr 14, p.m.
Duck Hill, at Bethel, Apr. 16, 11 a m.
Lambert-Crowder, at Crowder, Apr. 16, p.m.
Batesville, Apr. 17, p.m , Q. C.
Cockrum, at Palestine, Apr. 19, 11 a.m.
Senatobia, Apr. 23, 11 a m., preaching and Q. C.
Horn Lake, at Minor Memorial, Apr. 26, p.m.
Coldwater, at Love, Apr. 27, p.m
Grenada, Apr. 30, 11 a.m., preaching and Q. C
Charleston, Apr. 30, p.m., preaching and Q. C.

C. A. PARKS, D. S.

A Canadian soldier in England, to whom his church at Galt, Ontario, sends a copy of The Upper Room each quarter, sent the following note of thanks to his pastor: "The Upper Room is highly appreciated. It helps to keep a person from yielding to temptation and gives a spiritual thought with which to start the day."

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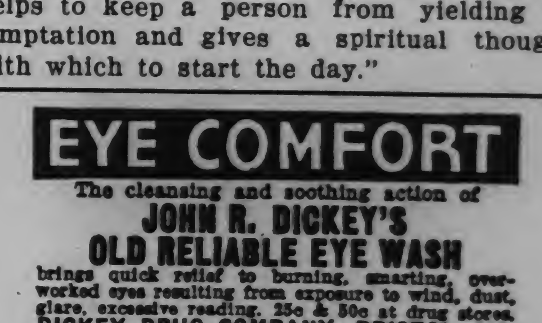

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CHURCH INCORPORATED BOARDS—III

By Charles O. Ransford

In the beginning of organized Methodism in the United States, very simple and plain charters were sought in the incorporation of church institutions, colleges, universities, and General Conference Boards. Some church organizations were effected without charters.

Subsequent experiences and losses soon convinced church leaders no organization could be efficient and no large sums of money could be raised for investment or held as perpetual endowments without a protective charter. The right to have and hold money and property, to buy and sell, to sue and be sued must be conferred and regulated by constitutional procedure.

As The Methodist Church increased in membership and service responsibilities, regulations necessarily were sought through the General Conference and state laws. Where colleges were established and Annual and General Conference Boards desired efficient control to transact business authority was given for incorporation.

The Discipline of The Methodist Church is a great book of laws. All spiritual requirements with reference to church membership and discipline, with an extensive ritual for church ceremonies, are set forth. As church houses and parsonages were built property rights became involved, and the Church necessarily made laws for their purchase, ownership, and protection.

When large sums of money were given the Church for colleges and universities, other legislation was required. When money was given in regular church offerings and for endowments, more laws were made. The Church, through the General and Annual Conferences, in its progress has carefully sought to protect its own interests and the gifts of the people.

The General and Annual Conference regulations have been numerous. At the time enacted, they seemed sufficient. A particular study may convince one many are limited and inadequate.

The most extensive directions for the incorporation of any General Conference Board are in reference to the incorporation and regulation of the Board of Missions and Church Extension. Paragraph 912, "There shall be an incorporated Board, etc." Paragraph 915, Article 2, **Authority**—"The Board shall have authority to regulate its own proceedings, etc." Paragraph 925-928, Article 7, **Treasurers**—"The Treasurers shall be bonded. . . . Their books shall be audited, etc."

Like authority for incorporation is given the Board of Education, Paragraph 1053; The Board of Hospitals and Homes, Paragraph 1252; the Board of Pensions, Paragraph 1301.

Authority is also given for the incorporation of trustees of schools, colleges, universities, homes, orphanages, institutes, and other institutions owned or controlled by The Methodist Church, Paragraph 800.

Authority is given the Annual Conference to establish and maintain investment funds. "It is recommended that each Annual Conference provide an incorporated Board to administer its permanent funds, etc.," Paragraph 1313.

It would seem, as this authority is given, that each Board and institution has authority to make its own regulations and control its own affairs. No open or general review is required or expected by the General or Annual Conferences.

In Section X, Paragraph 801, **Auditing and Bonding**, beyond saying, "bonded in a reliable company," and audited by a "certified public accountant or a competent auditing committee," there are no specific directions.

Under Annual Conferences, Section III, **Powers and Duties**, Paragraph 461, Article 10, the statement is: "The Annual Conferences shall provide adequate surety bonds for all officers handling funds of the Conference and shall have the books of the officers audited annually."

The General Conference elects the General Board members. The Annual Conference, on nomination of the presiding bishop and the district superintendents, elects the Annual Conference Board members.

With few exceptions, the Annual Conference and General Board incorporations are long existent. Some incorporated trustees in our Annual Conferences date back twenty-five and fifty years. A few are more extended.

There have been only occasional reviews of their articles of incorporation. The trustees in many Conferences have become self-perpetuating and nominated successors to transferred, discontinued, and deceased members. Their reports to the Conferences have been brief and in general terms.

It has happened in these late days that the General and Annual Conferences have been compelled to investigate the affairs of some colleges and universities. The revelations have been overwhelming. The self-perpetuating corporations have so fixed control in their own hands the institutions were lost to the Church.

In the handling of endowment and trust funds, incompetent men have long remained in control. Losses have never been mentioned in public. Confronted by a loss of income, the Conferences and churches have suffered embarrassment. Attempting to correct the mismanagement, the Church has discovered itself without control. There has even been deception and defiance by the trustees long in office. Only court procedure to set aside the trustees and elect a new Board has saved the Church in the losses and embarrassment.

In one Annual Conference, the Board of Missions had been controlled by practically the same group of men for twenty or more years. The same treasurer had held office all this time. With the election of a new Board of younger men, desiring to know where they stood, an accounting was asked of the treasurer. He always said the affairs of the Board were in good shape, but deferred to make a statement.

Failing to obtain a statement, the young Board brought suit in the courts for an accounting and claimed a loss of $15,000. The verdict of the Chancery Court was nonsuit. On the testimony of the Board officers, no charter could be produced giving the Board the right to sue and be sued, and no annual audit had been required.

It was discovered in another Annual Conference that the treasurer, without consultation with the Board members, made a questionable loan to a friend. Fortunately, the loan was cancelled before the payment of the whole amount promised in the loan was transferred.

In 1929-1930, when many banks holding farm and other real estate loans were closed, three denominational colleges in one state were about to lose their accreditation by the College Committee on Standards. Real estate loans in default had caused heavy losses in endowment income.

Another college was compelled to ask for a state-wide collection to make up deficits and provide for necessary repairs. Economies required the release of five faculty members and the doubling up of service by the remaining professors.

Another college faces a probable loss of $600,000 by reason of defaulted real estate loans.

The Boards of Trustees, holding over $250,000 in endowment funds for the retired preachers and the widows and orphans of preachers, with no amortization clauses in their mortgage contracts, have lost within the past ten years about $25,000 in interest income. They have in defaulted real estate loans probably $75,000, which the trustees confess may be an entire loss.

There was a time when farm and town real estate loans were considered the safest risks. Investments in stocks and bonds were considered questionable. Consequently, the articles of incorporation restricted all loans to farm and town property. Our times have changed. Informed men can find other forms of investment. Limitations in the form of investment involve many uncertain loans.

Once it was supposed a man who put a mortgage on his farm or home, desiring to be debt-free, would in time pay off the loan. Uncertainty in his income made the proposed payments irregular. Too long deferred with an accumulation of interest, they were never paid. When the property depreciated the mortgagee surrendered his interest. The money lender or trustee then had a heavy loss.

Ten men have failed from defects in morals where one has failed from defects of the intellect.—Horace Mann.

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Discouragement brings no remedy, it is nly the despair of annoyed self-love. The rue means of profiting by the humiliation f our faults is to see them in all their ideousness, without losing hope in God, nd without ever hoping anything of our-elves.—Francois de Fenelon.

THE PRAYER-ROOM TODAY

I thank Thee, my God, for those in hose lives I myself have caught a glimpse f the secret fellowship of saints. I thank hee for what they have done for me. r the way their stronger faith has con-rmed my own, and their clearer eyes ave helped me to see, if only a little of e vision before which they ever stand. et me not forget. And let me learn with hem to sit at Thy feet, that with them may come forth to serve Thee. Amen.

ol. 91. No. 13.

NEW ORLEANS 12, LA.
THURSDAY, MARCH 30, 1944.

EDITORIAL

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GOOD SOIL FOR HUMANISM

Nothing is more conducive to the development of a humanistic philosophy of Christianity than a shallow concept of sin and redemption. It is then that the unbelievers and scoffers of the past are brought forward by those who would like to see the religious estimates of their lives and characters reviewed in the softer light of a downward revision of religion. It is a plea for a kind of posthumous redemption. We have in mind a reference by a recent writer which at least suggests a revaluation of the character of Thomas Paine, a man whose deism did much to poison the thinking of the American people in Revolutionary days. One of the grounds offered for this review is that he was an "earnest advocate of justice and kindness in all men's relations to the animal world."

The one consideration which this unctuous and mushy philosophy overlooks is the hurtful and irreparable influence of Tom Paine's skepticism upon men and women of his day and for generations after. For our part, we refuse to admit that a perfectly commendable attitude toward animals can offset the damage done by the denial of the Christian revelation. We feel that the effort to burnish the character of such exponents of unbelief is the effect of a widespread theological sissyism. We regard the soul as being first in the plan of redemption and all other things as secondary or relative.

Some may feel that this is unimportant since no one reads the Age of Reason any more, and few are interested in its author, but patronizing the arch heretics of the past has a deadly effect upon religious thinking and robs hungry souls of the strength and comfort which religion has to offer. During the past week, we received two letters from men who wrote from somewhat opposed viewpoints. One said: "To say the least, we are facing and now have with us a state of confusion. We who sit in the pews come because we are troubled, we fear death of our loved ones, some of whom have already died in unknown places and whose graves will never be known; we are looking for spiritual medicine, for the calm, certain, and simple voice of God, the infinite love and understanding that lives in the holy places."

The other said: "Whatever became of the old-time hell and redemption preaching I heard when I was a boy forty-odd years ago? Frankly, it did me some good."

No one can escape the fact that, whatever their differences on other matters, both are seeking for a religion with the ring of reality. They are not interested in apologies and interpretations which seem to open the door of purgatory for those who, having resisted the appeals of divine love and grace, died in their sins.

—o—

NOT SICK AND ELSE

The editor has received a number of letters sympathizing with him in his illness. The letters were inspired by a failure to note that it was Dr. B. P. Brooks, Associate Editor, who was ill. We are glad to say that we are not ill, and also to be able to assure our friends that Dr. Brooks is now well on the way to complete restoration. We thank our friends for their interest and sympathy.

Our next issue will return to its normal size—sixteen pages. We have not yet secured an adjustment of the WPB classification. We have found, however, that filling out a WPB report on the "Magazine" form caused the confusion and we are expecting to be able to clarify the situation soon. We felt that this would be achieved, but we felt also that it would be proper to reduce our paper in size until there could be adjustment. We hope that we may not have to issue any more reduced papers.

SORROW

"Give sorrow words; the grief that does not
speak,
Whispers the o'erfraught heart, and bids it
break."

One of our best loved citizens received a message yesterday—"Your son was among those missing when the Battleship .... was sunk last week." A few sympathetic friends went over last night to grasp the hand of this grief-stricken father, whose heart and home have been made desolate by the relentless scourge of war. This great hero of faith said to this group of loving friends, "My loss is great, but I still have faith in God." Little could be said to comfort that stricken parent, but he could still look up through the rent veil of the skies which Christ entered and know that every step henceforth would bring him nearer the departed in that eternal home which death never enters and where partings are never known.

We have been led to believe that we are on the eve of the great invasion of Europe. When this time comes, messages similar to the above will be received in thousands and thousands of homes throughout our land. It overwhelms us when we think of the broken hearts and stricken homes that shall exist on all sides of us. Blessed is that home where faith gives loved ones the assurance that those who have gone on before are ours as they have always been and we are theirs. The ties that unite are not broken. They are too strong for even death's stroke. Nothing on earth will disturb these bonds that link us with the dear ones on high. They doubtless sympathize with us and, could we hear their sweet voices, they would tell us to dry our tears and bind ourselves to other friends and "carry on" till our time to join them again shall come.

Alas for him "who hopeless lays his dead away." Death came into the home of a friend of a noted atheist. Someone came and asked him what he had to offer this friend in the way of sympathy. His reply was, "Nothing." One might as well fight with the mist as with this shapeless, undefinable, all-beclouding hopelessness. Wealth, position, fame, the distractions of the world, offer no relief in a time like this. A lost and wearied bird, suspended over a tempestuous ocean, might as well seek a resting place on its billowy waves as for a child of trouble to seek solace in these things.

Christ alone can bring comfort in times like these. Even when the tomb is closing upon the remains of loved ones, and we feel our hearts crushed in the closing of its portals, we may still know that God will bring comfort here and in the end will wipe all tears away.

Christ always has been and ever will be a refuge and a "very present help in trouble." B. P. B.

I WONDER

By Dr. H. T. Carley

I wonder how a high school student feels, what he thinks. It has been so long since I was one, I wouldn't know. In fact, I am not sure that I ever knew what goes on in the mind of a student of a State high school —I never went to one. I accumulated enough units to enter college, but Millsaps "Prep" was the dispenser. Anyway, back in those days you didn't hear as much about "units" as you do now. I have a kind of sneaking notion, though, that the college students from way back there would stack up pretty well with these later crops. I've had some acquaintance with both kinds.

Our high school here is fixing to close its present session. It may seem a little early —but, remember, we began last August, when most boys and girls hadn't even started to count the number of days before school. We close early so we can take care of our strawberries; and we start early so we can get a high school education in full. Some folks don't have any strawberries at all, and not enough education to worry about. We try to have both.

If I were a high school student now, I imagine I'd feel pretty small. I don't know any that do—but this is a big world they are in, and they haven't got so powerful much to stand on. The college student hasn't either, for that matter. I know one thing—I'd look forward a whole lot more than I'd look back.

If I looked back closely enough, I'd probably find plenty of mistakes and failures I'd made; and that would be more or less discouraging and disheartening. It might even drive me to the pessimistic and cynical attitude of "What's the use?" On the other hand, it might make me work all the harder to correct my mistakes and overcome my failures. That's what I'd hope it would do.

But I'd like to look to the future. True, this is a mighty big world, and we haven't so very much to stand on; but it's not too big to live and work and love in; and we have a few things to stand on that are as solid as the everlasting hills.

I'd like to live the next fifty years in this big world; I'd like to take my stand on the certainties I know—and help lay a sure and solid foundation that would give the high school students who follow me more to stand on than I had.

I'd try to start out at commencement with a song in my heart, a willingness to work, and a little love for everybody. It wouldn't be such a bad world, after all.

CHURCH FINANCIAL RESPONSIBILITY—IV

By Charles O. Ransford

Reviewing previous articles published in this Christian Advocate in reference to endowment and investment funds held by The Methodist Church, it is imperative that our General Conference, meeting in Kansas City, Mo., April 26, 1944, should take some definite actions to strengthen control and supervision of all church financial affairs.

Following World War No. I the whole world had a serious financial depression. We in the United States suffered as seriously as the nations of Europe. Following World War No. II no man can foresee what awaits us.

It is very apparent, with the constant increase of national and state taxes and bond sales recurrent annually, that there will be a limitation in gifts to churches and charities for endowments. The Church must protect the endowments we now have. In their safeguarding and proper use, confidence must be created to prevail on the church membership and general public to make other gifts as they are able. Only by continuous gifts may we maintain our endowment funds and the institutions supported by endowments.

Only a General Conference composed of experienced men, with a knowledge of legal and financial affairs, can devise such protective legislation as the Church needs. The following may be suggestive.

1. The authority to take charters to handle church property or church money must be given and not assumed.

2. Trustees handling church property and funds should be nominated and elected by the Annual and General Conferences concerned.

3. All charters should be submitted to and approved by the superior body represented and served.

4. All financial officers should be properly bonded.

5. All books and accounts should be annually audited.

6 All audits of endowment funds should include an examination of the stocks, bonds, securities, and real estate with the appraisal value.

7. All books and records should be open at all times for examination by the superior body represented.

8. All annual and required reports should be in detail consistent with good management.

9. Nominations for officers of control and management should be submitted to the superior body for confirmation.

10. Financial agents and solicitors should be nominated and elected by the superior body represented and served.

The writer desires clearly to say, he speaks with malice toward none and charity for all. After an extensive experience as a Conference member, college and endowment fund trustee and his general observations, he is convinced that lax control of church financial affairs is the most serious embarrassment to securing building and endowment funds for church institutions.

There are some institutions, once having suffered losses, now cannot secure relief in their embarrassment, or funds for advancement. The public is indifferent and confidence has been destroyed.

Church money is always sacred. Most gifts have come from devout church members, who gave in sacrifice. Men of means will not give to any institution whose management has been questionable. And more seriously for all men's consideration, where one institution has suffered in embarrassment through losses other institutions with confidence impaired, also suffer.

The Church must defend its honor. Its good name and good works must never be questioned.

The Church, following this horrible war and terrible world devastation, will need much money for rehabilitation, relief, and advancement. The Church must give the world an assurance that the last dollar with the most economical management will be used for humanitarian relief and Christian evangelism.

All faithful souls would pray: O God, in this hour, give the Church the love and confidence of all mankind. May men love and trust Thy servants in good work engaged. May the gifts of all the people be laid upon Thine altars. May starved bodies be fed, may sore hearts be comforted, may weak faith be strengthened. May all suffering and distressed souls find the grace of Thy salvation through Jesus Christ our Lord. Amen.

Live in such a manner that you wouldn't be ashamed to sell the family parrot to the town's worst gossip.—Exchange.

The happiness of your life depends upon the character of your thoughts.

—Marcus Aurelius.

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PERSONAL NOTES AND INCIDENTS

Rev. P. O. Nix reports a wonderful reception by his people at Bay Springs, Miss. At his first quarterly conference for the year all finances were reported up to date.

Mrs. L. H. Floyd, whose husband died a few days ago, is moving from Tyro, Miss., to 2000 Young Avenue, Memphis, Tenn., according to a request for change of address.

Rev. and Mrs. J. M. Bradley, of Dublin, Miss., were the dinner guests of Col. and Mrs. J. H. Johnson on March 21. Rev. and Mrs Shed Hill Caffey also shared the festive occasion.

Rev. and Mrs. Jno. F. Kilpatrick, Hodge, La., announce the birth of a son, John Kilpatrick, Jr., on March 6, 1944. The Advocate extends congratulations and all good wishes.

Rev. W. R. Liming is giving a good account of himself on the New Albany circuit, where he is happy in his work and every interest bears the marks of healthy progress.

Rev. H. H. Wallace, pastor at Drew, Miss., writes that everything is going well in his work at that important Delta post. No man is more loyal to his country and his church than is Bro. Wallace.

Rev. M. J. Peden reports a revival meeting at Prairie, Miss., in which he had the assistance of Rev. A. F. Gallman, with Bro. B. P. Grisham leading the singing. The meeting enlisted much interest and the congregations were good.

Rev. G. E. Allan, looking to his Easter service at Poplar Springs, Meridian, is doing a splendid piece of publicity, as indicated by enclosures to the editor. It is of a type which will insure a great response in attendance and offering.

Rev. R. C. Mayo, who is now in his fourth year at Woodland, Miss., says he expects to have a good report at Conference. Bro. Mayo serves a widely scattered membership, and he reports more than one-third of his benevolences for the year as paid and that finances are in good condition.

Chaplain L. R. Nease, Jr., now in service overseas, wrote a letter to the Advocate regarding his change of address, but gave no report of his work except as to his promotion to a captaincy. Bro. Nease, a member of the Louisiana Conference, is making a creditable record.

A good friend of ours went to church and when she returned home she remarked that she was so hungry, meaning spiritually hungry. Thereupon her little granddaughter, who was consumed with anxious concern, ventured the suggestion, "Why don't you take some crackers to church? You could eat them without any one seeing you."

We regret to learn of the recent illness of Dr. E. M. Murphy, of Macon, Miss. He has been afflicted with failing sight for some time, and to that was added three weeks of struggling with the prevailing epidemic. We are glad to learn that he is now improving. His sight, however, grows steadily worse.

Rev. R. Leonard Cooke, pastor at Broadmoor, Shreveport, La., reports satisfactory progress in his work at that new church. It is expected that the architect will have plans for the new building finished within the next few weeks, and then it is planned to go forward with the building just as soon as it may be permitted by the War Production Board.

A pastor recently reported that he was stopped on the street by a man who was not a member of his church and was given a subscription for both the Conference and the National Organ. This shows the interest of people in the message which the Church paper bears to the people called Methodists. The man, a Methodist in the town where he lives, said that no mention had been made in his church about the church paper.

According to War Department releases, sent us by Rev. Grover C. Schwartz, 21 Army Chaplains have been listed as battle casualties; 34 chaplains have been taken prisoners, one of whom died; 83 Army Chaplains have been decorated. As of January 1, seven Navy Chaplains had been killed in action, or had died from injuries; one was missing in action and five are Japanese prisoners of war; six others had been wounded.

METHODIST YOUTH MEET

The Clark County sub-district of the Methodist Youth Fellowship met in the Pachuta Methodist church on March 20, with a near-record attendance. The Pachuta and Orange Fellowships were joint entertainers of the group. An inspirational program on "Prayer" was presented by the Stonewall Chapter. The one hundred sixty-seven young people present represented the following churches: Enterprise, Orange, Pachuta, Quitman, Rose Hill, and Stonewall. Visitors included Rev. C. H. Gunn, district superintendent; Rev. Eual Samples, Conference Director of Youth Work, and Rev. William Fulgham, of Lucedale. The Quitman Fellowship was awarded the banner for the best records of the past two months. The next meeting of the group will be held in Stonewall on May 15.

DEATH CLAIMS W. M. LAMBERSON

Mr. W. M. Lamberson, who had been in the mercantile business in Macon, Miss., for more than forty years, died a few days ago following a long illness. He was a leader in the Methodist church at Macon and was in every way a valuable citizen and worthy churchman. His wife, who was a native of Winona, Miss., died a few years ago. The body was carried to Winona, Miss., and interred beside that of his wife.

T. D. CHAPMAN DIES SUDDENLY

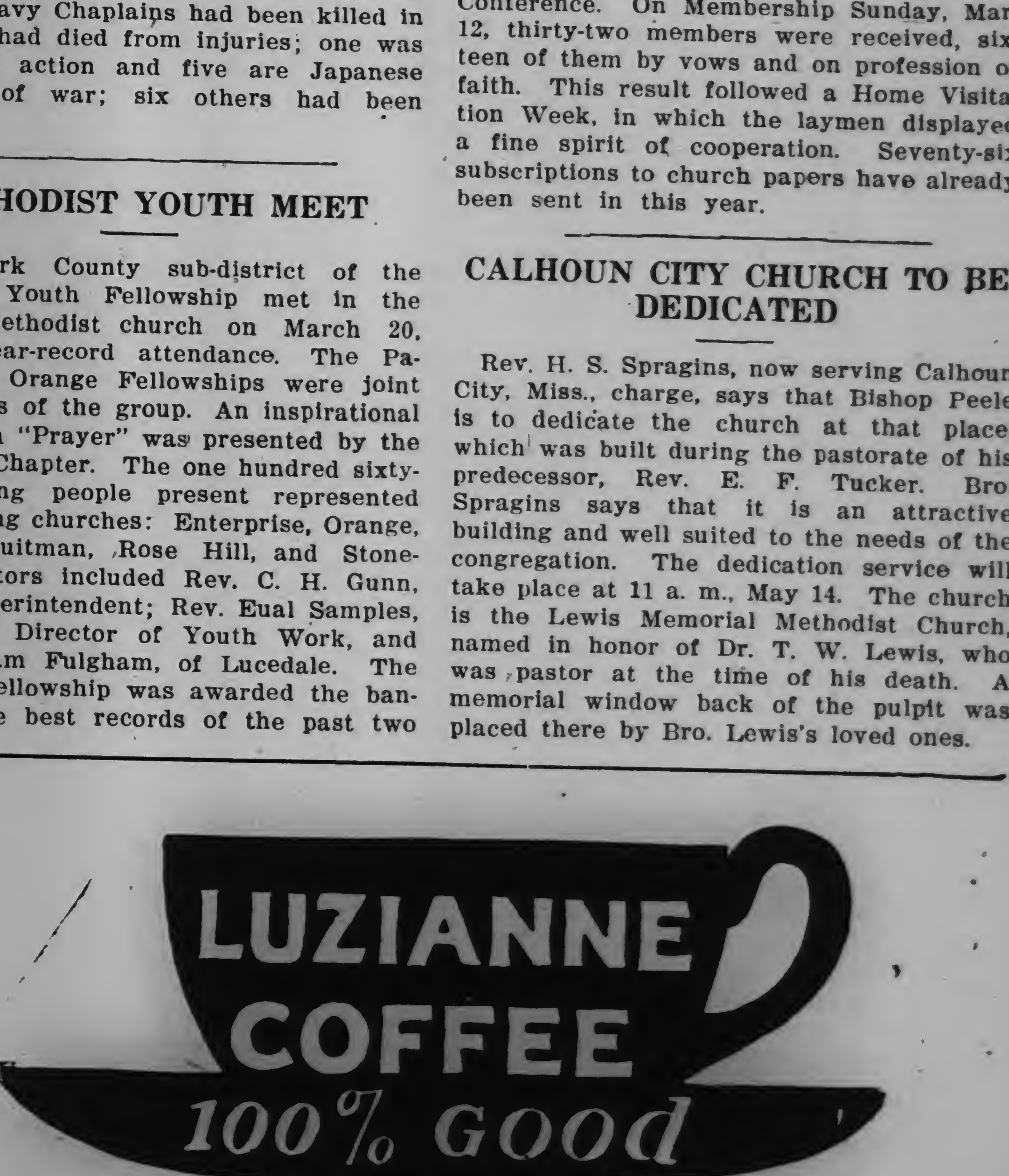
The sudden death of Mr. T. D. Chapman at his home in Bunkie, La., on March 2, was a great shock to his friends in Bunkie and surrounding country. Bro. Chapman, who was born in Centreville, Miss., a little more than sixty-six years ago, was chairman of the Board of Stewards of the Methodist church, and was in every way a worthy man. He is survived by his wife, Mrs. Rowena Goll Chapman, who is the Alexandria district secretary of the W. S. C. S. He is also survived by one sister, who lives at Booneville, Ark.

OUTSTANDING WORK BY LAYMEN OF BRANDON, MISS.

The laymen of Brandon church, where Rev. Gilbert L. Oliver is pastor, did a magnificent piece of work in the visitation evangelism campaign of the Mississippi Conference. On Membership Sunday, Mar. 12, thirty-two members were received, sixteen of them by vows and on profession of faith. This result followed a Home Visitation Week, in which the laymen displayed a fine spirit of cooperation. Seventy-six subscriptions to church papers have already been sent in this year.

CALHOUN CITY CHURCH TO BE DEDICATED

Rev. H. S. Spragins, now serving Calhoun City, Miss., charge, says that Bishop Peele is to dedicate the church at that place, which was built during the pastorate of his predecessor, Rev. E. F. Tucker. Bro. Spragins says that it is an attractive building and well suited to the needs of the congregation. The dedication service will take place at 11 a. m., May 14. The church is the Lewis Memorial Methodist Church, named in honor of Dr. T. W. Lewis, who was pastor at the time of his death. A memorial window back of the pulpit was placed there by Bro. Lewis's loved ones.



THE MOUNT SEQUOYAH PROGRAM FOR 1944

June 6-10—The Oquoyah and Sequoyah Camp.

June 19-25—Mt. Sequoyah Presbyterian Conference. (Junior Hi, Seniors, Young People).

June 26-July 2—Mozark Institute.

July 3-13—Missionary Conference.

July 15-17—Children Workers Conference.

July 17-28—Leadership School.

August 3-15—Young People's Conference.

August 16-20—Bible Conference and Preaching Mission.

For further information, write S. M. Yancey, Fayetteville, Ark.

IF I WERE A DELEGATE

If I were a delegate to the General Conference I would move the appointment of a committee of twelve highly qualified ministers and laymen capable of meeting on their own time and at their own expense—men known for their unswerving devotion to evangelical Christianity and their profound faith in the providential ordering of The Methodist Church—and I would commit to them (with frequent reports) the task of a thorough consideration and revision before 1948 of PP 131 to 1867 in the 1940 Discipline—asking them to rediscover and restore what once made Methodism an aggressive evangelistic and missionary force at home and abroad.

W. A. B.

MRS. B. F. LEWIS HONORED

Mrs. B. F. Lewis, teacher of a Wesley Bible Class, Capitol Street Church, Jackson, Miss., for the past twenty-five years, was the special guest of honor at the session of the class on Sunday, March 5. No intimation of the service had come to Mrs. Lewis, and when she arrived she found herself the honor guest rather than the teacher in a celebration of the 25th anniversary of her leadership of the group. Mrs. Lewis is the daughter of a Baptist minister, who gave her life largely as the wife of a Methodist minister. Since her husband's death she has continued her activity and loyalty in the work of the Church. The Wesley Bible Class, of which she is teacher, has been renamed "The Mary Lewis Bible Class" in her honor. Mrs. Lewis is a remarkable teacher, both because of her personal qualifications and because of her intense love for the work and her loyalty to the Christian faith. Sixty-eight members of the Mary Lewis Bible Class were present for this surprise service. The members of the class are members of the church, and all but three or four of them are members of Capitol Street Church.

JURISDICTIONAL CONFERENCE ENTERTAINMENT

We are making every effort to provide for the entertainment of the Jurisdictional Conference with comfortable hotel accommodations for the delegates. We are laboring under considerable restriction because of the limited hotel space that can be made available to us under war-time conditions.

Official delegates and accredited representatives of Connectional Boards will be provided for first. We are also making every effort to take care of wives of these who wish to come. Next we shall aid reserve delegates who desire to attend in any possible way in the securing of rooms.

In view of uncertain conditions, Tulsa hotels are declining to verify reservations requested by visitors at this time. Verification of these will be made between May 15 and June 1, and priority will be given in accordance with the time such requests have been received. Best available information is that hotels will be able to accommodate a reasonable number of visitors, although very few, if any, single rooms will be available. Every possible consideration will be given to those who feel that they should attend the Conference, even though not accredited delegates, and final notice regarding the availability of rooms will be given to each inquiry in sufficient time to permit those persons to come to Tulsa.

Also the Conventions Department of the Tulsa Chamber of Commerce has pledged itself to set up a housing bureau to assure every Conference visitor of at least private home accommodations, if this is necessary. Methodist churches of Tulsa will cooperate in this effort.

Reservations by visitors should be sent to Archie J. Baley, Manager Conventions Department, Tulsa Chamber of Commerce, Tulsa Building, Tulsa 3, Oklahoma.

All correspondence concerning reservations for official delegates should be addressed to the undersigned at Boston Avenue Methodist Church.

H. BASCOM WATTS,
1301 S. Boston,
Tulsa 3, Oklahoma.

NO MORE EIGHT-PAGE PAPERS

Word received from the War Production Board indicates that we will not be allowed the newspaper classification for which we contended in our appeal, but that we would be granted some relief from the quota restriction originally granted. We will go back to sixteen pages with our next issue, and hope that we may be granted a sufficient allotment of paper to make it possible to give effective publicity to the work of Methodism in our three Conferences. The editor has shared with the interests of the church in reduction of space and no one has faced the difficulties of the situation as he has had to do. We think that we will be able to carry on without further restriction of space.

T. DON CHAPMAN—RESOLUTIONS

Whereas, God, in His infinite wisdom, saw fit to call to His heavenly home Mr. T. Don Chapman on March 2, 1944, and,

Whereas, Mr. Chapman had been for many years an honored, loved, and respected member of the Bunkie Methodist Church, and,

Whereas, the influence, advice, and leadership of this beloved brother will be greatly missed by the members of the Methodist Church in general, and the Board of Stewards in particular; now, therefore, be it

Resolved, that the Board of Stewards of the Bunkie Methodist Church, at its regular monthly meeting, pay its respect to the memory of our beloved brother and join the community in extending sympathy and consolation to the members of his family and other relatives in their hour of sorrow, and be it further

Resolved, that a copy of this resolution be spread on the minutes of the Board of Stewards, that a copy be presented to the family, and that a copy be sent to the New Orleans Christian Advocate for publication.

The Board of Stewards,
Bunkie Methodist Church.
MRS. E. M. HENNING,
Vice-Chairman.

MRS. LORENE GRANTHAM LEGG

Lorene Grantham was born at Electric Mills, Miss., May 15, 1914, one of the gifted daughters of Mr. and Mrs. A. C. Grantham. Under the pasterate of Rev. J. H. Grice, she joined the Methodist Church in June, 1924. After preparation in local schools, she entered Livingston State College for Teachers in Alabama, where she received the B. A. degree, June, 1935. August 9th of that same year she was married to Mr. Walter T. Legg, son of the manager of the Sumter Lumber Company, Mr. W. L. Legg and his accomplished wife. The marriage ceremony was performed by Dr. Rolfe Hunt, writer of this sketch, who had been pastor of both families for several years, joining with the community in high esteem of both the Granthams and the Leggs. To this happy union was born a gifted little girl, Annita Lorene Legg, who was dedicated to God in baptism by Dr. Hunt in his home in Jackson in the presence of three car-loads of friends, who had come all the way from Electric Mills with the worthy and happy young family.

From this point on I shall speak in the first person, right out of my heart.

I never had any reason to doubt the genuineness of Lorene's conversion or the completeness of her consecration. From the time she entered the church she was interested in it as the instrument that had brought her blessings and the agency through which she could help others and demonstrate her gratitude to God. To the last she was active wherever she found opportunity for service, and was especially helpful to children and young people.

Her brilliant mind and enriched Christian soul made her a blessing to her husband and child and to others associated with her.

On February 26, 1940, I was called to Gulfport by Walter and his mother to bury Bro. W. L. Legg. January 3, 1944, I was called to officiate at the funeral of Lorene, whom we buried in a grave beside her father-in-law.

I had heard that Lorene had been in failing health, but had supposed she was improving till last December 4th I had a letter from her, written in the hospital. In this she told me she would undergo a very serious operation on December 9; that if she could survive the operation she would not be out of danger for weeks; that she would like to live for the benefit of her family and for the good she might do for others after such experience; that she wanted me to pray especially that her faith might not weaken as her body grew weak. In it all, there was that characteristic note of faith and abiding interest in others. Members of the family kept me informed after Lorene could not. Each letter from them was akin in spirit to what the sick woman had expressed. There were days of watching, praying, and serving; but through it all Lorene and her loved ones recognized the Heavenly Father's superior wisdom and found solace in His indwelling Spirit. It was hard for all of us to give her up; but all knew that she had achieved more than some others do in a long lifetime and was better prepared for the heavenly rewards. Those of us who knew her will continue to cherish her memory, to emulate her virtues, and will be preparing to meet her in the home Jesus is preparing for us all.

ROLFE HUNT.

Jackson, Miss.

IOWA, LA., METHODISM

Rev. Sam Nader writes that Iowa church has paid the entire askings for World Service for the year, an increase from $125 last year to $370, and that he hopes may be $400 a little later. He has a fine Youth Fellowship which is well attended and is doing good work. The atmosphere is wholesome and the work is making good progress.

REVIVAL SERVICES

Rev. W. D. Kleinschmidt, pastor at Springhill, La., will have the assistance of Rev. Robert J. Kennedy in a meeting beginning on March 31, and continuing through Easter Sunday. The visiting evangelist is a preacher, singer, youth and children's worker, with an experience of three hundred and fifty revivals back of him. Services week days will be at 10 a.m. and 7:45 p.m.

REV. W. E. THOMAS DIES

Rev. W. E. Thomas, once a member of the Louisiana Conference and a superintendent of Memorial Mercy Home-Hospital, died in Louisville, Ky., about eight weeks ago. After leaving Louisiana, Bro. Thomas did evangelistic work and was widely known in that connection. It is our information that he had been doing some kind of war work in Louisville, and that he died in his sleep as the result of a heart attack. Burial was at Tompkinsville, Kentucky. A good man has fallen and many warm personal friends will be made sad by the news of his death.

REV. H. B. THOMASON PASSES TO HIS REWARD

Rev. H. B. Thomason, an honored superannuate of the Louisiana Conference, passed to his eternal reward at his home in Bayou Chicot, La., on Thursday, March 23. Bro. Thomason was in his eighty-first year, and had been in failing health for several months. His going, although rather sudden, was not unexpected. Rev. J. A. Jones, pastor of the Bayou Chicot church, was in charge of the funeral services, and was assisted by Rev. R. R. Branton. The tired body of this servant of the Cross was laid to rest in a little cemetery near the town of Bayou Chicot.

DEATH CLAIMS VETERAN MINISTER

Dr. John F. Foster, retired minister of the Louisiana Conference, died in Shreveport, La., where he made his home, on Saturday. He had been in feeble health for a long while, and the end came after an extended period of serious illness. In years of service, he was the second oldest on the roll of the Louisiana Conference. He was admitted on trial in 1888, and for fifty-six years he lived a life worthy of his vocation. In his personal bearing, he was a princely gentleman—a reflection of his spotless soul. His record in the Conference may not be thought of as that of a great leader, but the memory of his beautiful life will not need the slightest apology. Every minister of the Louisiana Conference has lost a brother and a friend. He is survived by his wife and by other relatives.

YOUTH RALLY—SARDIS-GRENADA DISTRICT

Rev. C. A. Parks, district superintendent, and Rev. George Curtis, District Director of Youth Work, have announced a district-wide Youth Rally for the Sardis-Grenada district, to be held at Senatobia on Friday afternoon and evening, March 31.

Rev. J. Noel Hinson, our Conference Executive Secretary, and Miss Sue McCormick, president of Conference Organization of Youth, will appear on the program, in addition to several youth workers of the district.

J. O. DOWDLE, Reporter.

MINISTERS OF LAKE CHARLES DISTRICT MEET

The Methodist Ministerial Association of the west end of the Lake Charles District met at the Methodist church in Vinton on Tuesday, March 14, at 10 a.m., with the Rev. W. H. Bengtson presiding.

"Christianity has a Message for the Individual," was the subject of the devotional, given by the Rev. Sam Nader. Each person should remind himself of the three-fold message of the Church—(1) Respect yourself, for you are a temple of the Holy Spirit; (2) Express yourself, for you are undergirded with Everlasting Arms; and, (3) Believe in yourself, for you have a spiritual destiny.

The distribution of books among the various ministers was planned. The pastors consented to bring a list of at least ten books to the next meeting.

The Rev. J. Henry Bowdon discussed the "Zone Plan," which the First Methodist Church in Lake Charles is undertaking in an attempt to serve the religious needs of the people. The city has been divided into 35 zones, and there are two ladies assigned to each of the zones. The duties of the ladies are as follows: (1) To be on the lookout for those who are moving into or moving out of that particular zone; (2) To get the name of any unchurched individuals; and (3) To notify the pastor of sickness or of stress and strain in family life.

The Rev. Luman Douglas discussed the Advocate campaign, and stated that the goal for the Lake Charles district was set at 750 subscriptions. Mr. Douglas spoke of the values in seeking to get subscribers to renew their subscriptions and in getting others interested in the Conference Organ.

The Rev. E. R. Haug gave a ten-minute discourse on "The Beginning and the Value of Church Camps."

The results of the Week of Dedication were told by those present. Special services were observed in this section, and an offering was taken by all.

Dr. Guy Hicks appointed Bowdon and Bengtson to serve on a committee which would set plans for a Ministerial Retreat during the summer. This retreat is to include all of the ministers of this district.

A chicken dinner was served by the ladies of the Vinton church.

Those who attended the meeting were: W. H. Bengtson, J. A. Bell, J. H. Bowdon, A. B. Cavanaugh, L. Douglas, E. R. Haug, Guy Hicks, T. D. Lipscomb, and C. W. Rodgers.

IN MEMORY OF MRS. AMANDA LILY SHARBROUGH HACKLER

Resolutions Adopted by the Woman's Society of Christian Service of the Edwards Methodist Church, March 6, 1944.

There has no death occurred within our fold of late years that has occasioned such sorrow and regret as the death of our beloved member, Mrs. Amanda Lily Sharbrough Hackler, which sad event occurred on February 19, 1944.

When a good and useful woman, beckoned by the angel of death, retreats from the din of this life and gates have closed behind her forever, it is fitting and right to those who are left behind to pay their tribute to the memory of the one who has gone.

While these feeble testimonials which we bear cannot add one cubit to her stature or alter the record of deeds performed but they may strengthen and brighten the chain which binds men and fellow-laborers together. Hence, we place on record this our humble tribute to the memory and worth of our departed friend, Mrs. Amanda Lily Sharbrough Hackler. These separations must come sooner or later to us all.

> "Friend after friend departs.
> Who has not lost a friend?
> There is no union here of hearts
> That does not find here an end."

As it has pleased Almighty God in His wise providence to call our beloved friend to "come up higher," therefore, be it

Resolved, first, that in her death we, the members of the Woman's Society of Christian Service, are deeply grieved and impressed with the profound sense of our great loss. And that we place on record our testimonials of her worth and fidelity as a member of this church.

Resolved second, that we will miss her in our meetings and in the church services in general, yet we would not question the wisdom and love of God in removing her at this time. Recognizing God's hand, we humbly bow our heads and say, "Just and true are Thy ways, O Thou King of Saints."

Resolved, third, that we extend our heartfelt sympathies to the bereaved family and kindred and commend them to Him who alone can bind up the broken hearts and give true and abiding comfort.

Resolved, fourth, that a copy of these resolutions be conveyed to the family and a copy be spread on our minutes.

MRS. ORA B. FARR,
MRS. G. W. PARKS,
MRS. G. W. LUSTER.

WISE OR OTHERWISE

By Rev. James H. Felts, D.D.

A man's attitude is largely determined by his viewpoint.

Blessed is the man who does not disagree with himself.

Every man is self-made. Some get more help than others.

Non-churchmen bring on war, then rant about the weakness of the Church.

"There are no delinquent juveniles. There are delinquent parents, delinquent schools, and delinquent communities."

With all my heart I believe in higher education, but I confess to questioning the products of Harvard University these days.

An education that unfits a man for making an honest living by manual labor is more than questionable.

"Our supreme need is not better machinery but better men."—Bishop A. J. Moore.

(Continued on page 7)

THE *Strong* HOME DEPARTMENT

RESULTS FROM MAKING PEOPLE FEEL THEY ARE PART OF THE CHURCH

By Charles Clarkson

Pastor, Methodist Church, Oxford, Maryland

THE WORK of our home department shows that the Church can be taken to the people. Organized in October, 1941, our home department has grown until it now has 74 members and a quarterly offering exceeding that of our regular church school.

Several factors have contributed to the growth of our home department—such as an unusual superintendent assisted by four splendid visitors—but *Home Quarterly, The Christian Home,* and *Challenge* have been important factors. *Home Quarterly,* of course, has been our basic manual for most of the work because it is especially designed for the home department.

Many persons in my church are more than 80 years old. Regularly I visit a woman who is 95. There are, however, many elderly persons in our community who have never been connected with the Church. Some are not able to attend church because of physical reasons. Many young mothers cannot leave their children. These persons are our prospects.

We realized that our home department members would have special religious needs, so we planned from the start on that basis. Our home department superintendent, a retired school teacher, began her work by studying a booklet, *The Work of the Adult Home Department,* by M. Leo Rippy. (Booklet 464-H. Order from The Methodist Publishing House, 15¢.) She organized the department on the lines suggested by the Department of Adult Work, Methodist Board of Education, and appointed four visitors to assist her. Each visitor read Mr. Rippy's booklet and became familiar with the technique of visiting.

The home deparment council began meeting quarterly to plan a complete program. Visitors saw that all members of the home department were invited to all special church functions regardless of whether they could attend. Special gifts, cards, magazines, and other remembrances were sent to members on special occasions. We tried to make every person feel that he was a vital part of the Church. The home department itself began to take offerings for World Service and Overseas Relief. It also appointed a committee to send *Challenge* to men from the church in our armed forces.

When visiting prospective members, the visitors take with them copies of *Home Quarterly.* They sit down with each prospect and discuss the magazine, pointing out how its contents may be used most effectively. Often they discuss the Sunday school lessons and suggest that home members spend, if possible, the regular church school hour in reflection over the weekly lesson. Visitors often discuss some problem treated in a *Home Quarterly* article.

In cases where there are young mothers who cannot attend church school, visitors use copies of *The Christian Home* to meet special needs. Our visitors know the magazine thoroughly and know how to describe its values as a connecting link between the Church and the home.

In other cases, visitors use *Challenge* to gain the interest of persons in certain occupational groups. Articles in the magazine are brief and appeal to adults who for one reason or another have become indifferent to the Church.

When our visitors call on prospective members, they always carry additional copies of the magazines. They do not call to relay gossip, but get down to friendly and serious discussion of religion. If during the visit a prospective member is convinced that he ought to join the home department, he is enrolled at once. But if he is undecided, the visitor does not press the decision. The visitor merely leaves the literature and calls later. Doubtful individuals are often brought into the Church after reading the literature for several weeks.

HOME QUARTERLY

. . . . the basic manual for carrying out the work of the home department. The Visitor's Round Table in the magazine keeps you up to date in regard to the possibilities in working with home members. *Home Quarterly* is for adult home members, a magazine to take the loneliness out of old age, to provide comfort and cheer for the sick, to give stimulating reading for persons whose occupations prevent their attending church. With *Home Quarterly,* you can channel the idealism of these people into community service. *Home Quarterly* provides Uniform Lessons, personal and family devotions, articles on religious problems, plans and news for the home department. 64 pages. 15¢ per quarter; single copy annual subscriptions to the individual, 75¢.

* * *

THE CHRISTIAN HOME

. . . . useful for the home department because it keeps parents interested in the Church. *The Christian Home* helps parents with their most important job: the training of children to be Christian. Distinctly a magazine for parents, *The Christian Home* contains an elective course every month on some phase of home religion and a section of devotions for the whole family. Its articles help parents develop the family altar, encourage good reading, Christian uses of family resources, creative recreation. *The Christian Home,* a 48-page monthly, is for parents of children of all ages. 25¢ per quarter; single copy annual subscriptions to the individual, $1.25.

* * *

CHALLENGE

. . . . for prospective members. *Challenge* is published for distribution by your visitations committee. It is intended to help you build the adult department. The home department council can use it to gain the interest of persons whose occupations keep them away from the Church. *Challenge* articles tell what the Church is doing and seek to persuade adults to align themselves actively in church work. *Challenge* features, including articles, informal Sunday school lessons, verse, book reviews, cartoons, and photographs, appeal to the younger adults. A 48-page quarterly; 6¢ per quarter; single copy annual subscriptions to the individual, 30¢.

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In a state of real worship we close for
moment every thought of self, whether
elf-praise or self-blame, and equally
ery thought of personal purpose or duty.
hat is why worship is so splendidly re-
reshing; it gives us the only complete
oliday from ourselves we can ever enjoy.
—Malcolm Spencer.

THE PRAYER-ROOM TODAY

Deliver me, O Lord, from a mind too
sy with other thoughts to think upon
hee, too concerned with the business of
ving to take thought for life's meaning
d end. Deliver me from a heart too
owded with other guests to welcome
hee at Thy coming, or to miss Thee
hen Thou dost depart. And from hard-
ss of heart and contempt of Thy word
d commandments, good Lord, deliver me.
nen.

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l. 91. No. 14.

NEW ORLEANS 12, LA.
THURSDAY, APRIL 6, 1944

EASTER 1944

Day of Sacramental Dedication

—o—

EDITORIAL

The observance of Easter under ordinary circumstances is a matter of conventional interest. For the most part, evidence of a profound conviction as to personal immortality is lacking. To the average Easter worshipper, immortality is more a mystical hope than a definite goal. Easter worship has come to be a kind of poem of the springtime framed in flowers and set to music. At best it is a seasonal emotion which has little personal meaning except for those whose paths are flecked with shadows.

The Easter message, however, is not more a pillar of hope for those who face the sunset than it is an anchor for those who, like the mother of Sisera, peer wistfully through a lattice of anxiety and tragedy. Easter 1944 will be ushered in to the strains of martial music, to the muffled tramp of Marching millions, and to the roar of bursting bombs. This Easter will not be observed as a glamorous convention, nor will its message be heard with feelings of casual interest. The grimness of war will impart to the occasion a note of desperate hope for men and women whose souls have been touched by sorrow, and the worship which was conventional will become divinely real because of the ordeal of suffering.

On this Easter day, worshippers will come with burdened hearts as did the disciples nineteen hundred years ago. They will come out of the shadows of a Gethsemane and with the agonies of a Calvary all their own. Chastened by the grim and melancholy outlook of a cruel and bloody war, literally millions of men and women will crowd the churches of the land. Neither the flowers nor the music, which in other days were the symbols of a vague forever, will be first in their meditations. With aching hearts, the throngs will approach the sacred altar in a spirit of sacramental dedication to the loftiest tenet of the Christian faith, to the sublimest hope of the soul of man, and to the noblest affirmation of revealed truth—the fact of personal Immortality.

WALLET OF THE WEEK

THE FLIGHTLESS CASSOWARY, a relative of the ostrich, is rare and is one of the strangest birds of New Guinea and Australia. It has hair-like feathers, short, stocky legs, is a swift runner and a fierce fighter. Its head is bare and surmounted by a crest, or comb, of bone and its neck is covered by wattles like that of the turkey. The female, which is larger than the male, is from five to six feet in height. Its attack, like that of the ostrich, is by kicking, and its call-notes are loud, guttural grunts, or deep booming sounds.

* * *

THE METHODIST MISSIONARY SOCIETY of England has announced that the income for 1943 reached the amazing total of five hundred and fourteen thousand eight hundred and two pounds sterling, or considerably over two million dollars. This sum includes current collections, specials, dividends, and legacies, but approximately eighty-five per cent of it was from offerings in the churches. It is needless to say that this is a marvelous record for Methodism in an England at war and ravaged by war.

* * *

MODERN SCIENTISTS are said to have discovered certain errors in calculations by which the distance of the sun is determined. According to the old reckoning, the sun is ninety-two million miles distant from the earth. According to the recent calculations it is now ninety-three million nine thousand miles distant. But not many of us will be greatly concerned about the error of a million nine thousand miles so long as our great source of heat and light keeps his agelong appointment with the children of men and brings seedtime and harvest.

* * *

RUSSIAN WAR RELIEF, 11 East 35th Street, New York, is conducting a campaign to secure three million kits to be filled with simple household items for use by Russians who are moving back to devastated homes and lands following the expulsion of the German invaders. It is suggested that the kits be filled with cube or tablet sugar, dehydrated soup mix, evaporated milk, bouillon cubes, cookies or hard candies, small sewing kits with assorted needles and pins, black and white thread and buttons, knitting needles, and white laundry or bath soap. The kits to cost from $2.50 to $3.50 each.

* * *

THE COLLAPSE OF EDUCATIONAL INSTITUTIONS because of the war appears to be reaching an alarming figure. According to reports made at the annual conference of the American Association of Junior Colleges recently, seventy-seven junior colleges have suspended or closed permanently because of the war. This would be bad enough if only the junior colleges were affected, but far-seeing educators already see a day of great tribulation for independent colleges, especially the smaller ones. There is a possibility that they may be practically taken over by the government, or be left without patronage.

MORE HOSPITAL BEDS are said to be occupied by the mentally ill in America than by all other diseases combined. At the present time, there are more than five hundred thousand mental patients and admissions are reported to be steadily on the increase. At the same time, the institutions are suffering wholesale losses of staff and attendants to war work. The surprising thing is that the number of those suffering from various forms of mental disease form so large a part of our hospital population.

* * *

AMONG THE PROBLEMS OF DEMOCRACY in the days ahead is the fact that the Orient, with its teeming millions, a high birth rate and low standards of living, is assuming increasing importance. There is the other fact that one out of every three adults in the world is still illiterate. To all this must be added the titanic struggle, social and economic, which is now going on in America and which will require a new sense of world community for the adjustment of the sordid experiences of the socially down under throughout the world.

* * *

A SELF-ORGANIZED REFERENDUM is reported as having resulted in an overwhelming vote in favor of participation by the United States in a world organization for insuring a just and enduring peace. The ballots were cast by women in 156 meetings in 34 states, and the vote was 82,586 "Yes" to 624 "No" in answer to the question: "Would you be willing to instruct your senator and your representative in Washington to vote for a bill that would authorize the United States to join a world organization for the purpose of insuring a just and enduring peace?"

* * *

JUVENILE DELINQUENCY is not the only evil effect which the war emergency is making possible in this day of stress and strain. The Children's Bureau is quoted as giving figures to show that more than one of every four children in the United States from fourteen to seventeen years of age is at work. It takes no blueprinting to make it clear that this will mean a sharp rise in illiteracy if the situation continues. At least there will be a decided lowering of the standard of literacy, for those who miss those years from their school training will not benefit by any post-war educational program unless they enter the armed forces.

* * *

AN ATTENDANCE RECORD SURVEY in two Catholic, two Anglican, one Methodist, and one Congregational churches shows for Catholic and Protestant alike a better attendance of working men than of the well-to-do. The period of the survey was from October to June. Causes assigned for absenteeism include: "Poor preaching," "Stupid denominational divisions," "Ugly and gloomy church buildings," "No real calling to repentance," and "Those who run the churches are too old and bigoted, especially in their dealing with youth." The surveys of attendance and causes should cause earnest thought on the part of the churches.

New Orleans
CHRISTIAN ADVOCATE

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C. MILTON CHALMERS, Publisher

EDITORIAL

FARMING AMERICAN RIGHTS

We have before us a leaflet, issued by the American Civil Liberties Union, regarding H.R. 2328, now before Congress. As we understand it, this measure would give arbitrary power to the Postmaster General to bar from the mails any matter adjudged by him to be false or defamatory in statement, and tending to rouse race or religious hatred, his decision to be subject to court review only on the question of the abuse of his discretionary power.

In our opinion, laws passed by invoking a temporary emergency are usually bad as public policy. In addition to that, we feel that it is utterly unwise to farm out matters for the handling of which the courts were specifically constituted. We believe that such proposals are dangerous and even subversive in their nature. The very suggestion smacks of despotism. We defend no criminal, but we believe that one guilty of crime is entitled to have his case fully adjudicated by a proper and competent tribunal. We admit that there is quite enough "anti" literature going out, but by no means all of it is either racial or religious. As we see it, this measure would make certain groups the wards of the Postmaster General by act of Congress, rather than punish the crimes of offenders, and it would set the stage for a damaging era of religious controversy. The moral and social effect of it would be to create the very attitudes which it assumes to suppress.

As for an effective curbing of racial or religious attitudes by the sheer force of legal restraint, we quote Dr. Samuel McCrea Cavert, of the Federal Council of Churches: "Even if some social Utopia were ushered in tomorrow morning, it would be wrecked by nightfall if it had to be administered by men who are still narrowly self-seeking in their interests, still obsessed with materialistic standards of success, still lustful of power over others." This he said by way of emphasizing the idea that "personal repentance and conversion" are the indispensable factors, the mudsills of social progress. In this observation we have a sound philosophy of social action and an equally wholesome commentary upon the unwisdom of attempts to reverse the order in our approach to any and every social problem. It applies to liquor control in the nation, to economic phases of social adjustment, to anti-Semitism in New England, to the Negro question in the South, to the Japanese issue on the Pacific Coast, and to the still larger question of a Christian world order. To ignore this fundamental necessity is to create for oneself the imaginary securities of a fool's paradise.

Outward repression is much easier than the achievement of a cure for unsocial and anti-religious attitudes, which cure might be either real or permanent. The issues involved are too important to be made matters of hasty or reckless experimentation. Men should be history-conscious no less than ideal-conscious. Not to be so would simply invite failure and thus set back the hands upon the dial of social progress. We are opposed to all measures which seek to farm out American freedom. No matter what the excuse, we believe that it is in reality a cheap evasion of the guarantees contained in the Bill of Rights.

BOARD OF PENSIONS WINS SUIT

The suit of Dr. Rembert Gilman Smith and sixty-five associates against the Missouri Corporation of the Board of Pensions of the Methodist Church has ended in a complete victory for the defendant Board. According to the "Memorandum Opinion" by Judge Hulen in the United States District Court for the Eastern District of Missouri, two questions were presented for determination. First: The legality of the Charter amendments of 1939, of the defendant. Second: Has the defendant been guilty of such mismanagement of the trust as to justify removal?

After a full review of the allegations, the evidence and the law in the case, the Judge says: "We hold that the amendments to the defendant Charter were authorized and are legal and binding and do not constitute such a diversion of the trust as to authorize this Court to intervene," etc. The Opinion on the second question is introduced with the blunt: "A short answer to this contention is that there is no evidence of mismanagement."

The Opinion concludes thus: "The amount involved in this case is large. The number of persons now or who may hereafter become interested in the pension fund is large. The income to each, however small it may be, is none the less a serious matter to them. Without doubt, knowledge of this suit has raised questions in the minds of the pensioners. For these reasons the Court has deemed it appropriate to set forth its views at length.

"Plaintiff has failed in his proof. The Bill is dismissed. Defendant will submit findings of fact and conclusions of law in accordance herewith."

This decision does two things: It clarifies the situation as to the claimants on the funds in question. It also shows that a properly handled trust has no reason to fear an investigation. Both of these are important factors in promoting confidence in the administration of our corporate interests.

CONVICTIONS

This is an age apparently without convictions. And it applies to almost any field of thought and activity, but most particularly to the field of religion and theology.

We have watered down and diluted almost every traditional belief of Christianity. We have invented a brand-new terminology to show by euphemistic turns of phrase how fearful we are of being branded old-fashioned.

Dr. A. P. Hamilton

To be branded dogmatic is enough to throw almost any one of us into a dither of furious denial.

And yet dogmatism has simply changed garments. It used to be that dogmatism was necessarily a fundamentalist attitude. And yet the most dogmatic and stubborn partisans have been just as often on the side of "Modernism," so-called, as on the other.

The danger is not so much that men will be dogmatic, as that they may not believe anything with enough vigor and ardor to be dogmatic about it.

Time was when we believed with all our souls certain facts about "life, liberty, and the pursuit of happiness," about eternal life, about God, about the moral law, about politics. But who cares very much today about any of these great beliefs or principles, for which men have been glad to lay down their lives through the ages?

Men say, "O, what's the use of tearing your hair" about such matters? What does it matter, anyway? "Take it easy."

Even our slang of the past few years follows the pattern in such phrases as "So what?" "O, yeah?" "Are you telling me?" All of which merely reflect the cynicism of the hour.

It has taken the war to shake us out of our lethargy—mental and spiritual. But are we going to lapse into an even worse state than before, after this war? Let us see to it by all means that such a calamity does not overtake us.

To do so we must believe, harder than heretofore, some fundamentals of life, and human relations. In the first place, that there is a moral law—that there are such things as right and wrong. That there is such a thing as honesty—paying one's debts. That you cannot get something for nothing, as nations or as individuals. That human beings must learn to live together, if the race is not to commit suicide.

And, above all, that God has not abdicated. He is still in charge.

I am forced to the conclusion that God is not very real to most people I meet. He is an article of the creed, yes, or a concept, an idea. But that He is a real person does not impinge on the utmost periphery of the imagination of most of us.

One of the proofs of this that I am trying to say is the extreme triviality and superficiality and the pure paganism of most of our contemporary life.

Why, even the old Greek sages and philosophers laid hold on eternity more firmly than most of us today. They had a more serious approach to life and the universe about them.

No wonder Paul could cry out, "I have fought a good fight;" it was because he had already said at the outset, "I know whom I have believed and am persuaded that He is able to keep me against that day."

If we are going to convince the world, we must first have convictions ourselves. A. P. H.

MEN AND MONUMENTS

One of the most effective interventions in the Press debate upon the bombing of enemy cities—with special reference to the fate of historic monuments and artistic treasures—is that of Bishop Hensley Henson in a letter to **The Spectator.** "All turns," says Dr. Henson, "on the view which we ought to take of this monstrous and unprecedented war. If we have been rightly declaring—and none has been more emphatic than the Bishops in doing so—that the war against Hitler and all that he avows and embodies is truly to be regarded as in the deepest sense of the famous word, a **crusade,** then we must throw into the conflict **everything,** save our principles. . . . If Hitler should be victorious, what value would attach any longer to the precious monuments of European civilization, which henceforth could only be intelligible as the memorials and epitaphs of extinct culture? . . . In the interest of the human spirit and of its intellectual, artistic, and above all, ethical potencies and promises, we dare not lose this crusade; and therefore no sacrifice of anything which victory requires can be too great." We agree that everything depends upon the view one takes of Nazism. Our view is that it is such an unspeakable horror that it were better that all the treasured monuments of the past should perish rather than that Nazism should have any part in the future of humanity.

—The Christian World (London).

"WATCH"

Among the emphases in Christ's teaching during the last week of his earthly ministry was the duty of watchfulness. "What I say unto you," he said to his disciples, "I say unto all, Watch." He looked forward to the coming of a new era and wanted his disciples—and all people—to share with him in the anticipation of it. He would have them alert to the fulfillment of his purposes, and "not be found sleeping." He intended this exhortation to have a wide application, even to future generations. It involves a principle that has to do with human progress generally. A short time before his death, Calvin Coolidge made this statement: "We are living in a new order, to which I do not belong." It was no discredit to him to make such a confession, for surely there was much in that new order that was by no means desirable to people of high moral convictions. But he saw its approach and fortified himself for it, even though he did not welcome it. We need to be alert to the approach of evil as well as the approach of good. We dare not be static in a world of change. But Christ was anticipating a better order for mankind. "The Kingdom of heaven is at hand" was his proclamation upon which he built his ministry. Some have been inclined to limit this duty of watchfulness to his personal advent, but it was more comprehensive and that made it more meaningful. Jesus sometimes identified his coming with the new era which he anticipated. Its fulfillment would be hastened by a watchful attitude. To be an effective Christian is to have the forward look, the spirit of expectancy, a mind to herald the new day. The best things are ahead. The Golden Age of the Christian faith is in the future, not in the dim and distant past as is the case with pagan faiths. We cannot set any dates for its appearance, but we can envision it, watch for it and welcome its coming.

—The Religious Telescope.

BOOKS

"Remember Now, Daily Devotional Readings for Young People," by Walter Dudley Cavert. Abingdon-Cokesbury Press, New York, Nashville, pp. 221. Price, $1.

Dr. Cavert has been superintendent of Christian Education for the Synod of New York, Presbyterian Church, U. S. A. since 1939. In that relation he has been intimately connected with all the youth work of his church. Back of this was a term of service as an Army Chaplain in the first World War. The brief devotional meditations are built about some Scripture incident, a work of art, or literature, and they are completed by a prayer of three or four lines or a stanza of poetry. They are simple and wholesome meditations upon ethical and social values rather than set studies of Scripture themes.

"Discovering the Boy of Nazareth," by Winifred Kirkland. The Macmillan Company, New York, pp. 64. Price, $1.25.

In this little volume, Miss Kirkland undertakes to reconstruct the boyhood story of Jesus of Nazareth. For this purpose she uses the possible effects of his Palestinian surroundings upon his life, and into that atmosphere she then fits his words, and the sketch record found in the New Testament. It is at once a biography of Jesus for young people and is also a study of the element contributed to the story by his environment. Naturally, there may be some questions raised as to many incidents in the interpretation, but it is stimulating and will point the way for a more satisfying understanding of this interesting theme.

"Behold Thy Mother," by G. Bromley Oxnam. The Macmillan Company, New York, pp. 42. Price, $1.25.

The author, the resident Bishop of the Boston Area of the Methodist Church, pays sincere and moving tribute to motherhood. While in a sense the key to the study is the mother of Jesus it is not a study of Mary, but is rather a study of the relation between a mother and her son. The tribute is striking and unique in that the mother is treated as the creature of her sons and daughters, or that a mother is remembered because of the success of her son. The illustrations include "Whistler's Mother," a Madonna by Paschal Adolphe Jean Dagnan-Bouveret, and "Rembrandt's Mother." The book is adapted for use on Mother's Day, at Easter or Christmas, or as a gift for soldiers at home or abroad.

"The Postwar Strategy of Religion," by Joseph M. M. Gray. Abingdon-Cokesbury Press, New York, Nashville, pp. 181. Price, $1.75.

Dr. Gray, now pastor of Bexley Methodist Church, Columbus, Ohio, was Chancellor of American University, Washington, D. C., from 1934 to 1940. He is a man of splendid scholarship and ability. One will have to read his forthright and plain-spoken treatise of the situation prevailing in religion to get an understanding of his message. He says that the churches have industriously promoted the social gospel, ritual, and pacifism—all of them representing progress in Christian ideals, but nevertheless subordinate enterprises. He says that after a generation of Protestant promotion of social and industrial reforms, the Protestant churches are less influential than at the beginning of their crusade. He makes the startling statement that we have been trying to extend Christianity without making men Christian, and he pleads for the development of a strategy with the long look if we would destroy the half-truths which have been the supply depots for an ordered atheism of life.

"More Handles of Power," by Lewis L. Dunnington. Abingdon-Cokesbury Press, New York, Nashville, pp. 222. Price, $1.50.

In this new volume, Dr. Dunnington extends his former study, "Handles of Power," by a series of twenty-four sermons pointing up some great truth that gives power to great living. Each sermon in the series is headed by a "Silent Communion Card" consisting of four or five thoughts which are designed to be pondered over and over, as personal affirmations, until they sink into the subconscious mind and become a permanent spiritual resource. The principle employed is that of Coue, or, to go further back, that of the Orientals: "Think on Buddha and become like Buddha." This book will fascinate those who are particularly interested in the psychological aspects of Christianity, and all may find in its unique suggestions a devotional technique for the enrichment of their lives.

"In Quest of a Kingdom," by Leslie D. Weatherhead. Abingdon-Cokesbury Press, New York, Nashville, pp. 268. Price, $2.

The author, minister of the famous City Temple, London, who has given the Christian public nearly a score of informing, heart-warming, and heart-searching books, now comes forward with another book which is unique, probably alone in its approach to one of the most familiar figures of the New Testament, but withal one of the least understood ideas of Christianity. The first five chapters are devoted to the development of the idea of the kingdom—quests for it, its citizens, its import, and the conditions of entrance. Then follow eighteen chapters in which he gives studies of the parables as so many facets of this Christian jewel which was of such importance that it is used in the Gospels more than a hundred times. The parables are treated as so many similes under which aspects of the kingdom are presented. The style and treatment are simple and direct rather than erudite or profound. They give unity and consistency to the idea of the kingdom, not as credo or something abstract, but as life on the level of the thinking and teaching of Christ.

"Jerusalem the Golden," by Arthur Wentworth Hewitt. Abingdon-Cokesbury Press, New York, Nashville, pp. 183. Price $1.50.

Dr. Hewitt, as a writer, is new to the South. He is a native of Vermont and his ministry has been largely confined to that section. He is described as "a realist whose wisdom becomes vision in the flame of holy joy." His books began with poetry, then switched to the rural ministry of the Church, and in this, his newest volume, he grapples with the profoundest doctrine of Christianity and hope of life.

The author's approach to the subject of Immortality is unusual. It carries one back to the story of the mystical experience of some of the saints of the long ago. Interest in the theme grew out of a series of personal sorrows. The book itself came into being as the vision of a soul that had been utterly baffled, but with such a sense of reality as to its truth that he says, though he should become apostate from it, he would look back upon the experiences recorded in this book as Judas might have remembered the upper room. Dr. Hewitt says that the study was ten years in preparation, and that he had meditated upon it for seventeen years more before he dared to give it to the reading public. He has sought to make his study logically consistent, but more than all else he seeks to be true to the flood of light which came to him in the dark days of his soul wrestling. Aside from its peculiar fitness for the present time, the message of this book is worthy of study by all persons interested in the destiny of the soul.

FROM MY NOTEBOOK

A national magazine recently published a prize-winning letter written by a soldier overseas on "What I Want to Find in Post-War America." This boy, somewhere on a fighting front, had listed in detail all the things that go to make up a typical small-town American home. Church on Sunday morning, with people streaming out of their homes in answer to the sweet-toned bells ringing their call to worship; Sunday dinners with chicken and dressing; long drives in the country to look at this wonder that is ours, this United States; jobs that are individual and of one's own choosing; back-yard gardens enclosed in white picket fences; children playing in public parks and school grounds; vacant lot baseball and friendly rivalries—these were the things he was carrying in his heart. No dreams of grandeur—dreams of an ordinary, every-day life.

In the last quarterly issue of the **Upper Room** there was this "Thought for a Day:" "The ability to lead an ordinary life well, is one of the greatest human achievements."

The press and other opinion-forming agencies are doing their best today to shame people out of the American way of living. Housewives are urged to throw away their aprons and don overalls, men with dependents and in essential jobs are hounded to enlist in the Merchant Marine or some other branch open to those who are draft-exempt. Everywhere there is disregard for the "home front." Even the Army recognizes this "over-doing" and turned back money to the government the armed forces couldn't use.

We've a job to do. We all know it. There are those who must give their lives to see it done—and there are those who must carry the flags and march with the band—and then there are those who must stay quietly at home and maintain that level of living on an even keel that will be so necessary to those who come back from "out there."

Let's not lay a burden of shame on the "little fellow." The threads of life he is weaving today will make the warp and the woof of post-war America. When the hysteria is over, in the awful quiet that follows the storm, the pattern he has woven will be the therapy for the world.

G. C. F.

Dost thou love life? Then do not squander time, for that is the stuff life is made of.—Franklin.

CONFERENCE NEWS AND PERSONALS

Mrs. Bessie C. Williams, of Victoria, Miss., renews her subscription to the Advocate and places us in her debt for her testimony as to its value.

Rev. W. C. McCay writes that the three-in-one institute will be held in Houston, Miss., on April 19. We appreciate his invitation to be present, but regret that we cannot do so.

Miss Ida Lea, of Cheneyville, La., has been a subscriber in her own name to this paper for 28 years, and she says that her mother was a subscriber as far back as she can remember.

The editor acknowledges a lovely water color greeting card from Chaplain L. R. Nease, Jr. We accept this Easter greeting as being for ourselves and for all his friends of the Louisiana Conference.

Rev. M. E. Scott, of Eupora, Miss., is among those who misread the editorial on "Being Sick." Dr. Brooks, of the Mississippi State College, was the one who was ill and we get the sympathy.

A note from Mrs. W. B. Clarke, of Monroe, La., states that she is now sojourning in Lynchburg, Virginia. We presume that she will continue to make her home in Monroe, but the address given is 213 Woodland Avenue, Lynchburg, Va.

The Challenge, monthly bulletin issued by Rev. J. H. Cameron for the churches of the Chunky charge, carries an appreciation of the New Orleans Christian Advocate which we greatly appreciate, as we do the splendid loyalty of Bro. Cameron.

Dr. B. M. Hunt, pastor of Main Street Church, Hattiesburg, Miss., reports that the Visitation Campaign in his congregation is being sponsored by the Board of Stewards and the Men's Bible Class. The campaign is now in progress.

REV. R. M. BENTLEY,
Pineville, La.

Mrs. S. M. Richardson, of Route 1, Blue Mountain, Miss., has our thanks for her message regarding the weekly visits of the New Orleans Christian Advocate to her home. We are glad to be assured that it has a real place in her life.

The March issue of Church Spire, issued by Rev. J. A. Lindsey, of the Rose Hill charge, is filled with items of interest, with special reference to the work of that field. Among other things is a published list of the membership of the charges in an effort to correct the Roll.

Parker Memorial Church, New Orleans, came near to being a serious casualty when it was struck by lightning one night last week. Considerable damage was done to the slate roof, but no fire was started and apparently little damage was done otherwise.

Rev. C. M. Morris, pastor at Lottie, La., takes top place in the Advocate campaign so far. We have just received a list of 15 renewals and 34 new subscriptions, and that is a good record for any charge, but not out of keeping with what Bro. Morris does wherever he goes.

Rev. S. E. Gipson, of Laurel, Miss., along with a number of others, has misinterpreted the reduction of the Advocate to 8 pages. It was a temporary measure which was made necessary by the paper restriction. We are returning this week to the 16 pages and hope to be able to continue without any more reduced issues.

Rev. O. E. Sanden, State Director of the Louisiana Moral and Civic Foundation, paid the Advocate office an appreciated call on Monday, March 27. Dr. Sanden was returning from a meeting in Mobile of which he gave enthusiastic reports, both as to the interest of the meeting and the unusual publicity given it by the press.

Bro. Donald S. Youngblood writes us about sending the Advocate to his brother who is with the Armed Forces in the South Pacific. We have placed his name on the list, as we will place the name of any others who may desire to have the Advocate. We have been able to secure the money for this service and the paper goes without charge to the soldier or his family.

Bro. W. J. Kaiser, chairman of the Board of Stewards, Jefferson Street Church, Natchez, Miss., has our thanks for an interesting news item regarding the work of that church, and particularly the attendance at prayer meeting, which Bro. Kaiser says is the largest that he has ever known since he became a member of the church 50 years ago. Dr. H. M. Bullock is the pastor.

Rev. Thad H. Ferrell writes that the young people are sponsoring Holy Week services in the church at Booneville. They have undertaken the task of distributing several hundred folders carrying announcement of the services and sermon subjects, and a special message from the pastor. Among the subjects in which they were interested are: "Why Should We Fear Death?" "Why Were We Created?" and "What are Young People Doing Wrong?"

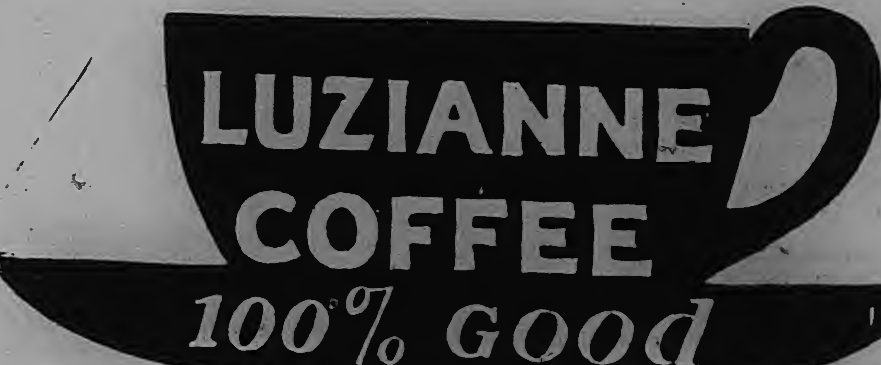
REV. O. S. LEWIS,
District Superintendent, Vicksburg, Miss.

REV. JASPER L. SMITH PASSES

News just received at the Advocate office says that Rev. Jasper L. Smith, a retired member of the Mississippi Conference, died at the Methodist Hospital in Hattiesburg on March 28. His death followed a prolonged illness, and funeral arrangements were not complete at the time the report was sent.

J. O. GAITHER DIES

Julian O. Gaither, who was for fifty-seven years of continuous service a railroad official, died at his home in New Orleans on Tuesday afternoon of last week. He was eighty years old and had been in declining health for a long while. He was a native of Tipton County, Tennessee, and was a staunch Methodist. His career as a railway official began when he was eighteen years of age as an employee of the Southern Railway. He was at one time located in Corinth, Miss. In 1919 he transferred to the Gulf, Mobile & Northern and opened the first office of that company in New Orleans. He retired in 1939. His first wife died in 1938. He is survived by his second wife, whom he married in 1940, and by one



son, Rice Gaither, who is on the editorial staff of the New York Times. Burial was at LaGrange, Tenn.

BIBLE CLASS OF METHODISTS IS ATTRACTING MANY

The class studying the "Life of Christ" at Jefferson Street Methodist Church continues with high interest. Last Wednesday night, in spite of rainy weather, over 100 were present, holding average attendance for the past four weeks to 113. This class is part of the Lenten emphasis upon the understanding of the life of Jesus Christ and its meaning for today. The remaining meetings at 7 p.m. on the next two Wednesday evenings will be devoted to understanding the issues over which Jesus was executed, the real meaning for our day of the crucifixion of Jesus and of his resurrection. Taught by the pastor, Dr. H. M. Bullock, the class is reading an excellent little book on the "Life of Christ," by President Umphrey Lee, of Southern Methodist University.—Natchez Democrat.

NORTH VICKSBURG DISTRICT GROUP MEETING

The meeting was held at Rolling Fork church on Thursday evening, March 23, 1944. Supper was served at 6 p.m. by the ladies of the Rolling Fork church. After the meal, the meeting was called to order by the chairman, Rev. M. K. Miller. Those answering to the roll were: Rev. and Mrs. O. S. Lewis, Rev. and Mrs. M. K. Miller. Rev. and Mrs. E. A. King, Rev. and Mrs. E. C. Presley, Rev. and Mrs. R. H. Clegg, Rev. and Mrs. F. J. Jones, Rev. and Mrs. E. L. Ledbetter, Rev. and Mrs. M. E. Sharp, and Rev. C. Y. Higginbotham. Rev. Robert Peyton, of Hermanville, was a visitor. The meeting was attended by a large number of Rolling Fork people.

The general program was "Consecrated Lives that Have Helped Me." The devotions by Rev. O. S. Lewis, district superintendent; were followed by short talks by Rev. R. H. Clegg and Rev. E. L. Ledbetter.

The next meeting was set for April 27 at Rolling Fork.

E. C. PRESLEY.

REV. A. M. MAYO,
Woodland, Miss.

FOUNDATION FACTS—AN ACROSTIC

By O. E. Sanden, State Director

Foundation Day was observed January 16, 1944. We thank the churches for their support. Total received: Baptists, $458.77; Methodists, $1,373.10; Presbyterians, $65; Nazarenes, $20.25; Federated Church, $10; Christians, $2; Committee of One Hundred, $135. Units, $96.

Our estimated budget for the year is $10,400. The total received is $2,160.12 (to date). Our new treasurer is Mr. J. H. Cain, well known layman.

Unless generous support from the larger churches can be secured, it will be necessary to abandon our plans for the year, and greatly curtail the program.

Needless to say, our expenses go on just the same, for we have been called by all the evangelical churches for this particular service.

Do not neglect this matter, in case your church happens to be one of the many we have not yet heard from.

As this goes to press, we are sending out 5,000 copies of "When Will Louisiana Go Dry?" by O. E. Sanden.

This means you should hear from us through the mail by the time this copy reaches you.

In case you are not on our mailing list, remember

Our address is 351 Florida Street, Baton Rouge 6, La.

Never before have we experienced richer blessings than in our LMCF rallies conducted in the parishes.

For information concerning these rallies, write us at the Baton Rouge headquarters.

And we shall gladly send you the necessary information.

Call us, telephone 3-8944.

The Dedication service at our office will be conducted

Shortly after the Governor's inauguration, Tuesday, May 9, 3 p.m. If you are in Baton Rouge, be sure to be there. Open house, 2 p.m.

YOUNG MEN AND WOMEN WANTED

Dear Brother: That fine young man in your church who ought to preach—will you not help him and us?

Centenary is adopting a new plan for young men preparing for the ministry. We shall award scholarships of full free tuition to worthy boys who come properly recommended. To find them is the problem you can aid us in solving.

Do you not know of some talented boy who ought to answer God's call to preach? And to prepare? Some boy who should be a strong student in a Senior A grade college of 116 years of successful service? Please give us his name and tell him Centenary will give him full free tuition.

This is something new at Centenary. Formerly we awarded about one-half tuition. Now that the Church needs more pastors and the war is taking so many boys, we feel that we must do more to take up the slack. So we are offering not one-half or two-thirds but all of the regular tuition free.

Also, we need four fine young men for our male quartet. Do you know a fine bass, or tenor, or baritone? These also may receive free tuition if they can make the quartet.

Nor shall we slight the girls. Worthy girls of ability who desire to be deaconesses, missionaries, or church secretaries, will also be given free tuition.

Now, before the war ends, the Church must be making an extra effort looking toward the future. Her schools also must adapt themselves to new and trying demands. Centenary stands ready to sacrifice much to meet the call of her youth and her churches. We want to be able to assist our pastors, and we think this is one way to do it.

If you know of young men or women whom you would like to recommend for these scholarships, please feel free to write me so that we can get in touch with them.

Sincerely yours,
R. E. SMITH, Dean,
Head of the Department of Biblical Literature.

REV. V. S. COLEMAN,
Foxworth, Miss.

HISTORY OF THE ST. FRANCISVILLE METHODIST CHURCH

The first Methodist minister to lift his voice here was Lorenzo Dow, in 1803. William Winans, in his manuscript, mentions his visits to Bayou Sara. The first church was organized in 1844, in the town of Bayou Sara. Mr. Edward McGehee, of Woodville, Miss., donated the lots on which the church was built. The contract for the building was let April 1, 1844, to Anthony Gayhan. The building committee was composed of D. Heard, Jesse Fulton, Theo. W. Dyer, T. L. Numan, and L. Camenea. This building was located on Sun Street, in Bayou Sara, La. Provision was made in the church in ante-bellum times for Negro worshippers in a wide gallery, capable of accommodating several hundred people, running across the front and side of the interior. In addition to the privilege of attending with the whites, the pastor always held a special service for the Negroes in the afternoon, with at least one white man in attendance according to law. This church fortunately escaped destruction during the bombardment by the Federals. It was a strong building, made of the very best of virgin timber. The acoustics were excellent, and from its pulpit were heard pulpit orators whose eloquence was a pride and boast of the Southern Conference. After the war, an effort was made to resume the

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custom of rendering service to the Negroes, but while there were a few Negroes at the first service, only one came to the second, the word having gone forth from the leaders to taboo the white churches. This was a great and lasting misfortune, as it was in their churches that designing leaders got control of them.

This church building was used from 1844 to 1896, when it was found to be unfavorably located on account of spring overflows of the river. In 1896, the congregation began to make plans for another location for a church and parsonage. In 1899, under the leadership of Bro. G. P. White, they found a suitable location. After demolition of the old church in Bayou Sara and selling the heavy timbers, from the proceeds, private donations, and the Church Extension Fund, a new church and parsonage was built in St. Francisville, G. P. White and R. W. Tucker, presiding elder; Thomas Raynham and William Town, trustees. This is the present church and parsonage. The memorial windows were donated by Dr. Mumford, Mrs. Charles H. Reed, Hon. R. E. Thompson, Judge W. W. Leake, and the Raynham and Town families.

The Church School dates from 1888. It was conducted by the late Miss Sally Raynham and the late Dr. James Kilbourne. These two served as Church School superintendents for years, in fact, until their death. Today there is only the memory of the late Miss Sally left in the school, but for Dr. Kilbourne, one of his sons, A. R. Kilbourne, is carrying the torch. He is teacher of the Adult Bible Class. Incidentally, he is blind, but he does a magnificent job of teaching. At present we have a very active Church School, with Mrs. Rosa V. Shipes, superintendent, and an excellent corps of teachers.

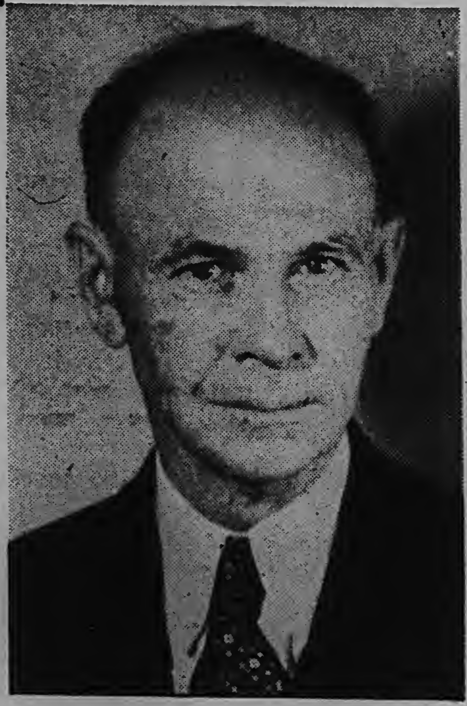
The Woman's Missionary Society is believed to have been organized in 1916. Again the late Miss Sally Raynham was the outstanding organizer and leader until her death. Today there is a very active W. S. C. S., with a membership of 30. Mrs. Harry Daniels, Sr., is president.

The bell that is used now is the one used in the old church in Bayou Sara. It still rings a clear call for people to come to worship.

From 1844 to 1894, the Bayou Sara church was part of the old Woodville District of the Mississippi Conference. In 1894 it was transferred to the Baton Rouge District, of the Louisiana Conference.

The following is a list of preachers that served the church during its one hundred years: Daniel Dealy and J. H. Muse, 1844; John E. Eddins, 1845; Phile M. Goodwyn, 1846; Charles Mapes and Wm. Hines, 1847; Anthony T. Simmons, 1848-1849; Benjamin Jones, 1850; to be supplied, 1851-1852; John A. B. Jones, 1853; Joseph D. Newsom, 1854; Calvin McGuffee, 1855; Joseph D. Newsom, 1856-1857; Thomas Brown, 1858-1859; Robt. Downer, 1860; Samuel Sweeny, 1861; to be supplied, 1862; P. A. Johnston, 1863; no mention, 1864-1865; E. R. Strickling, 1866-1867; J. L. Forsyth, 1868; C. R. Godfrey, 1869; no mention, 1870; R. D. Norsworthy, 1871-1873; D. C. Langford, 1874; Calvin Watkins, 1875; Curtis D. Cecil, 1876-1879; Richard F. Flowers, 1880; Ruffin T. Davis, 1881-1882; to be supplied, 1883; James Healy, 1884-1885; Harrison Bradford, 1886-1887; David Bradford, 1888-1889; T. W. Brown and J. T. Leggett, 1890-1891; J. R. Whittington, 1892-1893; R. S. Gale and K. S. Enochs, 1894. (These are ministers that served the church in the Mississippi Conference).

G. P. White, 1895-1901; Floyd Vaughan, 1902; A. A. Bernard, 1903; F. M. Freeman, 1904-1906; W. D. Kleinschmidt, 1907; E. L. Cargill, 1908; S. L. Riggs, 1909-1912; J. B. Fulton, 1913-1914; S. D. Roberts, 1915; W. B. VanValkenburgh, 1916; S. S. Bogan, 1917; P. S. Carpenter, 1918; H. C. Murphy, 1919; J. L. Cady, 1920-1921; W. J. Newsom, 1922-1924; F. C. Cady, 1925; T. G. Stamps, 1926; J. M. Boykin, 1927-1928; L. E. Crooks, 1929; R. L. Clayton, 1930-1931; J. C. Price, 1932-1933; T. P. Turner, 1934-1936; J. D. Nesom, 1937; J. D. Huff, 1938; M. S. Robertson, 1939; H. B. Varner, 1940-1941; D. T. Williams, 1941-1942; J. M. Alford, 1943; M. D. Felder, 1944. (These have served the church in the Louisiana Conference).



REV. A. W. BAILEY,
Webb, Miss.

A former pastor, H. B. Varner, is now a chaplain in the U. S. Army overseas.

The present Board of Stewards is composed of R. H. Daniels, Sr., chairman; Mrs. Rosa V. Shipes, secretary and treasurer; T. D. Bickham, A. R. Kilbourne, Mrs. J. B. Garrett, Leslie Bickham, H. B. Munson, E. E. Prescott, E. F. Ayraud, Baxter Deal, Murphy Dreher. Mrs. R. E. Watson is chairman of the Board of Education. The Board of Trustees are R. H. Daniels, T. D. Bickham, A. R. Kilbourne.

In December of last year the Board of Stewards decided that the present facilities were inadequate, so they made plans for a more favorable site. On February 1, they purchased the residence of the late Mrs. Sally Powell, which consists of four city lots and a twelve-room house, for the sum of six thousand dollars. We have raised to date, two thousand seven hundred dollars of this amount, and have pledged one thousand dollars to be paid annually until debt is paid. We will sell the present parsonage and church lot, and from the proceeds and personal donations we will build a new church, educational building, and parsonage after the war. The building committee for this project is R. H. Daniels, Leslie Bickham, Dr. N. B. Riddle.

The Methodists of St. Francisville are proud that Methodism has weathered the storms and survived the times for one hundred years. We trust in God that it may be witnessing for God and His cause in this town for many centuries to come.

M. D. FELDER, P. C.

PERSONAL NOTES AND INCIDENTS

Mrs. Bettie J. Bailey, Route 1, Aberdeen, Miss., has returned to her home after a three-months' sojourn in Memphis, Tenn., as indicated by her request for a change of address for her paper.

Rev. E. M. Shaw, a retired member of the North Mississippi Conference, serving the Ebenezer charge, reports that his work is going well, and that he himself has managed to keep well and fill all appointments except for rain.

Rev. H. P. Lewis, pastor at Schlater, Miss., reports that more than $600 is being expended for the improvement of the parsonage. His benevolences will be increased more than 25 per cent over last year. Bro. Lewis says that his work is being blessed in all ways and that he is very happy at his task.

NOTICE—DR. W. B. NANCE IN NORTH MISSISSIPPI CONFERENCE

Rev. J. Noel Hinson telegraphed us as follows, on Monday of this week:

"Announce this week Dr. W. B. Nance China Missionary repatriated and returned on Gripsholm will speak at North Mississippi Conference Institutes April 11 through April 20."

DR. HENRY HEADS CHINA RELIEF

Dr. Robert T. Henry, of Moorhead, Miss., long a Methodist leader in China, has taken over the post of executive director of the American advisory committee for the Church Committee for China Relief, with headquarters in Chungking, West China. He relieves Arnold Vaught, who is returning to America after six years of arduous service. This Committee administers about $400,000 annually, received from American Protestant churches for humanitarian relief in China. New members recently named to the Church Committee are: Miss Sallie Lou MacKinnon, of the Board of Missions of The Methodist Church; Miss Ruth Ransom, Woman's Board of Foreign Missions, Reformed Church of America; Bishop A. R. Clippinger, of the United Brethren in Christ; Dr. M. T. Rankin, of the Southern Baptist Convention; and President P. O. Bersell, of the National Lutheran Council.

EASTER SERVICES ON TAYLORSVILLE CHARGE

Rev. T. E. Hightower has issued a lovely Easter folder which carries an Easter message to his people. It has also a schedule of services including all seven of the churches forming the circuit. Beginning at Taylorsville with a 6:30 sunrise service, preaching services follow: Hebron, 8:00 a.m., Fairmount, 9:45 a.m., Mize, 11:00 a.m.; Knight's Chapel, 2:00 p.m., Old Bay Springs, 3:30 p.m., with a concluding service at Mize, at 8:00 p.m. Seven services would be a hard schedule for any day, but it is much more so at Easter. But such sacrificial giving of one's self will pay rich dividends in souls won and loyal Christian living.

COLE LECTURES AT VANDERBILT UNIVERSITY

The lectures on Cole Foundation at Vanderbilt University will be in celebration of the 50th anniversary of the lectureship. Two lecturers instead of one have been appointed for the occasion. Dr. Robert Lowry Calhoun, of Yale University School of Religion, will speak on the general theme, "Basic Christian Doctrines." His addresses will include: 1. God. 2 Man. 3. Jesus Christ. 4. The Church. 5. The Bible. 6. The Sacraments. Dr. Edwin Mims, Emeritus Professor of English in Vanderbilt University, will deliver a series on "Great Writers as Interpreters of Religion." The series will include: 1. Harmonizers of Culture and Religion. 2. Champions of the Moral Law in Individuals and Nations. 3. Prophets and Seers. 4. Defenders of the Faith. The lectures will begin on Sunday, April 16, and run through Friday, April 21, and they are open to the public, free of charge.

SEASHORE DISTRICT NEWS

The Easter season in this district is a joyous one with several hundred new members, many of them on profession of faith, received into the church during March and April. A majority of these members were won through home visitation evangelism campaigns in the local charges, with most of the pastors in the district participating. With official figures to be announced later, it is believed that at least 400 persons have been won on profession of faith and united with churches of this district since Conference. Combined decisions of the two Pascagoula churches total 200, with the campaign still going, and Handsboro charge announces 83.

Several pastors of the district, among them the Rev. S. F. Harkey, Poplarville, are mailing "The Messenger" with a personal word to every church member in service.

District superintendent J. L. Neill returns to his office April 7, following two weeks evangelistic work at Dexter Avenue, Montgomery, and West End, Mobile, Ala.

Big Point Church, Escatawpa charge, was blown down during a recent wind storm, but plans are under way for reconstruction, says the Rev. S. B. Watkins, pastor. A new Methodist church has been organized at White City, connected with Handsboro, but scheduled to become a separate charge upon erection of a building. The district building and location committee has approved plans submitted and work is under way.

In his second round, the district superintendent has announced a series of "group quarterly conferences" as follows: April 10, at First Church, Gulfport, for Handsboro, Long Beach, and First Church; April 11, at Main Street, Biloxi, for Main Street and Ocean Springs; April 12, at Pascagoula, for First Church, Eastlawn, Kreole, and Moss Point.

District Conference is slated May 30 at Picayune.

D. R. O'CONNOR, Reporter.

LETTER BY REV. JEFF P. PAUL, LISBON, LA.

Hello Soldier! Just a few lines from the home front to let you know we are still carrying on—and have not forgotten you fellows out there in the camps and on the firing line. This is the pastor of Arizona, Harmony Chapel, and Lisbon Methodist churches speaking. You, I am sure, will be all over the world. I can visualize your situations—maneuvering here in Louisiana; on the Western deserts; crossing the wide seas; flying over plains, mountains, and oceans; preparing to go into battle in the South Pacific, or Italy, or some unpublicized area; convalescing in hospital from sickness or wounds; on leave from the front line; or homeward bound. Wherever you are, we breathe a prayer that the God of Peace might be with you, bringing that inner peace which is ours in the midst of outer turmoil and even on the battlefield! I can assure you that the people here are following you with their earnest prayers also. We do not wish to become over-sentimental, but we are proud of you as you demonstrate faith in the values of Christian democratic principles through your service. We are making an effort to conduct ourselves on the home front so that you won't be ashamed of us when you get back, and so that we can do our part in contributing to the victory that is sure to be ours in the not-so-distant future.

REV. T. E. HIGHTOWER
Taylorsville, Miss.

Everybody misses you boys a lot, but, of course, we don't have time or disposition to mope. Life goes on as well as can be expected, and we look forward to a better day "when the boys come marching home." A disagreeable task has to be performed, and we are behind you in getting it done as soon as possible.

Our regular appointments have been met, of course, at the churches here. Attendance has been fairly good, considering that so many boys and girls are in the service and so many more are off working in defense industries.

I wish to use a line to express our appreciation for the interest that you are showing in the home church and in the work of the Master in general while you are away in the service. Your faith and experience of God out there is leading to a spiritual awakening among many people back home.

Just for fun: There was the Scotchman who liked the new preacher because he asked God for things the old preacher never did think about.

A business man hired a detective to report on the conduct of an actress he wished to marry. "She is all right in every way," read the detective's final report, "except that she is said to run around with a business man of questionable character."

"Are we going Dutch on this, or do you wish to go Scotch?"

One Scotchman signed his telegrams to his girl "Xerxes" so he could get in two kisses free.

"Who are you?" came the challenge. "I'm fine. Hoo's yerself?"

Bob Hope is interested in raw material for jokes.

A mother takes twenty years to make a man of her boy, and another woman makes a fool of him in twenty minutes.—Halifax.

Our energy is in proportion to the resistance it meets.—Hazlett.

The greatest man or woman is 90 per cent just like yourself.—Shaw.

Courage should have eyes as well as arms.—Fuller.

A prayer: O Thou, who, before the mountains were brought forth or even the earth or the sea were made, art God from everlasting, let the uncertainty of our souls be stayed on Thine eternal strength. Give us such confidence in Thy sustaining grace that no frailties of our own may make us afraid. In all things may we be faithful; and through all things help us to keep a clear conscience and a quiet heart; through Jesus Christ our Lord. Amen.

Greetings to all chaplains everywhere! You are doing a fine work.

Honor is a harder master than the law.—Mark Twain.

Action is the prayer that is always answered.—Hubbard.

The test of an enjoyment is the remembrance which it leaves behind.—Jean Paul.

Happiness is a perfume you cannot pour on others without getting a few drops on yourself.—Emerson.

Best wishes to every one of you over the world. May the Lord be with you! If you find time to drop me a line, it will be greatly appreciated.

Cheerio till we all meet again!

JEFF. P. PAUL.

BREVITY

An electrical device designed to limit after-dinner speaking to ten minutes has been installed in Kent, England. It consists of a large face with a protruding tongue which, when the speaker begins, starts moving. After eight minutes, one of the eyes winks a warning and if the speaker overruns ten minutes the apparatus throws the whole room into darkness, giving listeners an opportunity to sneak out quietly without embarrassment.—The Speakers Library.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

April, 1944

2-9—Negro Health Week.

4-6—Annual Meeting Mississippi Conference W. S. C. S.

7—Good Friday.

14—Pan-American Day.

Plan study, "Christian Ventures in Learning and Living."

Yearbook Program—Social-Evangelistic Work in China.

* * *

Negro Health Week

This is Negro Health Week. In Mississippi and throughout the nation, the health and well-being of the Negro is meriting attention in this period, which marks the 30th celebration of a week devoted to the health of the Negro.

As one of the activities under the program of Christian Social Relations and Local Church Activities, we are asked to assist in the observance of this week by encouraging the Negroes of our community to take advantage of the health program of our State.

Each local secretary has been mailed a copy of a talk made by Dr. Underwood, of the State Health Department, which gives some most interesting facts. A study of the Negro health of our community will fit in perfectly with the plans for "Christian Ventures in Learning and Living, Lesson No. II, "Ventures in Health."

* * *

Annual Meeting

We hope next week to give an account of the annual meeting of the Mississippi Conference W. S. C. S., now in session in Jackson. Our women will be looking forward to news of the "new officers" who have been elected and of the plans developed for the remainder of the year.

* * *

Good Friday

It is hoped that societies will use the program, "Christian Retaining Walls," page 18 of the **Methodist Woman**, March, 1944. While it was suggested that it be used before Holy Week, many societies are using it as the program for Good Friday.

* * *

Pan-American Day

Pan-American Day—the Day of the Americas—is observed annually on April 14 in all the Republics of the American Continent. By proclamation of the Presidents of the twenty-one governments, schools, clubs, civic associations, and the public in general, have been called upon to observe the day with appropriate ceremonies, thereby giving testimony to the close bonds of friendship and understanding uniting the peoples of the Americas in one great continental community.

If this program is sponsored by the W. S. C. S., we suggest the use of the story of Dr. Hugh C. Tucker which has appeared in **Time**, **World Outlook**, and other magazines. A leaflet has been mailed to local secretaries of C. S. R. and L. C. A. Building "goodwill" on the Bible, as carried on by our missionaries, has had a large part in creating the "good neighbor" attitude—from the South American side.

"Christian Ventures in Learning and Living"

Secretaries of Missionary Education and Service have received splendid suggestions from Mrs. E. V. Perry for the study, "Christian Ventures in Learning and Living." She says: "This topic is most timely—when we have had a study of so many countries that are now the present homes of so many of our friends and loved ones. If out of this study can come a deeper sense of worship, of a closer bond of fellowship with peoples of other lands, increased giving to missions, a deeper interest in Christian fellowship for our youth in service in these lands—we feel the study will not have been in vain."

Text: "For All of Life," William H. and Charlotte V. Wiser.

Supplementary text: "The Silent Billion Speak," Frank C. Laubach.

Since there have been so many requests for an "outline," we give below a very simple one, which is to be used in one of the societies.

The purpose of the study (as outlined) is: "To stimulate the interest of this group in Christian action toward all of life; to create a close bond of fellowship with peoples of other lands, establishing a world brotherhood; to create a deeper interest in Christian fellowship for our youth in service in these lands; to provide a deeper sense of worship in the individual members of this group; to increase giving to missions so that we, through the Mission Boards, may continue to help overcome illiteracy, thereby providing the blessings of all areas of life to all mankind."

Lesson No. I

"The Christian Heritage of Every Man: A Whole Life Through the Knowledge of Books, Health, Economics, Social Activities and Religion."

Aim: To show the importance of literacy for the "common man" to enjoy the whole of life.

1. Introduction: (a) Authors of text; (b) The study; (c) The "common man." ("The man who has not enough in any aspect of life to make him a happy, contented human being").

2. Repeat Litany: Leader: Hear the Silent Billion plead—

Group: Take away our darkness; teach us to read.

Leader: Hear the Silent Billion beg—

Group: Take away our suffering; teach us health.

Leader: Hear the Silent Billion implore—

Group: Take away our parched earth; teach us to farm.

Leader: Hear the Silent Billion cry—

Group: Take away our frustration; teach us to love.

Leader: Hear the Silent Billion call—

Group: Take away our gloom; teach us the Abundant Way; For all of Life.

3. Statement of International Missionary Council (opposite page 1 of text).

4. Give "Beekum's Challenge" (pages 1-10 of text) and discuss.

5. What part have we (as missionary women) had in establishing bonds of world brotherhood? (See Wilkie's "One World").

How has this "come back to us" through our boys in the service? (See articles in **World Outlook** and letters from local boys).

6. Give degree of illiteracy among some of the large countries. (See text). (a) What are some of the modern campaigns for literacy? (China, India, etc.) (b) What of literacy in the U. S. A. as compared with other countries?

Discuss: "The Power of the Printed Word."

Worship: (It has been suggested that all members of the class read the Book of Mark during the study).

Lesson No. II

"Ventures in Health"

Aim: That the Christ-likeness of medical work may be realized in the local and world community.

1. How public health nurses and doctors in the U. S. A. are carrying to the people the blessings of health. (A public health nurse might tell of her work in the county).

2. Pioneering ventures of missionary doctors and nurses in carrying to people in mission lands the blessings of health. (text: Chapter 2).

3. To what extent is the Methodist Church engaged in this work? (See **World Outlook**).

Discuss: The large place prevention must have in medical missionary work during and after the war. (Text and current magazines).

Worship.

Lesson No. III

"Ventures in the 'Fourth Dimension' in Missions."

Aim: To understand why Christian missions must be concerned with the economic needs of the people.

Approach: We have been seeing the new ventures that are being made by missionaries in taking education and health to the peoples of the earth. Today we will see ventures they are making in agriculture and industry—the "Fourth Dimension" of missionary pioneering according to the Madras Conference. It is one of our newest fields of pioneering. In addition to evangelistic, medical, educational work, missions is reaching out into agriculture and industry, where people are working with hands and tools. As a background for this study, we need to get a clear picture of the farming situation on various mission fields, which in so many ways is strikingly different from farming as we know it in the U. S. A.

1. Farming conditions in mission fields.

2. What is being done to help in the solution of the problems: (a) By individual missionaries; (b) The government; (c) The mission boards.

3. Farming conditions in the U. S. A. and what is being done to help the low income farmers. (Ask Farm Security Administration representative in your county to give this).

4. Ways in which the mission boards are promoting the "Fourth Dimension."

Discuss: What effect missionary agricultural work is having religiously.

Worship.

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

As you check your local society for its progress in 1943, perhaps you will be interested in the progress made by the Woman's Division whose record you helped to make. Here are several items at which we aimed last year, and this report of Mrs. DeVinny, with North Mississippi insets, will show you how much needs to be done in 1944:

Dear Co Workers:

It is with unbounded gratitude to God for his blessings and sincere appreciation to our officers for their unswerving loyalty and faithful service that we submit the enclosed summary of the Annual Reports from the Conferences for 1943.

These reports reveal a growth in organizational strength and stability in our Woman's Society of Christian Service which is especially gratifying in times like these. We should feel encouraged to attempt even greater achievements as we sing the Lord's Song in 1944.

Organizations and Members

There were 809 new organizations reported in 1943 and a total of 26,600. This was a net increase over 1942 of 326. Even though the new members numbered 64,742 and was 11,785 more than the preceding year, we did not have as large a total membership reported for 1943 as the year before. Why? Doubtless this was due in part to the change of locale of many members and their failure to identify themselves immediately with the society in their new community. Also, to the fact that our societies are gradually dropping the names of inactive or nonresident members from their rolls. Even so, we must recognize the **danger signal** and do some careful cultivating of disinterested members (so-called); and continue our efforts in behalf of reaching every new woman in the Church. It is quite possible that we would have no "disinterested members" if these people were thoroughly informed regarding the Woman's Society, its challenging opportunity for service, and the needy fields of work which it is supporting.

Furthermore, we should urge careful and continuous cultivation of small new societies. Many of these become discouraged because they are unable to carry on all the activities embraced in the plan of organization. They need to be shown how they can function effectively within the limits of their possibilities even though their numbers are small.

(North Mississippi has 232 **societies** and 6,581 members for 1943).

Week of Prayer and Self-Denial

Approximately one-third of the societies bserve the Week of Prayer and Self-Denial. The offerings amounted to $195,955.89 in 943, an increase of $65,806.25 over 1942. This is one of the most important observnces of the year and should be a source of eal spiritual uplift to all the members if he fine materials prepared for the occasion re properly used. Urge the local societies o begin early making plans for this magificant event.

(Out of 232 societies, 142 observed the eek of Prayer).

Posters and Goals

You will note in the totals at the end of the summary that 8,356 societies reported using the poster, "Seven Keys to Progress," and 2,407 achieved all the **goals**. This latter figure is about double that of last year. We believe there is a very direct relationship between achieving the **goals** and growing more efficient as a society. We urge that you continue to stress the use of the poster and the attainment of all the **goals** as the most vital method of strengthening all phases of the work.

(Out of 232 societies, 112 used the poster, The Seven Keys).

Unorganized Charges

You will recall that we set as a goal for the quadrennium, "an organization in every charge." Nine Conferences reported no unorganized charges. It doesn't seem very hopeful that we shall achieve 100 per cent this quadrennium. However, let us persist in working toward it. We still have many Conferences that have far too many rural places without a society. Many have important charges that insist they cannot organize. They need to be cultivated. Suggest a reading circle as one very simple way of stimulating interest, using **World Outlook** and **The Methodist Woman** as the basis of study. Or, perhaps such charges could be encouraged to come together to hear a district or Conference officer speak on the work; or a missionary might be sent when one is itinerating in the Conference to some of these points to address the whole congregation or the women in a separate meeting. There are many other ways of cultivating these charges which will occur to you as you make the approach.

(North Mississippi has four **new societies** and 508 new members for 1943).

Above all, this year let us endeavor to strengthen the ties of fellowship in service by the deepening of the spiritual life of our societies through the devotional period at the regular monthly meetings, by prayer groups, by visitation; plan to help those in sorrow, perplexity and doubt; help and counsel the young people in our churches who are trying to find God's way for their lives.

Faithfully yours,
MRS. V. F. DeVINNY,
Executive Secretary, Woman's
Section of the Joint Division.

THE TWENTY-THIRD PSALM

(A translation into the Kiowa Indian Sign Language by Miss Isabel Crawford, former missionary to the Indians under the Woman's American Baptist Home Missionary Society).

The Great Father above a Shepherd Chief is the same as, and I am His, and with Him I want not.

He throws out to me a rope. The name of the rope is Love.

He draws me, and draws me, and draws me to where the grass is green and the water not dangerous; and I eat and drink and lie down satisfied.

Some days this soul of mine is very weak, and falls down, but He raises it up again and draws me into trails that are good. His name is Wonderful!

Sometime, it may be in a little time, it may be longer and it may be a long, long, long time, I do not know, He will draw me into a place between mountains. It is dark there, but I will pull back not, and I will be afraid not, for it is in there between those mountains that the Great Shepherd Chief will meet me—and the hunger I have felt in my heart all through this life will be satisfied.

Sometimes this rope that is Love He makes into a whip, and He whips me, and whips me, and whips me; but afterward He gives me a staff to lean on.

He spreads a table before me and puts on it different kinds of food; buffalo meat, Chinamen's food, white men's food, and we all sit down and eat that which satisfies us. He puts His hands on my head and all the "tired" is gone.

He fills my cup till it runs over.

Now what I have been telling you is true. I talk two ways, not. These roads that are "away ahead" good will stay with me all through this life, and afterward I will move to the "Big Tepee" and sit down with the Shepherd Chief forever.

THE SURE FOUNDATION

By Mrs. Irvin Rowland

"And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it."

Upon what foundation is each of us building his life? Is it on the futile, the fragile, the deceiving things of this world? That which holds our foremost interest is the largest contributor to our foundation. Those pleasures we seek after most are being put into it. The way we think, the state of our heart, the things we do, are going into the building of our spiritual house. Each material can be tested by seeing what its denial means to us. Can we get the joy out of living we should if certain conveniences and avenues of pleasure are withdrawn? If not, then we are working under the strain of hardship, suffering, and denial. Such living is easily shattered by adversity, and great indeed is the fall, for there is nothing solid to lean back on. A broken life is one of the most dejected sights on earth.

In these perilous times, we realize more than ever the need of a strong, enduring foundation. Christ, the Rock of Ages, is the immovable, the eternal one. We need Him as individuals, as nations. Neither can survive the strain, the sacrifice, the persecutions indefinitely without His sustaining strength. With Him as our constant guide, we'll never know spiritual defeat, and when the history of our lives is written, it can be said of each, "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

(Copy for this page failed to arrive—Editor.)

W. C. T. U. OPPOSES DRAFT OF WOMEN

Announcing its opposition to the drafting of women, the National Woman's Christian Temperance Union declared that such action would be disastrous to the continuance of "the American way of life," one of the objectives of the present world struggle.

Asserting that there are sufficient workers in non-essential industries to meet all present labor and service needs, the W. C. T. U. called the conscription of women proposed in the National Service Bill unnecessary.

" 'No nation rises higher than the average of its homes' has been a maxim of the years," the W. C. T. U. said. "The juvenile delinquency which judges and other officials warn us may lose the war on the home front, is in their opinion the responsibility of the mothers. The OWI has released a significant statement: 'Fathers are in the war, mothers have gone to work.'

"The best service a mother can render her children is to maintain the standard of her own life at its highest. Conscription would often place women into company of undesirable men and lead to drink and perhaps other bad habits. The dignity and purity of women must be maintained as a standard for society. Without it our entire moral fiber will be destroyed."

The W. C. T. U. opposition is also based on the "probability" that conscription would not cease with the end of the war. Such controls, once established, tend to remain, the statement said.

REV. GAITHER WARFIELD SPEAKS OUT

Apathy and indifference of those who knew better were charged by the Rev. Gaither Warfield, American missionary, for the condition of the world today. The Rev. Mr. Warfield, who witnessed the fall of Poland and who spent more than a year in internment camps in Germany and a political prison in Russia, was the Sunday night speaker at Belmont Methodist Church, giving the last of a series of talks he has made in Nashville as guest of the Exchange Club. The world situation shows what human beings will do when they turn their backs on the teachings of Jesus Christ, he declared.

It was not a pretty story which the preacher told of his experiences in Europe from 1939 to 1942. It was a story which involved cold and hunger, confinement in cattle cars and sleeping on bare boards in a prison camp. It involved terrible sights and sounds—a row of little Jewish boy scouts lined up facing Nazi machine guns, singing a patriotic song of Poland, the song interrupted by the rattle of the guns. There were children of Polish intellectuals turned adrift on the streets to starve and when they toppled over dead, their pitiful bodies wrapped in newspapers and tossed into sacks to be thrown later into shallow graves in a field.

"So often since coming to America," said the speaker "looking at contented faces and smart clothes, I have expected someone to shout 'Attention' and I would be back in Occupied Europe and see again the haggard faces, those tattered clothes, elbows sticking out and hear the klop, klop of wooden sandals down the streets of Warsaw. Hungry faces, staring eyes, looks of despair—that't the kind of world it was.

"The truth is not pleasant, but I think you should know these things. Europe has gotten into the state it is now because there were men and women who felt it was not their duty to speak out. Indifference and apathy are the greatest sins—not killing your fellowman but not caring about him. Not the Japanese and Nazi who kill and torture, but those Americans and other Christians who have turned their backs on the teachings of our Saviour are the worst.

"I have no bitterness in my heart, but a deep feeling of horror for what I have seen and know to be true. In those prison camps I promised myself if I came home to my country alive, I would tell the people. In a world like this, are we prepared spiritually to follow our Saviour, Jesus Christ?"

THE UPPER ROOM IN SCHOOLS AND COLLEGES

Some of the schools and colleges of the land are adopting the custom of giving free copies of **The Upper Room** to any of their students who are interested enough to read this book of daily devotions, which is issued under the auspices of the General Commission on Evangelism of The Methodist Church, with headquarters at Nashville, Tenn. The following stories tell of this practice in two non-Methodist educational institutions:

Rev. Archie H. Turner, who is attending Southwestern College, a Presbyterian college at Memphis, Tenn., reports that the Christian Union Cabinet, composed of heads of religious organizations on the campus, voted in September, 1943, to give copies of **The Upper Room** during the 1943-1944 college year to all students who really wanted them. The college pays for the copies, and a number of them are being read regularly, Reports Mr. Turner. He would like to find out what other colleges take this same amount of interest in the spiritual welfare of their students. Anyone wishing to communicate with him on this subject should write to Rev. Archie H. Turner, Jr., 2179 Poplar, pt. No. 4, Mephis 4, Tenn.

The University of Indiana, Bloomington, Ind., has inaugurated a "Life Begins Every Morning" Club, with **The Upper Room** used as the book for these morning devotions, according to Dr. Frank O. Beck, executive secretary of the University Committee on Religion. At the beginning of each quarter, the University gives a free copy of **The Upper Room** to those students who will sign a card promising to read it every morning during the quarter, thus automatically joining the "Life Begins Every Morning" Club. The University has three terms, and 100 copies are given away each term, or 300 copies during the school year. This means that during the four years of college generation the University gives 1200 copies of **The Upper Room** free to students. "But the significant thing," says Dr. Beck, "is not the number of copies given away, but the fact that during each college generation we secure 1200 students who read a book of daily devotions for at least one semester." After the students have been introduced to **The Upper Room**, many of them continue to read it regularly, purchasing their own copies. Some students, of course, read the book for the one term agreed upon, and then do not continue. "But all in all," reports Dr. Beck, "we know that we introduce many students to this booklet, who thank us heartily and continue reading it indefinitely."

PREVENTING YOUTHFUL CRIME

The nation-wide concern over juvenile delinquency has found a happy solution in Washington, D. C. A patrolman in the 13th precinct of the Nation's Capital rediscovered a truth long-forgotten, namely, that by giving youngsters something wholesome to fill their minds and activities, they can be kept from committing crimes. When this principle was put into practice, the number of cases of automobile stealings, breaking street lamps, and the promotion of fights, took a decided drop.

A Junior Police and a Junior Citizens Corps were organized in the precinct and its results were so satisfactory that the Major and Superintendent of the Metropolitan Police organized a new juvenile bureau in the Police Department. Citizens and police officials alike feel that the creation of this bureau to prevent crime by the youths of Washington is an exhibition of just plain common sense.

Uniform Crime Reports, a publication of the Federal Bureau of Investigation, states that 20,786 youths 17 years old were arrester last year for serious crimes in the country as a whole, and that there was an increase of 28 per cent in arrests of boys of that age.

The importance of directing the activities of youth into paths of right conduct and before they get an opportunity to become enmeshed in a life of crime cannot be overestimated. Good can triumph over evil, but not if good remains dormant while evil is incessantly alert and active. This move of the Washington Metropolitan Police Department shows that its officials are determined to have good take the offensive and do it before it is too late.

—S. W., in Scottish Rite Bulletin

Rev. Eber Seymour, Sutersville, Pa., has ordered for his church during the past few weeks almost 150 copies of Bishop Cushman's Pocket Prayer Book. Sunday school teachers and church workers have given them to members of their classes, and parents have sent them to their sons. "Our people think they are just the thing for the men in the service," he says.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON APRIL 9, 1944

By Rev. W. C. Newman

CHRIST'S VICTORY OVER DEATH

Lesson Text I Corinthians 15:41-58.

Golden Text: Thanks be to God, who giveth us the victory through our Lord Jesus Christ.—I Cor. 15:57.

For very many the only significance of Easter is this, that Spring is here again; that it is time for new clothes; that the Easter parade is on.

W. C. Newman

But for many Easter holds a much deeper significance. Life begins to flow in the willows; yellow jonquils dance in the wind; flowering peach and red-bud color the landscape; the drabness of winter gives way to the radiance of a blossoming earth; and deep within us there comes the certainty that death is not the end of life at all.

Yet, even this is not all of Easter. There is deeper truth yet. Truths that do not so much comfort as stir our hearts. Forgive me, then, if I write not so much about what happened to Jesus on that first Easter as about what ought to happen to us on this one.

The Importance of Man

To begin with, we ought to take on a new sense of the worth of human personality as we think on Easter's significance.

This was the accusation that Paul brought against certain of the Jews to whom he preached—not that they doubted immortality, but that they belittled the worth of human beings. Or as he put it, they "thought men unworthy of eternal life."

There is nothing more firmly fixed in our minds than the classifications into which we have shoved our fellow men. Ancestry, family, social class, wealth, culture, race, and color—these are the factors by which we commonly evaluate our brothers.

But immortality, as Jesus thought, was not for the wellborn, the cultured, the elect, and these only. Immortality is for any man, anywhere, of any name or sign, of any race or clan, who will but remember that Jesus died—and lived—for him.

There is an old song used for centuries in a ritual which declares that princes shall lie as low in death as paupers. This is true, but there is another side of that truth. Men of low degree, as our world ranks them, will stand as high in eternal life as the proudest and most pompous of men.

WHEN IN NEW ORLEANS
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Let us beware the deceitfulness of racial and family pride, of social and cultural snobbery, lest one day we meet humiliation in immortality.

One Eternal Hope

In the second place, as we think of Easter this year, let us take heart for ourselves and for our world.

The attitude of thinking men is necessarily sober of late. They cannot be too sure of the outcome of our world. It has even been suggested that civilization itself might be drawing near to an end.

The world is in a bad way. Nobody can deny that. But it is not the first time the world has been in a bad way. What must Jesus have thought of world conditions as he hung on the cross?

This is not the end of civilization. Truth and righteousness are not defeated. This is not the death of all we have loved and believed in. Easter affirms it! Christ lives, and there is yet hope.

For Easter is more than wishful thinking about the resurrection of the dead. Easter is the perennial promise of victory for truth and right.

The Way

Finally, as we search for the deeper meaning of Easter let us renew our faith in the efficacy of love.

There was every reason for Jesus to give up the Way of Love on Good Friday. As far as could be seen, love had failed. There are many in our world today to urge us that love will not work. But it did—and it will.

Let those who imagine themselves to be virile and learned hate if they will. Hate has never yet won through to a real victory. In the end the haters are lost; in the end the lovers become immortal. That is the way it was with Jesus; that is the way it will be with us.

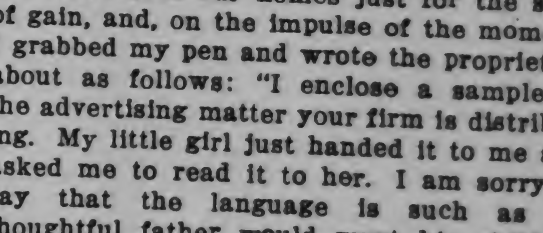
"I'VE DELIVERED MY SOUL"

By H. H. S.

He was a young preacher with a keen, sensitive conscience. On one occasion he attended a camp meeting and was much distressed by what he considered violations of the Sabbath, which the management allowed to go on without protest. He attended a meeting of the preachers and laymen who had charge of the management of the camp and made his protest. On his way from the meeting, he remarked to the writer: "I don't know whether it will do any good, but I've delivered my soul."

Many years have passed since that incident occurred, but those words, "I've delivered my soul," have never been forgotten by the writer, and never will be. Every day we are meeting situations that call for effort and courage to "deliver our souls." A Bill before Congress, if passed, will promote gambling, or intemperance, or some other evil cause. A man reads about it in the papers and says to himself: "By all means, that Bill should be defeated," but he does nothing to make his sentiment known. Another man reads it and says to himself: "It's outrageous, and I shall write my Senator and Representative at once and give my views of the matter, and beg them to help defeat the Bill." When a large number follow this man's example the result is that they not only "deliver their souls," but often help to defeat vicious legislation.

If all who profess to be Christians would be prompt to make protest against the forces of evil, much could be done to curb evil of every sort. But so many are inclined to say, "Oh, what's the use!" Several years ago, the writer's little girl brought him a leaflet containing a picture and an advertisement of a well-known household article, and said, "Read it to me, please." The language was vulgar or profane, and I couldn't read it to her. I was indignant to think that such objectionable matter should be thrust into our homes just for the sake of gain, and, on the impulse of the moment, I grabbed my pen and wrote the proprietors about as follows: "I enclose a sample of the advertising matter your firm is distributing. My little girl just handed it to me and asked me to read it to her. I am sorry to say that the language is such as no thoughtful father would want his child to hear. I am wondering if your great firm cannot see the objectionable features of this particular piece of advertising matter. Many parents would be pained to hear their child use such language." It was one of the largest manufacturing firms in our country, and I hardly expected to hear from them. Imagine my surprise, when a few days later I received a very courteous reply, stating that they agreed that my protest was well-founded, and that they had decided to withdraw that particular piece of advertising. Not for one moment do I think they were led to take this step because one man expressed his objection to it. I believe they had received many protests from parents who felt outraged by that offensive material. It pays to speak out—we "deliver our souls," and promote a good cause.



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THE CHRISTIAN FIRESIDE

THE KNIFE GRINDER

By Rev. Vivian T. Pomeroy, D.D.

This is one of my remembering stories: for I have remembered something that happened when I lived in an old house in England and Tony came to stay with me. Tony is now an army doctor and was one of the last to be taken off the beaches at Dunkirk; but, when he stayed with me, he was only six, with a thick crop of golden curls and he himself as good as gold. If I was busy, he would sit on the floor and draw. Among my old papers I still have some of his drawings. You might laugh at them, but that would not worry me. I know the world has often laughed at great artists.

One day Tony began to cry. I did not know why. I was busy writing something, and Tony wandered around my study and then began to cry. Having begun, and having nothing else to do, and perhaps finding that I was not paying full and proper attention, he just went on crying. He would sniff, stop for a moment, and then start again. I was about to ring the bell for Tony to be removed, when there was the tinkle of another bell and a crunching on the gravel outside my window. The old knife grinder had come, pushing his grinder on wheels, and, as he pushed, the bell tinkled. "Come and look, Tony," I cried. "Here comes the knife grinder, and my old paper scissors are as blunt as blunt. Let's go and get them sharpened."

Tony stopped crying at once, and we both went out to the knife grinder. He was a funny old man, that knife grinder. He looked as though he never ate a real fat dinner; his old hat was battered and had a hole in the crown; and I am sure he never sharpened his own scissors or his razor. But he had a very merry eye, and his face wrinkled with a smile as he looked at Tony who gave him the old blunt scissors.

Whirr, Whirr, went the grinder; a little shower of sparks flew out.

"Where do you live?" asked Tony.

"Bless you, I don't live nowhere," said the grinder, laughing.

"Where do you sleep?" asked Tony.

"Gen'rally in some nice warm barn along with the animals," said the grinder.

"With cows?" said Tony.

"Aye, with cows sometimes."

"With horses?"

"Aye, like as not."

"With sheep?"

"Aye, in summertime when nights is warm."

"With—with pigs?" said Tony.

"Nay, I draw the line at pigs," said the grinder.

And then the scissors were finished. Tony handed the grinder three large English pennies and then gave him one extra.

"For luck," I said.

"For luck," said Tony.

"Aye, for luck," said the grinder. "There's always luck for some, and when there ain't luck there's pluck—and he laughed wheezily at his own joke.

So we went indoors with the sharp scissors.

"Now I can cut out pictures," said Tony.

"So you can," I said, "but not with these scissors. I have another pair, which we will keep till the grinder comes again and you can use them until then."

Tony sat on the floor. Then he looked up. "But I was crying," he said. "What was I crying about?"

"I never knew," I said, "but the knife grinder stopped you."

"So he did," said Tony; and we both laughed.

But Tony did not know then—for he was too little—that all of us cry sometimes, or feel like crying. We do not quite know why. Perhaps we are just too sorry for ourselves. But there is always somebody—if not a knife grinder—**somebody** somewhere; and, because of that somebody, we stop crying.—Reprinted by special permission of the author and the Christian Leader.

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FAITH

"Man's destiny is a great one because the essence of it is tragic. All that he builds crumbles; all that he embodies turns to dust; all that he loves most, he must one day leave behind him. That which alone endures on earth is the spirit in which he understands and meets his fate. This he passes on to his children and his comrades: only a breath indeed, but the breath of life. Death comes to all; but death comes best to those who are ready to die, so that Man may live. The words of Jesus are ultimate in their wisdom: 'He that loses his life shall find it.'

"That applies to individual men; it applies to nations and peoples. No smaller faith will console us for temporary defeats, sustain us in hours of despair, or give us the strength to push through to victory."

—Lewis Mumford, in "Faith for Living."

ANIMAL LORE

Bees, flies, and other insects are blind to the color red.

Whippoorwill—Most people recognize the call of the whippoorwill, but few persons actually have seen the bird, which rarely flies about in daytime.

Walrus—Old male Pacific walruses weigh from 2,000 to 3,000 ponuds.

Musk-Ox is one of the most unusual animals in North America. It looks like a small, odd kind of buffalo and is similar in certain respects to both cattle and sheep.

Friends in Need—If ladybugs and lacewing flies visit your garden, you are lucky, for they destroy destructive plant lice without harming the plants. Ichneumon flies are invaluable aids to farmers because they lay their eggs in the larvae of other harmful insects. Thus the parasitic grub kills its host, which would otherwise destroy crops.

Tortoise—The proverbial speed of the tortoise has been measured at twenty feet a minute or four miles a day.

Beakless Bird—The earliest known bird did not have a beak.

Swan Song—The swan never sings a swan song because the mute swan of Europe, about which the swan song legend is told, has no note at all.

Coral Snake, gaily colored reptile, found in Florida, is considered more deadly than either the rattler or the water moccasin.

Evil Eye—Charms against the Evil Eye are so prevalent in Naples, Italy, that even horses are equipped with them. This superstition has given rise to the common practice of putting brass studs on harness.

Monkey—Both Mr. Ditmars and Mr. Hornaday assert that the American monkey is the only one with a prehensile tail, with which it grasps or swings from branches. The tail of the African monkey is merely a balance wheel.—Our Dumb Animals.

WISE OR OTHERWISE

By Rev. James H. Felts

Blessed is the man who endures failure without himself being a failure.

A man who refuses to help himself can't be helped by others.

If you insist on measuring today by yesterday, brush the moss off your back.

Life at its best means business at its best.

No top-heavy institution, church, state, nation, or individual is on a permanent basis.

And now "a scientific attempt is being made to upset racial prejudice and religious intolerance."

What do you think of the statement that "stupidity is no worse than intelligence, and cannot be told from it?"

Poor church members furnish grist for the mills of poor preachers.

Financially fit, morally clean, and physically sound constitutes life at its best.

Give me a family physician whose common sense lobe is larger than his theory lobe.

This is a mighty good time to demonstrate one's fitness for a post-war job.

The natural man always wants the chief seat, nor is he averse to the best appointment.

When a man is forced to convince himself as well as others that he is great, he has a difficult job.

When a man speaks over the radio he should have something to say.

"Quick books written by swift heroes" is the kind of porridge served readers today.

True or false? The larger the salary the better the preacher.

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

NATIONAL MUTUAL CHURCH
INSURANCE COMPANY
Old Colony Building
Chicago 5, Illinois

AUGUSTUS MIXER MAYO
1859-1944

By Dr. W. W. Holmes

A. M. Mayo lived long and lived well. His earthly life began in Pine Prairie, St. Landry Parish, on November 4, 1859, and ended in Lake Charles, La., on March 12, 1944. His business career began in Lake Charles in 1880, where he served seven years as deputy clerk of court. On September 1, 1887, he established a title and abstract business, said to be the first of its kind in Louisiana. In the early years of this business he made a photostatic copy of all the land records in the parish. Shortly after this a disastrous fire broke out in Lake Charles, destroying the court house and all original records; this left Mr. Mayo the sole possessor of the records of the parish. By his foresight and arduous work the parish and land-owners were saved from endless legal difficulties. He was a charter member of the American Title Association, organized in 1907.

Mr. Mayo was actively identified with every progressive move made in Lake Charles. He was secretary of its first board of trade. The firm which he established. now carried on by his son, Mr. Seaman Mayo, is noted for its influence on the commercial life of the city.

Mr. Mayo's largest contribution, however. was in the civic, moral, benevolent and religious realm. He served actively as a Rotarian for many years. He was a Master Mason for more than fifty years. He received the "Silver Beaver" award for his activities in the Boy Scout work. The local headquarters of the Salvation Army was named in his honor—"the Mayo Citadel;" this in recognition of services rendered. For more than forty years he was actively interested in the work of the Young Men's Christian Association and for the larger part of that time he was a member of the Y. M. C. A. Council.

His active, busy, life work, however varied it might have been, found its highest expression in the work of his church. He was secretary of his church school for ten years prior to his election as general superintendent. Fifty-four consecutive years of his life were given as superintendent of one school.

We wonder if there is another such record in the history of the Christian Church. During all these years he was loved, honored, and respected. He saw the school grow from a little struggling group to one of the largest and best organized schools in the State. He kept abreast with the best Christian educational thought and methods. He provided his teachers with the very best of teaching material. He knew his student body by name, individually, and something of their home life. He had both an emotional and practical religion, and he knew how to share it.

Not only was he a Sunday school man, but he served his church in many other capacities. In fact, there was no position open to a Methodist layman which he did not fill. He was a steward, a trustee, a member of the district conference, a member of the State Conference; and four times he was a delegate to the General Conference for the whole of the Methodist Church throughout the world—the highest honor a church can bestow upon her laymen.

Mr. Mayo wrote no books, but wrote more personal letters than any man I have ever known, and they were always letters of encouragement and helpfulness. He seemed never to forget anyone who had come under his ministry. There were thousands who passed through his school in the more than half a century. He kept in constant touch with all of those who had served as his pastor through the years.

Few men, if any, have made a larger contribution to the religious life of Louisiana than A. M. Mayo. The influence of his active, godly life will linger long with us.

The funeral service was held in the First Methodist Church, Lake Charles, Rev. Henry Bowdon, the pastor, officiating. He was assisted by Rev. W. L. Doss, Jr., superintendent of the Baton Rouge District; Rev. D. B. Raulins, superintendent of the Ruston District; Rev. Van. Carter, pastor at Mooringsport; Rev. E. R. Haug, pastor of the Simpson Methodist Church in Lake Charles, and Rev. W. W. Holmes, superintendent of the New Orleans District. Many other preachers and prominent laymen were present for the service.

Mr. Mayo is survived by two sons, Seaman A. Mayo and Rev. Claud H. Mayo; ten grandchildren and six great-grandcchildren, besides a wide family connection and a host of friends that cannot be numbered.

DR. GEORGE W. GAINES

Dr. George W. Gaines, a beloved Christian physician of Tallulah, La., died on February 27, 1944, at the age of 81. He practiced medicine until six weeks before his death.

He was born in Rhea Springs, Tenn., on July 25, 1862, and was educated at Carson-Newman College, the University of Tennessee Medical School, and Bellevue Hospital in New York City.

After practicing medicine in his home county in Tennessee, and as company doctor for an iron mine in Rockwood, Tenn., he moved to Madison Parish, La., in 1898, where he lived and labored until his death.

In 1887 he married Miss Clara Milligan. of Tennessee, who died in 1921, leaving three children, who survive him—Paul Gaines, Mrs. R. C. Leeves, and Mrs. Dr. Abernathy, all of Tallulah.

He was a member of the Eastern Star, the Blue Lodge F. and A. M., Knights Templar, the Shriners, the Knights of Pythias, and the Woodmen of the World. He has received his 50-year pin from the Masonic Order. He was the first Worthy Patron of the Tallulah Eastern Star, and first Master of their Blue Lodge. His three main interests, though, were his family, his medical practice, and his church. He was devoted to all three.

His brother, Dr. John Gaines, and his sister, Miss Attie Gaines, both of Tampa, Florida, survive him. He had 9 great-grandchildren and 11 grandchildren. He gave his family every advantage that a loving father could. He thoroughly enjoyed educating one for medicine, Dr. Attie Gaines Leeves, of Tallulah, his partner in the medical practice, a successful, capable young doctor, a granddaughter.

After the death of his wife, he lived with his daughter, Mrs. R. C. Leeves, whose loving care helped to make possible such a long and useful career.

It was remarkable to see a man of his age keep up with the rapid development of medical science. He was an excellent diagnostician. His was a rare combination of deep Christian faith, modern medical skill. and an intense love for his fellow-men. He was a member of the Louisiana Medical Society, and an honorary member of the Issaquena, Sharkey-Warren Medical Society of Mississippi. He did an incredible amount of work in his office, and over rough country roads in the shacks of the poor, or in the homes of the wealthy, wherever duty called.

He was no less devoted to his church. For many years he was an active member of the Baptist church, supporting it generously, and serving faithfully as Sunday School teacher, deacon, and as a regular attendant upon all servicees.

On January 3, 1936, he joined the Methodist Church, in Tallulah, under the leadership of the Rev. C. K. Smith. He accepted the doctrines and beliefs of Methodism with enthusiasm and sincerity, and was very happy as a Methodist.

At the time of his passing, he was teacher of an Adult Bible Class, and chairman of the Board of Stewards. He backed his pastor in every move for the good of the Church and the welfare of the pastor's family.

He thoroughly enjoyed life in this world, and was amply prepared to enjoy life in the next. His friendly, kindly spirit endeared him to all.

On January 13, 1944, after a relapse from the flu, he went to the Vicksburg Sanitarium with pneumonia. Other complications set in, resulting in a blood infection. Everything possible was done, including the administration of the new and powerful drug, penicillin. He put up a remarkable fight, and seemed to show some progress, but took a sharp turn for the worse two days before his death. He died, as he had lived, peacefully, and secure in his faith in God.

It is a privilege to have served as his pastor. We cherish his memory, and look forward to seeing him again, in that place God has prepared for those who love Him.

His pastor was assisted in the funeral services, from the Methodist church in Tallulah, February 28, by Rev. C. K. Smith, of Shreveport, and Rev. H. M. Johnson, of Monroe. The Masonic interment was in Tallulah.

HENRY A RICKEY.

J. H. MINER—A TRIBUTE

James Henry Miner was born July 14, 1861, at New Ireland, Miss. He was called unto his Father's House February 7, 1944. The funeral service was held in Central Methodist Church, Meridian, Miss., and the service was conducted by Dr. T. M. Brownlee, pastor of the deceased. He was assisted by Bishop J. Lloyd Decell and Rev. B. B. Rogers. Bishop Decell, having been a close friend of the deceased for over a quarter of a century, spoke for a few minutes in a sympathetic and inspiring manner.

Mr. Miner was a member of the Methodist Church for over sixty years. He was a member of Central Methodist Church for twenty-five years, through which he served as a member of the Board of Stewards.

We have suffered a great loss in the passing of this noble servant of God. J. H. Miner loved his home and Church. He was a Christian gentleman who because of his beautiful life has left this world a better place in which to live. Across the coming years loved ones and friends shall find evidences that the footprints of J. H. Miner were ever pointed to the face of the Christ he loved.

During the funeral service these words were spoken by Bishop Decell: "How is J. H. Miner? J. H. Miner is all right. He is at rest in the Father's House." Yes, we know we are to find him in that morning-lit land where all God's children go when the days of their pilgrimage are over.

"From earth's wide bounds, from ocean's farthest coast,
Through gates of pearly streams in the countless host,
Singing to the Father, Son, and Holy Ghost,
Alleulia, Alleulia!"

B. B. ROGERS.

MISSISSIPPI W. S. C. S.

Continued from page 10)

Lesson No. IV

"Ventures in the Comprehensive Approach to All of Life."

Aim: To see the value in relating all areas of life to Christ.

Discuss the following subjects:

1. The whole of life for the common man must be redeemed or there is no hope of redeeming the world.
2. There can be no solution for any land that does not include every land.
3. There can be no salvation for any class that does not include every class.

Discuss: How can the Christian Mission become one glorious whole?

Worship.

On our missionary book shelf we will find, in practically all of the texts we have used during the past four years, splendid help for these lessons: "The Church Takes Root in India," "Dangerous Opportunity," "Stand-By for China," "For the Healing of the Nations," "World Mission of the Church," "Author of Liberty," etc. For months the **Methodist Woman** and the **World Outlook** have been carrying articles which may be used.

In the local community we have our health units, our Farm Security Administration agency, etc., to furnish speakers.

PSALMS 9:9

By Rev. C. B. Powell

The presence of so much suffering has dulled our compassion; it is so universal and commonplace that we have come to accept it as a part of life. We live with it hour after hour. We treat it quite casually. There are so many causes to assist, so many charities to help, so many appeals to answer that we become impatient, tear them up and toss them into the waste basket. Now, what is so dreadful about all this is that the man who says "I do not care," will find that in the end he will not be able to care. He becomes so hard that he cannot care. So many people take these things so seriously that they just about absorb all interest. Now and then you come upon some who have utterly abandoned religion. They will frankly tell you that conditions have changed so much and so rapidly until it has affected their belief, and they do not believe as they once did. That on account of so many changes and so much trouble, they do not find joy in their religion. One will say his business failed, a friend betrayed him, and he suffered from man's inhumanity to man. This sounds like an idle tale to me. I have discovered that people who experience these things, have never had a very deep experience. When a man swims in deep water he has no time to gesture wildly with his hands. He will need all the energies at his command. When religion takes possession of you it will requisition all the strength which you have for its own aims and activities. It is indeed strange, but it is nevertheless true, that people who shift with the wind when troubles come, want to abandon their religion, just at a time when it is needed most. The Lord is a refuge for the oppressed, a refuge in time of trouble. Turn to this beautiful verse and read it. It will help to chase troubles away. It is the only thing to do.

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DR. NOLAN B. HARMON CALLER AT ADVOCATE OFFICE

Dr. Nolan B. Harmon, Book Editor of the Methodist Church, with offices in New York City, passed through New Orleans on Monday of this week and paid the Advocate office an appreciated call. Dr. Harmon had been in San Antonio, Texas, where he had been engaged in services with Dr. J. R. Spann, at Laurel Heights Methodist Church. Dr. Harmon was looking well and was optimistic about church affairs in general. He left for New York on Monday evening.

DR. NOLAN B. HARMON
Book Editor

DEDICATION CRAWFORD STREET CHURCH, VICKSBURG

In response to a telephone message from Rev. T. O. Prewitt, pastor, we stopped the press to announce the dedication service of Crawford Street Church, Vicksburg, Miss., at 10:45 o'clock, April 9. Bishop J. L. Decell will preach the dedicatory sermon and lead in the dedication service. This service climaxes a campaign which has been on since last December for the liquidation of a $40,000.00 debt of long standing.

All former pastors, district superinte ents, and members are invited to be pre to share in this day of rejoicing.

FROM THE MAIL BAG OF TH UPPER ROOM

At a meeting in February, 1944, of the Official Board of Grass Lake Methodist Church, Grass Lake, Michigan, a layman gave as his contribution to the Easter spirit of his church a sum sufficient to purchase a copy of Bishop Cushman's Pocket Prayer Book for every member of that congregation who had entered the service of his country. Immediately, the Rev. Robert E. McLean, pastor at Grass Lake, ordered from headquarters of **The Upper Room** at Nashville, Tenn. sixty-five copies of the prayer book for the service men of his congregation. It was the hope of the donor that the little books would reach the men overseas by Easter.

* * *

Rev. Cecil A. Baker, of the Stephenson and Longstreet charge, Memphis (Tenn.) Conference, has realized a long-dreamed-of ambition—his entire church has entered annual subscriptions for **The Upper Room**. Mr. Baker is proud of the fact that **The Upper Room** goes regularly to every family and every service man in his charge through regular subscriptions, all of which have been paid in advance for the current year.

JUST FOR TODAY

Just for today. I will try to live through this day only, and not tackle my whole life problem at once. I can do some things for twelve hours that would appall me if I felt I had to keep them up for a lifetime.

Just for today I will be cheerful, though it break my heart. Happiness is from within; it is not a matter of externals.

Just for today I will adjust myself to what is, and not try to adjust everything to my own desires.

Just for today I will take care of my body. I will exercise it, care for it and nourish it, and not abuse it or neglect it.

Just for today I will try to strengthen my mind. I will study. I will learn something useful. I will not be a mental loafer. I will read something that requires effort, thought, concentration.

Just for today I will exercise my soul—in three ways, to wit: (a) I will do somebody a good turn and not get found out. If I get found out, it will not count. (b) I will do at least two things that I don't want to do—just for exercise. (c) I will not show anyone that my feelings are hurt. They may be hurt, but I won't show it.

Just for today I will have a program. I may not be following it precisely, but I will have it. It will save me from two pests—Hurry and Indecision.

Just for today I will be unafraid. Especially, I will not be afraid to be happy, to enjoy what is beautiful, to love and to believe that those I love, love me.—Dr. Frank Crane.

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

use our God, as usurers do bands;
often bear Him in our hearts and
ands.
paths are beaten, and His ways are
rod,
long as He's a profitable God:
the money's paid, the profits taken,
bands are cancell'd, and our God's
rsaken.

—Francis Quarles.

THE PRAYER-ROOM TODAY

ord, I believe; help Thou my unbelief. m the bitter knowledge of what I am, d me to the thankful remembrance of at Thou art. From brooding over my n weakness, turn my thoughts to Thy ngth. Let me hear Thee say, Wouldest u be made whole? and let me know t Thou art able and willing to do for far above all I have ever dreamed or red. Help me to open my heart's door Thee, that Thy strength may flow in n my weakness, Thy light overcome darkness. And then command what u wilt; Thou wilt surely give what u dost command. Amen.

91. No. 15.

NEW ORLEANS 12, LA.
THURSDAY, APRIL 13, 1944

"After Winter's Shadows"

By Clyde Edwin Tuck

My heart, the time has come to sing new songs;
The world has heard enough of gloom and pain;
It has grown weary under cruel wrongs,
And fear, the tyrant, binds us with his chain.

The storm clouds linger over land and sea,
But let us sing a new song in the night,
A song of hope and courage that may free
Some soul of grief, revealing morning's light.

For these things only have the strength to stand;
Sing of a heart in harmony with God,
His will the guide post for each stricken land,
If we keep faith who pass beneath fate's rod.

For after winter's shadows comes the spring
With sun-washed skies and song of gentle dove,
Which to my heart this message seems to bring:
The way to peace and justice is through love.

—United Presbyterian.

WALLET OF THE WEEK

"GOLF BALL GRENADES" are small hand grenades which can be tucked in a soldier's pocket. Although they are small, they are so powerful that they can cripple or destroy a tank. They are American designed and American made and have reached a daily output of thousands. This grenade was designed specifically for use against tanks, but it is effective as a delayed-action land mine, a demolition charge, a booby-trap, and as an ordinary hand grenade. No other details of the grenade were given.

* * *

FORTRESS CHURCHES characterize the architecture of the Magyar Reformed Churches in the Transylvania Alps mountains on the Roumanian-Hungarian border. The fortress churches have walls six feet thick with correspondingly heavy buttresses. On the front end of the building is a spire and the rear end is rounded both wall and roof. Although the buildings are rather small for the most part, their ponderous architecture makes them as impressive in appearance as they are solid and substantial in structure.

* * *

ATOM SMASHING is still in the experimental stage, but scientists claim that developments indicate that all except one-tenth of one per cent of matter is inert and impotent. Each atom appears to be an infinitesimal universe concentrated upon a mathematical point at its center. It is said that if all the "vacant spaces" were removed from the body of a man weighing two hundred pounds, he would shrink to the volume of an aspirin tablet. It begins to look as if the Lilliputs of Gulliver's Travels were scientifically if not historically sound.

* * *

THE ELECTION OF A BISHOP to succeed the Rt. Rev. Harry S. Longley, resigned, appears to have developed a rather spirited contest between the laity and the clergy. The Iowa diocese of the Episcopal Church, meeting in Des Moines, cast seventeen ballots before an election resulted. The Rev. Elwood Lindsay Haines, dean of Christ Church Cathedral, Louisville, Ky., was championed by the laymen. He was opposed by the clergy. The balloting started at noon and continued until eight in the evening before the clergy permitted the election of the lay candidate.

* * *

METHODIST EPISCOPAL CHURCH, SOUTH, the name of the Southern group of Methodists before Methodist Union, is no longer the property of the whole or any fraction of The Methodist Church, according to a decision rendered by Judge George Bell Timmerman, in the United States District Court, on March 1. Judge Timmerman followed the decision of the Supreme Court of South Carolina in holding that the name had been abandoned and that it and any contraction or synonym of it might be used without infringing on the right of the Union. The suit was brought against certain individuals and churches of South Carolina, and the decision was reported in **The News and Courier**, Charleston, on March 2.

SIR CHRISTOPHER WREN was the creator of an era and a style of church architecture which still survives, although the architect died approximately two and a quarter centuries ago. In London there were forty-four churches which he designed, and thirty-four of them survived until 1940. The most famous structure which he designed is St. Paul's. There are many replicas of Christopher Wren churches in America, especially in New England where English influence was more marked than in any other section of the New World.

* * *

ONION PASTE has been discovered to be an effective dressing for infected wounds. The discovery was made by two Russian physicians who found that onions contain essential oils which destroy bacteria and other organisms. After the onion is stripped of its dry leaves, the vegetable is ground into a pulp. This in turn is placed in a shallow vessel the size of the wound. The dish is placed so that the vapors of the onion may reach the infected wound without allowing contact with the paste in the container.

* * *

THE INDIVIDUAL COMMUNION CUP, which came into use as a result of the "germ-carrier" assault upon the common cup, seems now about to find itself on the defensive against the traditional cup. Research of two University of Chicago professors on infectious diseases is said to show that heavy metals, particularly silver, have long been known to have a bactericidal effect, and are self-sterilizing. The bacteria-killing action of the silver and the care with which the sacrament is administered are said to make the difference between the communion cup and the usual restaurant silver.

* * *

COMMERCIAL BASIS RELIGIOUS BROADCASTS, now accepted by Mutual Broadcasting Company, will be discontinued after September 15, except for half-hour programs on Sunday, and none of those after 1 p.m. It is also noted that soliciting of funds by sponsors will be prohibited. Programs which will be affected include Young People's Church of the Air; Voice of Prophecy; Pilgrim Hour; Wesley Radio League; Old Fashioned Revival; Lutheran Hour; and the Radio Bible Class. Mutual is the only chain which now accepts religious broadcasts upon a commercial basis.

* * *

ARTHRITIS TREATMENT is a matter of interest to a great army of sufferers from that painful malady. Reports from McGill University, reported to the Journal of the American Medical Association, indicate a new approach to the treatment of the disease. Tests made by the Montreal institution seem to point to the adrenal and thyroid glands as being at least a contributing factor in the trouble. Arthritis is said to be ten times as prevalent among women as among men. Any promise of a more effective treatment of the disease will be heartening to all sufferers from the trouble.

New Orleans

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C. MILTON CHALMERS, Publisher

EDITORIAL

PEACE OR A POLITICAL FIASCO?

To say that the cross currents of criticism which have suddenly come into the open are confusing to the average American citizen, is putting the matter mildly. Few have a satisfactory explanation of the reason for what has come about, and those who speculate only toss new guesses into the cauldron without in any way clarifying the issues involved. The one element of certainty is the unfortunate tension being created when every consideration demands absolute unity. One almost feels that if American morale can survive the present ordeal, it may well be considered one of the great miracles of history.

It has been pointed out that the bedlam of voices now prevailing is an omen indicating a confidence that the war is rapidly approaching the end. The charges and criticisms touching every conceivable angle of social, political, national, and international affairs, it is said, reflect a jockeying for position on the part of those who may be affected by the terms of peace. It is charged that there has been an abandonment of the so-called "Atlantic Charter," and that there is now a lukewarmness toward the social ideals which gave the war the glamor of a religious crusade. Other attitudes touching various related questions seem to justify that line of reasoning.

Whatever may be the true interpretation of the situation now existing, it shows that men are still human. Like the hound on the trail, the scent of blood awakens in them lust for the kill. Benevolent gestures and the terms of charters are forgotten in the preoccupations growing out of the concluding act of the drama. The now and the practical always whittle down the ideal. Because of this, social progress never records more than a small part of the idealism current at any crucial moment. Charters adopted do not represent deliberately evolved formulas of political philosophy. They are really fortifications which are constructed far back of the farthest point of advance, and they represent attenuated ideals which another day must carry forward to completion.

In the course of the present war, fortunes have shifted again and again. After Munich, the Axis powers, fired by the diplomatic triumph of the moment, assumed the role of international dictators and they made haste to organize the small nations as puppet states in a remorseless pattern of iron rule. The tides began to shift and unsure states which had wavered became more hesitant as the Allied cause became ascendant. Then came the preponderant influence of the United Nations, and the historic ambitions of races and nations became vocal. The old shadows of social ideologies, trade interests, political ambitions, and the lust for world empire suddenly came to life. At that point we stand today.

Such a situation offers little for the splendid visions of the bitter days when all was uncertain. It begins to appear that from here out the nations and races, great and small, may return to their prewar selves, and that some of the aims which were proclaimed with vociferous enthusiasm may be consigned to the limbo of repudiated commitments. For a long while, it has seemed to us that there has been a drift away from the ideals and the spiritual values of the peace which the Church has sought for the postwar world. We have indicated as much many times. Whether our lost ground can be recovered now, we do not know, but we do know that no effort must be spared for achieving a just and righteous peace if we would escape another world holocaust.

THE LOST CHORD

The Resurrection was a primary phase in the development of the leadership which was to win the world to Jesus Christ. It was not the final stage, however. Jesus, in the very hour of his Ascension, admonished his disciples: "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." Surely the fifty days between Easter and Pentecost must be regarded as a period of preparation for the initial group of men and women who were to undertake the building of the Kingdom of God.

During his public ministry, Jesus had discovered to his followers his purpose and the technique by which his mission was to be fulfilled. But the weakness of leadership with only goals and techniques was revealed by the train of tragic incidents which culminated with the Crucifixion. Even Peter and Thomas shared to some degree the reaction of the rabble to the seeming triumph of the forces of evil. Jesus knew that those whom he had trained with such patience and toil would fail utterly if a chart were to be their only urge and inspiration. So he bade them wait in Jerusalem until there should be released within their own souls the power which alone could enable them to carry through.

In obedience to that strange instruction, His followers lingered in a fifty-day period of silence in the "upper room" from which they came forth at Pentecost crusaders in their own right. To be sure, the days and incidents of His transcendent ministry served as their blueprint in the use of the passionate fervor with which they had been filled, but the passion and the power were one and inseparable. There was a sense in which Peter was a "born leader," and John had equally valuable gifts for the new endeavor, as had others also, but they all lacked that which was indispensable to carrying out the purpose incorporated in His last commission.

The "upper room" was the golden link which bound Easter certainty and Pentecostal passion into the unity of divine conquest. That last brief period of being alone with God inspired the march which, beginning in Jerusalem, was destined to encompass the ends of the earth. The communion in the "upper room" was no more a romance of beginnings than it is the means of reducing our efforts to evangelistic harmony. Without the Pentecostal preparation, Christian endeavor is at best a symphony with a lost chord.

WPB GRANTS RELIEF

After nearly three months of negotiation, the War Production Board has granted a sufficient increase in our allotment of paper to continue a 16-page paper at the present level of circulation. Soldier subscriptions are excepted from this allotment. We expect to continue the soldier subscriptions, and when we have little copy we may issue an eight-page paper occasionally in order to protect ourselves against any future reduction. At present, we do not anticipate doing so except as a conservation measure.

WHAT IS A PROFESSION?

Is every honorable occupation a profession? What do professions have in common? What distinguishes an individual as professional? These are questions worthy of consideration and an attempt will be made to answer them.

B. P. Brooks

There are at least four characteristics which mark an occupation or an individual as professional.

First, it (or he) must deal with problems on the basis of high individual responsibility and on a distinctly intellectual plane. Bootblacks are engaged in honest work and the persons so engaged are entitled to the respect due to every type of honorable labor. But bootblacking could hardly be called a profession. It demands little, if any, intellectual effort. There seems to be a mistaken idea in the land that any vocation may claim recognition as a profession by merely calling it such. It is supposed to help if some high-sounding name is given. For example, barbers call themselves "tonsorial artists," or "chirotonsors," and right in the shop with them are "cosmetologists" who, by these titles, hope to raise the prestige of their "profession."

Second, a business, to be professional, must have a motive of service as distinct from profit. Bootlegging presumably affords financial gain, but certainly it would be a misnomer to call this business a profession. There is very little appeal in the profession of the ministry or of teaching as far as financial returns are concerned. If there was not the opportunity for service, there would be no appeal.

Third, one's profession gives him an opportunity for self-expression. A professional man takes pride in his work and derives from it a joy which he can find nowhere else. His standards of workmanship are high, they are self-imposed, they are the best. A truly professional man may be disappointed in his personal achievement or in some of his colleagues; he is never ashamed of his profession.

The fourth criterion is a constantly conscious responsibility to society. One guards the standards and ideals of his profession; he shares advances in professional knowledge; he renders public service freely. He gives not only his cloak but his coat also. A physician waits upon his patient long hours through the night, he administers to his needs, he responds to his call, he relieves his suffering. He should do this, he is paid to do it. He wouldn't be honest if he didn't do everything in his power to relieve his client. If the medical world stopped here, it could hardly be called a profession. It spends days, months, years in the study of diseases and their prevention because it is more interested in the prevention than it is in the cure of men's ills. And when a scientist, through years of research and experiments, discovers some great preventive medicine, such as the sulfa drugs or pencillin, this knowledge is immediately given to the world so that others may benefit by the discovery. This is going the second mile.

The man of professional spirit adheres to an ideal which puts service above self, excellence above quantity, self-expression above pecuniary reward, and loyalty above personal advantage. B. P. B.

TO BRING BACK WARMTH TO RELIGION

We do not sneer at any definition of God. No man can define him accurately. Our best thought falls far short of encompassing such a subject. It is better to think of God as "creative power" or "an integrating force" or "a value-making process" than to believe that this universe is just an accident, but if such definitions are the best that our faith permits, we should not be surprised if warmth goes out of our religion.

The criticisms passed on religion by some of the intellectuals have made us ashamed to believe in "a personal God." Therefore, we find impersonalism dominating our religion—God not denied, but pushed away from the center of things, our religion lacking power in a crisis.

We admit that the word **personality** applied to God limits him, and that God must be the unlimited if he is to be God, but why may not the thing that we try to express by the word **personality** be a part of what is so transcendent? The fathers of our own church were wise in their acceptance of the simple religion of Jesus. He taught us to say Our Father. To bring warmth back into religion we must bring the father thought back. We must think of God not only as our Creator and Sustainer, but as our Friend, and of ourselves as friends of God.

Then, although we may not be able to interpret his will perfectly when our friends are in sorrow, we shall be able to interpret with confidence, holding to the mighty faith that if we knew all we should know that it is for the best to have the plan for our race as it is, and that to have things different in this world of ours calls for different action on our part.

—Editorial, The Christian Leader.

MISSIONARIES IN THE SOLOMON ISLANDS

By William Kadison
American Red Cross Representative

Keresi Makereta (Grace Margaret) Sotutu is a Fijian woman who, with her husband, Usaia Sotutu, of the Methodist Missionary Society, lived in the Solomon Islands for 15 years, teaching natives to read and write their own language, the rudiments of pidgin-English, arithmetic, and hygiene. She served, too, as midwife.

For sixteen months after the Japanese invaded these islands, Usaia and Keresi and their five children, ranging in age from 14 to 3 years, lived a nomadic life on Bougainville, where the Japanese established airfields and harbor installations. For sixteen months the invaders sought to capture the missionary family, who were carrying on their work among the Solomon Islanders.

Here is Keresi Makereta's story as she told it to me, partly in English, partly through an interpreter, in Fijian:

One January morning we awoke on the island of Buka to see eight Japanese warships steam through the narrow passage between Buka and Bougainville. We took what few things we could carry to the nearby mountains, where we built reed shelters.

After a week in the bush we returned to our station. We learned that the Japanese had inquired after us. The following day the Japanese returned, and again we took to the bush.

We were advised to find refuge on Bougainville, which is much larger than our island. We hid in the thick jungle. The Japs were determined to find us. The search went on ceaselessly. Instructions were issued to shoot us on sight. Several attempts were made by the Japs themselves to capture us. Finding the job too difficult, they detailed some natives to hunt us down. We lived in great anxiety.

We moved inland, shifting from one vuni-vuni (hide-out) to another. When the Japanese came near, we would be warned and go elsewhere. We never went hungry. Abundant supplies of foodstuffs were always maintained in our vuni-vunis by local village church representatives. Whenever the Japanese came into a village, they would ask: "Where are the Fiji English?" The villagers would tell them they didn't know, that we had left Bougainville.

One day, as we watched from the peak of a small ridge, a Japanese launch took away the kukurai (village headman), the tultul (village constable), and two other leaders for questioning. They were kept in a Japanese camp four days, threatened with guns and bayonets; still they kept our secret. On the last day, American bombers came over. The Japs ran for the slit-trenches, but refused to let the natives do so unless they revealed where we were. In spite of the danger, they maintained a quiet mouth. Finally they were released.

The Japanese carried away everything from the missionary stations they could lay their hands on. Their "visits" deprived us of our all. They took our fowls, pigs, and ducks, and even the dressing-table and large mirror, fishing lines, hooks, and old gardening clothes my husband hung up on the wall.

Natives have been forcibly recruited to work for the Japs. Their pay is one stick of tobacco for a week's labor. This is a type of ground tobacco, about three inches in length, and costs 4d (about seven cents) per stick. The normal pre-war rate of pay for natives working for Europeans (this term covers all whites) living in the Solomons was three tobacco sticks or one shilling (around 18 cents) per day. If any natives refuses to work for the Japs, he is threatened with death.

Several white missionaries have been captured by the Japanese; we did not learn of their eventual fate. When the Japanese landed on Buka, Father Hennessey, an American, went forward to meet them; he sought permission to continue his work among his flock. Needless to say, it was refused. Later at Guadalcanal I met his brother, a doctor with the United States forces. The same thing happened to Mr. Alley (the Rev. Don Alley, a Methodist missionary from New Zealand, whose brother is a chaplain with the New Zealand Army in Fiji).

At about this time we were joined by Pacemaca Kotosoma, her husband Eroni, the only other Fijian missionaries in the Solomons, and their two children. For 50 miles they tramped, up hill and down, wading rivers, hiding in the jungle, dodging enemy patrols. They had with them three other children, orphans adopted by the mission. After four days, they reached the coast where they boarded an out-rigger canoe, which, after a rough journey, finally brought them to us. The Japanese are bitterly hated by the natives, who do everything in their power to make the enemy's task more difficult.

After waiting many weeks we were rescued. Our husbands remained on shore. They will carry on their work until the war is over or until they are relieved by other missionaries. The natives need help now more than ever.

We made our way safely to Guadalcanal. The American soldiers made a great fuss over our children, and the American Red Cross representative was very generous to us. He gave us clothing, toothpaste, soap, towels, dainties to eat, in fact, whatever we needed.

Though our first week on Guadalcanal was peaceful, the following was quite different. We scarcely had a wink of sleep, as the enemy came over to drop bombs night after night. He flew at high altitudes out of anti-aircraft range. Japanese planes enveloped in flames resemble huge comets traveling down to earth; the color of the flames varies from green to red.

Our return to the Fiji Islands was delayed slightly. We were about to board a transport when the air raid siren sounded. We took to cover on land while the transport took to sea, leaving us behind. However, we finally got away. Both Pacemaca and I hope to return to the Solomons. We want to go back to our husbands and to our work.

3,000,000 TO BE TRAINED IN RED CROSS HOME NURSING

Churches of all denominations and in all parts of the United States have opened their doors to provide classrooms for home nursing courses, conducted regularly by American Red Cross nurses.

Carrying out a long-range program of instructing American homemakers in the techniques of providing simple home care of the sick and carrying out the doctor's orders, these Red Cross classes have a two-fold objective: to promote the well-being of members of families and to ease the burden resting in war days upon the shoulders of those comparatively few doctors and registered nurses who have not been called to service with the armed forces.

More than 55,000 physicians and 43,000 nurses have joined the Army and Navy and, according to Olivia T. Peterson, Red Cross director of home nursing, the situation brought about by these factors demands immediate attention.

"National studies show a need for at least 3,000,000 persons trained in home nursing procedures to insure adequate care for the sick in our homes," Miss Peterson said. "The month of April marks the beginning of an intensified campaign to bring the need for Red Cross home nursing to public attention. The classes require only a few hours each week. Instruction is by means of informal lectures and demonstrations, with the students practicing under supervision. Last year 533,483 certificates were awarded, many of them to members of church groups."

Enrollment in Red Cross home nursing classes is going on at all times. All that needs be done is to call at Red Cross chapter headquarters. Whenever it is necessary to wait several weeks before a new class starts, those leaving their names are notified by mail of the time and place of the next class.

EGG-THROWERS MAKE DICTATORS

I am less concerned about the freedom of the press than I am about the freedom of the reader. Many newspapers print with pride columns by special writers often at variance with the editorial position. That's the way to have a free press. But you won't keep a press free unless the reader also is tolerant, open-minded, interested in hearing both sides. When the public no longer wants to hear what the other fellow has to say, you have a state of mind which points toward the end not only of a free press but of all free institutions. Democratic discussion cannot be carried on by tossing eggs. Egg-throwers make dictators.—Raymond Clapper, in New York World-Telegram.

UNIQUE BIBLE SUNDAY CELEBRATION

Probably the most unique celebration of Bible Sunday held in connection with the observance was on February 6 in an evacuation hospital just back of the battle front. The American Bible Society, which promotes the annual observance of Bible Sunday, has just received word from Chaplain James E. Kirkpatrick of the U. S. Army that he spoke to the personnel and patients on "The Word, the Need of the World." He followed his address by a presentation of a blood-stained copy of the New Testament which had miraculously saved a soldier's life when a steel fragment passed through the book and lodged in the back cover.

When Chaplain Kirkpatrick stressed the great privilege of the chaplains in being able to present copies of the Testament, free, through the aid of the American Bible Society, he received an offering from his audience of more than $150 "to provide Testaments for other members of our armed forces." This gift has been forwarded to the Society.

The Bible Society has supplied over 3,000,000 copies of Bibles, Testaments, and Portions to chaplains for free distribution at their discretion. The books are bound in brown for the Army, blue for the Navy, and can be supplied with the proper insignia, imprinted on the front cover, to the ten branches of the Service.

CONFERENCE NEWS AND PERSONALS

Chaplain (Capt.) Wesley Ralph Cain, of the Louisiana Conference, sends us his corrected address and expresses his appreciation of the Advocate, which goes to him from week to week.

Rev. James W. Gibson sends us a splendid list of new and renewal subscriptions from Sunflower, Miss., charge. The list brings his credit for the year to twenty-one, and he expects to send another list soon.

Miss Willie Shivers has our thanks for the assurance that the Advocate gives her much enjoyment. She has been getting her paper from West, but is now at Durant. Miss.

Rev. V. S. Coleman, pastor at Foxworth, Miss., reports that he is enjoying his new field of labor where the people have been especially considerate and cooperative. All financial obligations are paid up to date, with a slight balance in the treasury.

Bro. B. A. Williamson, of Greenwood, Miss., writes that he has been a reader of the Advocate since early childhood, and he is now seventy-eight years of age. The loyalties of these old friends are the jewels of the Advocate treasure chest.

Dr. A. T. McIlwain, of the Methodist Board of Pensions, and a member of the North Mississippi Conference, was the special preacher at Immanuel Methodist Church, St. Louis, on Palm Sunday. He preached at both services.

The Louisiana Pastors' School, which will be held at Hammond, La., June 5-9, will have Dr. William L. Stidger, who will teach a course and present platform lectures. Those who have heard Dr. Stidger will be greatly interested in this announcement.

Bro. O. McLendon, who is from the Gilbert, La., charge, says that he watches the mails every week for his Advocate. Bro. McLendon never fails to remember the Advocate office with a visit when he is in the city, and no man is more welcome than he.

Billy Moreland, son of Rev. L. P. Moreland, Simsboro, La., having finished his naval training at San Diego, Calif., has been assigned to Louisiana Tech at Ruston. The work there is said to be intense, but not beyond the courage and determination of this son of the Methodist parsonage.

Dr. Fagan Thompson, formerly of Galloway Memorial Church, Jackson. Miss., and now of the Methodist church at Auburn, Ala., is engaged in a meeting at Homer, La., Rev. V. D. Morris, pastor, and next week he will be with Rev. R. M. Brown, at Arcadia, La.

Miss Laura R. Lester, of Jackson, Miss., has our thanks for the suggestion that we include the price of the Advocate on the expiration cards which we send out. In reply, let us say that this same card goes to retired ministers and widows of preachers who get the paper for one dollar. To include both rates would create confusion.

Rev. F. L. Applewhite writes that the church at Lumberton, Miss., has a new roof and that the entire structure will be reconditioned, including new windows and interior decoration. The ultimate goal includes the reconditioning of the parsonage. Attendance is excellent and the spirit of the people fine.

Rev. R. A. Thornton, of Shuqualak, Miss., sends us a list of twelve subscriptions from his field; seven of them are new subscriptions, and others are to follow soon. Bro. Thornton reports good attendance morning and evening, all departments of the church are going fine, and the pastor is happy and is having the best year thus far in his service of that splendid people.

Mrs. Bob Houston, Sr., Tupelo, Miss., says that all the members of her household look forward to the coming of the Advocate, and that she sends many of the articles to her son who has been in the Aleutian Island for the past ten months. If she will send us the address of her son, we will see that he gets the Advocate direct. This applies to anyone wishing the Advocate to be sent to a soldier son or daughter.

NEW ORLEANS DISTRICT CAMPS

Camp Salmon, Slidell, La. (Boy Scouts Camp)

Senior Y. P. Camp—June 12-17.
Intermediate Camp—June 19-24.
Deans—Rev. C. Reginald Hardy, Rev. James T. Harris.

MISS PERSIS JOHNS WINS IN AUDITION

Miss Persis Johns, who was a contestant in an audition held by the Louisiana State University school of Music, won the place as piano soloist with the New Orleans Symphony Orchestra, according to announcement made by Dr. Barrett Stout, director. Miss Johns is a daughter of Dr. and Mrs. H. L. Johns, of New Orleans. She is a gifted musician and gives every indication of achieving distinction in her art. Many friends share the joy of her parents in the recognition which she has won.

REV. JASPER LEROY SMITH PASSES

Rev. Jasper LeRoy Smith, retired member of the Mississippi Conference, and whose home was in Seminary, Miss., died Tuesday, March 28, in the Methodist Hospital in Hattiesburg, Miss., and was buried Wednesday atfernoon, March 29, at 3 o'clock, from the Methodist church in Fayette, Miss. Rev. M. H. Wells, Rev. V. R. Landrum, Rev. V. S. Coleman, and the writer, conducted the services.

Bro. Smith joined the Mississippi Conference in December, 1909, in Brookhaven, Miss., and served at various places in the Conference until a year ago, when his health failed and he requested the retired relation. His last appointment was Bay St. Louis, Miss.

A suitable memoir will be written later.

J. F. CAMPBELL.

J. D. PRICE ENTERS INTO REST

J. D. Price died at the home of his daughter, Mrs. E. W. Walker, of Collinsville, Miss., on Tuesday, March 21, at 4:30 a.m., after a lengthy illness of organic heart trouble.

Besides his widow and daughter, he is survived by four sons—Dr. J. B. Price, of Millsaps College, Jackson; George G. Price, Meridian; Seaman Brogan Price, Boston, Mass., and Ens. Gene Price, of Great Lakes, Ill.; two sisters, Mrs. L. P. May, Quitman, Miss., and Mrs. R. T. Pickett, Greensburg, La.; two brothers, R. B. Price, Sr., Quitman, Miss., and George A. Price, of Durham, N. C.; twelve grandchildren and several nieces and nephews.

Mr. Price, who has always been a lover of the Methodist Church, and who has always taken an active part in church work, was buried at McGowan's Chapel Methodist Church in Clarke county, near Quitman, the family church for two or three generations.

Revs. W. R. Murray and G. E. Jones had charge of the services.

DISTRICT CONFERENCES

Louisiana Conference

Alexandria, at Palestine church, May 19.
Baton Rouge, at Clinton, May 30.
Lake Charles (unannounced).
Monroe, at Columbia, May 25.
New Orleans (unannounced).
Ruston, at Dubach, May 11.
Shreveport, at Cedar Grove, May 26.

Mississippi Conference

Brookhaven, at Adams Church, June 7.
Hattiesburg, at Williamsburg, May 31.
Jackson (unannounced).
Meridian, at Newton, June 2.
Seashore, at Picayune, May 30.
Vicksburg, at Port Gibson, June 6.

North Mississippi Conference

Aberdeen, at Water Valley, May 9.
Columbus, at Ackerman, May 23.
Corinth, at New Albany, May 18.
Greenville, at Shaw, April 18.
Greenwood, at Lexington, May 16.
Sardis-Grenada, at Coldwater, May 17.

LUZIANNE
COFFEE
100% GOOD

A SOLDIER WRITES TO CARROLLTON AVENUE METHODISTS

Pacifice Area, Mar. 21, 1944.

Rev. Elmer C. Gunn,
Carrollton Avenue Methodist Church.

Dear Dr. Gunn:

It gives me a great pleasure to write this letter to you and the very fine people of the Carrollton Avenue Methodist Church for thinking of us boys who are away from our beloved ones. I have had several extremely nice letters from the church, and I am now in receipt of your latest correspondence, the calendar of the year 1944.

The part which touches me most deeply, is the fact that you folks have not forgotten me, even though I was never what you would call a good church member. When I return home I would like to have the honor of thanking you and everyone for the kindness shown to me in this respect.

I had lived in Carrollton for a long time, and several years ago my family moved to another section of town. Often I found it very comforting to visit my old church and to see some well-known faces again. I have not been to your church in over a year now, but I am looking forward to my future visits.

Again may I say that it makes me very happy to know that you folks at home are thinking of us. May this war-torn world settle down to peace once more very soon, and may the future be as clear of grief and strife as the morning of a very beautiful day.

JAMES A. MORGAN, JR., SKlc.

AT RANDOM

Again, But Now More Specific

This piece was ready to mail on March 2, when notice that the Advocate would be reduced to eight pages appeared, so I delayed sending it till time stated that the paper would resume regular size. I have also heeded Dr. Carley's advice as to condensation, but am writing at the risk of not saying anything.

Not being present at any district meetings since Annual Conference, which I usually attend, now, only as a hearer, to try to keep up with what is being done by the doers, if the editor will grant space, and the reader will pardon the personal note and family mention, I will explain my nonappearance lest some may think I have faded out of the picture entirely. One says, "Don't worry; you haven't been missed." So? Well, that is why I am writing this.

I am still here. Was indoors sixty days; in bed forty-five days, of which twenty were spent in a hospital. December 17, flu, subsequently pleuro-pneumonia. On New Year's day I went to occupy a hospital bed for the first time in three quarters of a century. I am about to get back in circulation again. Bro. Felts once said in his "Wise or Otherwise" column, "When a man cannot put on his pants without leaning against something it is a sign that he is getting old." In that case, I am not yet getting old. I might concede now that a little "Kolor Bak" would help some, but I am still not wearing a brace nor carrying a walking stick.

But seriously, my wife and I had quite a siege. She was very sick for three weeks during the time of my illness. However, we found it true that "every cloud has a silver lining." God was gracious to us. I put every one ministering to us in His hands. I placed the whole burden at the feet of the Master and left it there, and I am sure that He guided every one and in everything that was done looking to our recovery.

Our five daughters were with us through the worst, two of whom live here; the other three left all and came to us. During our early convalescent period our daughters-in-law came in their turns to help. We thank God for children, sons and daughters, including in-laws, who are careful for our comfort and welfare and provide for our material necessities.

Our friends in Canton and elsewhere were indeed kind to us—some sending gifts, floral and else; all expressing sympathy as well as solicitude for our recovery, for which we are profoundly grateful.

A. S. BYRD.

WHAT NEXT?

It has been quite a long time since I called at your office for a report about the Oak Ridge charge, but since the sun is shining and spring seems to be just around the corner, maybe I had better report.

At the present time we are in a series of services leading up to Easter. We had a good hearing last night, and some of the folks were kind enough to say I preached a good sermon. Possibly they were just trying to help my feelings; possibly I did say something worth while. At least I hope so.

The Easter program was ushered in with a Cakewalk by the Boy Scouts, and I am informed that there will be a dance Saturday night. I suppose that is to celebrate the Resurrection. I cannot figure any other reason for such a festivity at such a sacred time. These modern days have me all flabbergasted, anyway. I can't seem to fit into some of the modern ideas, and for that and other reasons I don't plan to attend the dance. I read about entertainment for the Youth, and an effort upon the part of the Church to eliminate youth delinquency and to tie them onto the church and its program. This we should do; but for the life of me, I cannot understand how Methodist folk can employ the agencies of the devil and go very far in swinging the tide toward God and the sacred things for which Jesus suffered upon the Cross.

I confess to the readers of the Advocate that I am alarmed about our spiritual condition, when the Church and its program is being set aside for every wish and whim of worldly-minded folk, and the heart of the ministry is being crushed with the machine of pleasure and selfishness. This is not a local affair; it is almost universal. The Church and ministry must quake and tremble in the face of church leadership that has no conscience regarding the disastrous effects of such activity. I pray God that something can come to attract the leaders of our Church back to living Christianity.

Promises are no more regarded as sacred. Every church member has pledged to read his Bible, go to church, keep the Commandments, and shun the very appearance of evil. Instead of these rules being observed, most all of them are broken, and disregarded.

Preachers work at the job. It is their business to preach the Bible and teach the truth, and most of them try to do that one thing, but too often they are disappointed in those who are in authority.

There is too much discrimination among the preachers. When we go to Conference, we find a group huddled here and there, planning, scheming, plotting, and if a preacher feels led of God not to line up with any of these clans, he is a lone wolf, and discarded as an obsolete old fogie, and soon he is headed for the sidelines. Well, I have never been popular in the Louisiana Conference. I shine my own boots, and expect the other fellow to do likewise. However, I have thus far been able to live in peace with God and my congregation.

When you promise a fellow anything, you should carry out that promise, unless providentially hindered. Then there should be some explanation upon the part of the one who promised.

Another angle of our problem, Why is everything done by mail today? Lots of our district superintendents are not even acquainted with the leaders of the Church. Very few of them know whether the man on the charge can preach or not; they never hear him.

If we are to set up a battle line against the enemy, there must be training under leadership that knows the personnel of the Army. Also there must be orders given that coordinate. Churches, laymen, ministers, elders, and bishops must know each other.

Why is it that every time there is something extra to be done, that those in authority send off and get an outsider to show us how to do it?

It seems to me that if confidence prevailed, this special work could be done by local talent.

I am opposed to the spirit of regimentation. I don't like the idea of some foreign agency dictating to you and me what to do. Let the dictator come on the field and try it for himself; see how far he gets with the project.

I am a Methodist, and plan to be until I get a better place up yonder, and by the grace of God and the cleansing blood of Christ, I plan to stay put. I have no apologies to make to any man for the Gospel of the Son of God, neither do I plan as a Methodist preacher to surrender to the powers of evil the place assigned to me.

When the time comes that the Church must cater to every whim of the godless element, that has become a part of this great institution, you can count me out.

The Oak Ridge charge is moving along. Our financial set-up here is as good as the best.

Peace and harmony prevail among us and, as pastor, I am well into the fourth year, and expect to finish with a full report for everything. Now, what next?

Respectfully,
J. F. DRING.

DEAD GULL

A gull lies dead upon the beach.
The wings that once defied the storm,
And lightly brushed the billow's crest,
Now lie in sad bedraggled form.

Its life is spent; the bird's career
Ends where the careless waves have thrown
The corpse. I pause in questioning mood:
"Where has that vibrant spirit flown?"

—Charles Gustav Girelius.

Many members of the Calvary Baptist Church, Battle Creek, Michigan, read **The Upper Room** regularly, according to Miss Lettie Bradley, who orders the copies for her church. Miss Bradley always gives one copy to her pastor, Rev. Victor Beattie, and he uses the daily message in his church services and in his broadcasts over station WELL, she reports.

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PERSONAL NOTES AND INCIDENTS

Dr. Brunner M. Hunt, pastor of Main Street Methodist Church, Hattiesburg, Miss., announced the names and addresses of 53 members received on Palm Sunday.

Rev. W. R. Goudelock, retired member of the North Mississippi Conference, writes that he has purchased a home at 212 Bolivar Street, Cleveland, Miss., and that this is now his permanent address.

Rev. A. G. Taylor reports that he is very happy on the Calhoun-Downsville charge, Louisiana Conference, and that he is having a highly gratifying response to his efforts.

Mrs. Irvin Oakes, of West, Miss., asks that the Advocate be sent to her son in the Armed Services and expresses her own appreciation of its value to her and to her home.

Rev. T. R. Holt, pastor at Collins, Miss., is now in the midst of a building and repair program on the parsonage. The church at Bethel on the charge has been repaired and the church at Collins is slated for a new paint dress.

Miss Doris Franklin, of Zwolle, La., Box 57, says that she is the third generation of subscribers to the New Orleans Christian Advocate. Her grandfather was a subscriber until his death; it was continued by her father until his death and now she carries on the family tradition.

Mrs. G. F. Winfield, whose late husband was a member of the Mississippi Conference, is now located at 210 West Washington Street, Urbana, Ill. We presume that Mrs. Winfield is making her home with Rev. and Mrs. Joe Brown Love, the latter being her daughter.

Mrs. S. J. Davies, 628 Kings Highway, Shreveport 38, Louisiana, has our thanks for a word of appreciation concerning the meaning of the Advocate to her. Her late husband, a member of the Louisiana Conference, was a staunch friend of and constant contributor to the Advocate for many years before his death.

Mr. Theodore Whittle, son of Mrs. J. W. Whittle, of Lake Charles, died of a heart attack in the South Pacific on February 19. He was in the Armed Forces and his body was interred somewhere in New Zealand. Mrs. Whittle is a sister of Rev. N. E. Joyner and a long-time friend of the editor and his wife.

Rev. Ross T. Welch, a member of the Southwest Texas Conference, San Antonio district, was in New Orleans over the weekend enroute to Williamsburg, Va., for training in the Navy Chaplains' School. Bro. Welch has six years' service in the pastorate. He paid the Advocate office a call with Bro. C. Reginald Hardy, of Gentilly Church, on Monday morning.

The Governor's Conference is the name of a Rural Life Conference which will be held at Jackson, Miss., April 17 and 18. Gov. Thomas L. Bailey is scheduled to be the keynote speaker. The sessions will be held in the First Baptist Church. Those on the program include: Dr. Hugh H. Bennett, Chief of Soil Conservation Service, Washington, D. C.; Major James E. Crown, Editor of the New Orleans Daily States; Dr. R. G. Lee, pastor at Bellevue Baptist Church, Memphis, Tenn.; Dr. A. J. Walton, Superintendent of Town and Country Work, The Methodist Church, New York City; P. O. Davis, Director of Agricultural Extension, Alabama Polytechnic Institute; Dr. Mary Mims, Extension Service, Louisiana State University; Dr. Willis A. Sutton, Secretary, Georgia State Teachers Association, Atlanta, Ga.; and Dr. Roy L. Smith, Editor of The Christian Advocate, Chicago, Ill.

GENTILLY CHURCH, NEW ORLEANS

Gentilly Methodist Church in New Orleans has made a number of changes in its program recently. On March 19 we began dedicating our Sunday evening services to the men and women in the service of their country, and their families. We have invited the families of the 45 service men belonging to our church to represent their boys in this service. Opportunity is given each Sunday evening for parents and others to offer a prayer on behalf of the boys at the altar of the church.

Beginning March 26, the church began having two morning services, at 9:45 and 11 a.m., and two sections of the church school at the same hours. We are in the midst of the largest number of new War Housing Projects in New Orleans. Thousands of units have and are being built. We have had to make this change to take care of the crowds in both the service and church school. Since making this change the church school is increasing in attendance, and attendance at services has increased about fifty per cent.

Due to the fine cooperation of our district superintendent, Dr. W. W. Holmes, we have created a new position in the church to help care for the increased numbers in our parish. On April 1, Miss Lela Mae Philbrook began her work as church secretary and visitor.

A Scout Troop has recently been organized, new adult classes are being formed, the women's societies are organizing into circles, and other organizational work is being perfected as fast as this very busy group of people can get to it.

We had a three-hour service in our church on Good Friday, using "The Seven Last Words." Ministers of five different denominations, along with their congregations in this section of the city, participated in the service. On Easter Sunday morning the church was filled twice and 17 united with the church. On this day we had the largest attendance in church school and in services that this church has ever had.

DEATH CLAIMS HOWARD B. CUNNINGHAM

Howard B. Cunningham, aged 71, died at the home of his daughter, Mrs. G. H. Fox, McComb, Miss., April 5, 1944. Mr. Cunningham was a member of Crawford Street Church, Vicksburg, and was a retired railroad conductor. He was also a member of the Masonic fraternity. He lived a long and useful life as a devoted son, a kind father, and a good man. He will be greatly missed, but his loved ones have the assurance that he has entered into rest. He is survived by his mother, Mrs. N. E. Cunningham; two daughters, Mrs. G. H. Fox, McComb, Miss., and Mrs. Bertram Webber, Memphis, Tenn.; one sister, Mrs. M. E. Hill; three brothers, D. E. Cunningham, T. C. Cunningham, of Vicksburg, and W. W. Cunningham of Baton Rouge, La. He is also survived by one granddaughter. Funeral services were conducted from Crawford Street Methodist Church, Vicksburg, on Wednesday afternoon, by Rev. T. O. Prewitt, assisted by Rev. E. L. Ledbetter, pastor of Gibson Memorial Church.

NEW YOUNG ADULT MATERIAL

To help your church build effective and adequate young work for the days immediately ahead a new set of material has been prepared. This **Young Adult Work Packet** is a resource library for you and your church. You need it. Order from the Department of Christian Education of Adults, 810 Broadway, Nashville 2, Tennessee. Price 50 cents. Cash must accompany order. (Materials in the packet, if ordered separately, would add up to $1.05.)

PLANNING FOR THEIR RETURN

Seven hundred fifty thousand is the estimate of Methodist church members in military service. A few have been discharged already—but how well prepared is the church for meeting the larger problems of demobilization?

Nearly a thousand adult and young adult leaders of twenty different annual conferences met in a series of Seminars on Demobilization, between October and March, to discuss this problem. The results of their study and discussion are found in a booklet **Serving Those in Service.** This booklet is the third in a series of demobilization bulletins issued by the Department of Christian Education of Adults, 810 Broadway, Nashville 2, Tennessee. Price 10 cents. Cash must accompany order.

JAPANESE CHURCH PROPERTY SERVES "ALL NATIONS"

Property of several congregations of the Pacific Japanese Provisional Conference, abandoned when their worshippers were forced to evacuate from Pacific Coast areas into relocation centers, is now meeting the spiritual needs of other groups, several of which are congregations of the Chinese Oriental Mission, of which Dr. Ernest S. Lyons is superintendent.

In Seattle, Washington, the Young People's Hall of the former Japanese church is now used by the Filipino Methodists, whose pastor is the Rev. T. W. Bundy. The Seattle Japanese church property has become the church home for a newly-formed Negro congregation, Seattle's Negro population having quadrupled since the outbreak of war. A new community church for Negroes in Berkeley is being housed in the former Swedish American Church.

San Francisco's Filipino Methodists, pastored by the Rev. Ermie Obien, are using the former Japanese Methodist Church in Pine Street. This group has already raised $1,500 toward a new church building of its own. In Oakland, California, the Korean congregation has inherited the small well-built church and parsonage of the Japanese congregation. The Rev. Chang Soo Kim is the pastor.

According to Dr. Lyons, World Service giving throughout the Mission has increased and churches of the Mission are gradually paying larger portions of their pastors' salaries. Incorporation of the California Oriental Mission is almost completed. "We shall take titles, list and undertake to pay off all indebtedness on mission properties; provide places of worship for congregations not adequately housed; encourage self support; emphasize the evangelizing of Orientals without church affiliation; and set a suitable standard of qualification for our preachers and local preachers," says Dr. Lyons, outlining the purpose of the Conference.

WHY RUSSIA FASCINATES EUROPE

(**Editor's Note:** This is part of a thought-provoking letter written to **Dr. J. H. Oldham,** of London, England, by a "well-informed correspondent on the continent.")

It is not difficult to understand that millions in Europe are fascinated by Russia.

The astonishing vitality of the Russian people, the extraordinary sacrifices which they make for the common cause, the remarkable unity which they show, the independence and skill of their foreign policy and propaganda, the impression made by Russian prisoners of war and Russian workers, all these things have helped to change the mental picture which continental Europeans had of "bolshevism." No propaganda is powerful enough to succeed against such facts.

The fascination is perhaps increased by the mystery that surrounds Russia. The dialectical tension and the contradictions in the Soviet policy baffle anyone who tries to understand it, and make it almost impossible to arrive at a balanced judgment about the real significance of Russia's role in the present and in the future.

But however complicated the Russian situation may be, for the proletarianized masses it represents something very simple: namely, a working alternative to their present slavery. For them Russia becomes increasingly the country which offers what they want most: liberty and social justice.

This is true in the occupied countries, where communism plays a great role in the resistance movement. It is becoming increasingly true in Germany, where the process of proletarianization is going on at a terrifying speed and where the policy of an understanding with Russia is making headway, especially, but not exclusively, in the army, Russian propaganda is making very clever use of this mood. The promises which it makes seem far more concrete than anything which comes from the West. The possibility of a landslide towards the East would not be a great danger, if it were certain that Russia will be a constructive element in the European situation. But this is by no means certain. If Russia is left alone in Europe, the temptation to dominate and exploit the situation will be strong. For the sake of the future it is essential that the Russian way-out should not become the only way-out.

But there is more. The turning of the proletarian masses toward Russia is not merely based on their desire for social justice, but also on their despair. Their interest in Russia is to a large extent their interest in the overthrowing of all remnants of the traditional social and political order. It is clear that radical changes must take place in that order, but they should take place on the basis of the fundamental European tradition which is Christian and, therefore, personalistic and anti-totalitarian. For Europe as a whole to adopt the solution which these masses consider as the Russian solution would be to commit suicide.

What Europe Needs

Europe needs, above all, a revival of Christian faith. The task of rechristianizing Europe is the task of the European churches themselves. After these years of judgment and purification they are better able to perform it than they have been for a long time.

Europe needs also a clear lead concerning the reconstruction of its political and social life. In this it will necessarily be far more dependent on the victorious nations. For the time is past when the continent could build up its own order irrespective of the attitude of the Anglo-Saxon world and Russia, and the decisions of these powers will in any case create the economic and international framework in which the continent will have to live.

The European countries, therefore, expect a lead to be given by the victorious nations. They want that lead at once in order to know for what world they are to prepare themselves and to counteract the nihilistic and anarchistic tendencies in their midst.

The lead which they need is a clear alternative to the mass-solutions. Even more than bread and peace they need **hope.** Hope can only be given to them if it is shown that a serious attempt is being made to create a world in which there will be freedom and security, a world in which they will not be mere pawns in a struggle for power or merely the victims of a system of production.

WISE OR OTHERWISE

By Rev. James H. Felts, D.D.

Preachers owe a debt of gratitude to physicians that is beyond all price.

Football has a "grand old man" too old to retire. Evidently not a Methodist.

"The winds of life will bend us, but if we have resiliency-of-the-spirit, they cannot break us."

When and if I read that Wendel has quit candidating, Henry has quit making speeches, Eleanor has quit traveling, or Ma has resigned, or Franklin has declined, I will know that the impossible has happened, or another lie has been told.

Untenable creeds generate doubt in the thinking of many well-disposed people.

An unmistakable lack of clothing, drunks galore, a jungle orchestra, dancing that would bewilder head-hunters, and lasciviousness unbridled—and it is called **entertainment!**

When you look at the speaker who stands before a great assembly and recognize a man who has been telling us what to do, when to do it, how to do it, for many years and has never told us anything yet, there is a sense of disappointment.

A man should be dead, whether he knows it or not, before there is a funeral service.

Even "our inexperienced culture boys in South America" are learning that "we cannot buy friendship with money." Some of us have known it a long time.

Kittering says: "The world makes way for the youth who knows where he is going." It also listens to a man who knows where he has been.

St. Paul refused to be a constant beneficiary without also being a contributor.

In Washington, "The halls, the offices, the streets, ring with oratory, most of it having to do with the great love officeholders cherish for their fellow-Americans."

True or false? Stubbornness is a sign of great strength.

DESIGN FOR TOMORROW

By Doris P. Dennison

Follow up on the Crusade? How? Here is a way. "Design for Tomorrow" is both a guide and an instrument. It is "based on principles stated by peace leaders of the church—Protestant, Catholic, and Jewish, and from twelve nations of the world."

"Design for Tomorrow" suggests six ways of bringing about peace. Each time a way is stated, four or five different opinions on that particular method are listed. The opinions are given in sequence—they are graduated. You check the one with which you agree. Your neighbor does the same. You talk it over. Maybe each of you will see things differently then.

In a group each person checks the opinion with which he agrees. The leader asks folks who voted for the most popular opinion to say why they favor that viewpoint. He asks others to say why they favor another. Then each person checks his list again. Perhaps several think differently because of the group discussion.

Organize discussion groups. Stimulate group thinking. Lead folks to find the way in our post-war planning. Help them to know what to say to their senators and representatives.

Price 5 cents. Order from the Methodist Publishing House which serves your territory.

Many of our country's headaches may be due to "pistol packing mammas," but many more are inflicted by questionnaire packing papas.

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For catalogue, address—Colonel W. L. Murfee, President, Marion, Alabama.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Report of Conference Secretary, Department of Organization and Promotion

By Mrs. J. H. Thatcher

"Let us run with patience the race that is set before us, looking to Jesus the author and finisher of our faith."—Heb. 12:1-2.

Someone said, "The world, at its worst, challenges Methodist women to be at their best."

Today, when the strain of the race that is being run is trying the souls of men, we women need to live positive lives, active in the service of the King, sensitive to the challenge of righteousness, with courage equal to the demands that life is now making upon us, thus carrying our share of responsibility for making this a better world.

"We are not here to play,
To dream, to drift;
We have hard work to do
And loads to lift;
Shun not the struggle;
Face it—'tis God's gift."

We feel that the steady employment in every department of the Woman's Society of Christian Service is due to the enriched spiritual experiences of our women, to a broader vision of world needs, and a more intelligent response in pledges, service, keeping the quiet hour, and consecrated prayer.

Our pledge for 1943 was $36,194. The Woman's Society of Christian Service, including the Wesleyan Service Guild, paid $39,762.81. The Wesleyan Service Guild paid $2,201.39.

Many women today are asking these questions: Do we still need missionary money for foreign countries? If our missionaries are being sent home, who will use the money?

The answer is, many missionaries are still on the foreign field, and our returned missionaries tell us the response to the gospel message is unparalleled, that the opportunities and needs for missionary service are now greater than ever before.

We are thankful for present-day disciples throughout the world, for Christians in China, India, Africa, and many lands, who are putting love of God, concern for their fellowmen, and efforts for the common good above ease, comfort, safety, and even life itself.

We are thankful for the Christian nationals who are carrying on the work where and when missionaries had to leave, all of which is made possible by your pledges to Missions.

Our responsibilities are vastly multiplied in war-ridden countries. For instance, we must add $8 a day to the salary of every Chinese missionary, preacher, teacher, and Bible woman, just for the barest necessities of life. Then, too, every one of our institutions in America finds its food costs soaring. We cannot feed one hundred children today on what it took to feed them even one year ago; therefore, we are asking for a 5 per cent increase in your pledges this year.

It was an outstanding Kentucky physician who said, "You can tell the sincerity of a person's interest in anything by the way they put their money into it."

We have 247 societies with 9,279 members, including the Wesleyan Service Guild; 41 Wesleyan Service Guild units with 705 members. There has been a decrease in societies and members. Why?

Bishop Frank Smith made the statement recently that 31 per cent of the people of these United States have shifted locations and only about 25 per cent of these have identified themselves with churches. Each Woman's Society needs to do persistent and careful cultivating of disinterested members, and redouble efforts in behalf of reaching every new woman in the community that should be identified with the Methodist Church and Woman's Society.

We think a wider use of the transfer card will help greatly to introduce a woman into the Church and Woman's Society, but we need strong, worthwhile societies that know where they are going. Some new women in a community may feel about our societies like the old Negro Red Cap who said, "No, don't take that coach, for it ain't hitched to nothin' that is goin' somewhere."

We should be heartened by the fine response to the Week of Prayer and Self-Denial and Special memberships.

We almost doubled the Week of Prayer offering, and we more than doubled our Special memberships. We came first in the Jurisdiction in per capita giving.

We were not disappointed in the reporting this year; still, we are far from 100 per cent, or a level reporting. Some of our societies are a little like this in reporting: A father said to his son one day, "How are your marks in school?" The son replied, "Underwater." The father said, "What do you mean—underwater?" The son replied, "They're all below C level."

Most of our societies are not under C level in reporting. However, we should like to advance more rapidly toward the A level or 100 per cent mark.

We have moved forward in our study program, especially informal studies. Reading, studying, and the giving of time, talent, and money are so closely interwoven that we find the old jingle still true, which runs like this:

"If you don't read, you don't know.
If you don't know, you don't care.
If you don't care, you don't pray.
If you don't pray, you don't give."

We have made marvelous progress in many phases of our work this year. Statistics and figures are often difficult to remember, so we shall refer you to the detailed account of our report, which will be found in the Minutes, which we hope will be interesting, for you to compare with last year's report.

Again, we pay tribute to our district secretaries and zone leaders. Due to gas rationing their work has been difficult.

Our district secretaries require qualities of initiative and creative ability far beyond those of most of the other officers of the Woman's Society of Christian Service. Perhaps some of you will not agree to that statement. Nevertheless, it is true.

They must be continually blazing new trails, arousing new enthusiasms, and helping to build closer relationships between all groups and interests. In fact, they must be "busy-bodies," "know-alls," as well as "carry-alls."

Now, in the facing of this hour, when courage is needed, may we women play our part bravely; when steadiness is called for, may we stand firm and serene; when work needs to be done, may we do our share in all faithfulness, for "A charge to keep we have, and a God to glorify," so "Let us run with patience the race that is set before us, looking to Jesus, the author and finisher of our faith."

Edited by Mrs. J. J. McKeithen, Conference Vice-President.

Thoughts for Today

Fix your eyes upon Jesus.
Look full in His face,
And the things of the earth will grow strangely dim,
In the light of His glory and grace.

* * *

Facts of Interest to Members of Woman's Societies of Christian Service

$5,440 was given in special memberships in Louisiana in 1943, which was almost twice as much as was given this way last year.

360 special memberships was the total number given in 1943; 172 was the total for 1942.

There were 248 Woman's Societies of Christian Service in Louisiana, yet these 360 memberships were given by only 104 of the societies.

What good might be accomplished and lives made happy by the presentation of at least one special membership in every society in the State!

The Baton Rouge District led all the other districts in the number of special memberships given. They gave 90 memberships in all, with Shreveport district second with 63 memberships.

* * *

Recently a letter came to all Conference vice-presidents from Mrs. J. W. Mills, who is the chairman of the standing committee on "World Federation of Methodist Women." Mrs. Mills, as you know, is also vice-president of the Woman's Division of Christian Service. Following is a portion of her letter, that I feel will be of vital interest to you:

"Keep in mind always the importance of this World Federation of Methodist Women. It may become the nucleus or pattern for an International Federation or World Council of Christian Women, like the proposed World Council of Churches. We hope and pray for a world organization in the postwar days which will help bring a lasting peace. Our follow-up of the Crusade for a New Order will be one of our local efforts to promote this end."

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Items Gleaned from Conference Committee Reports

April Calendar for ^. S. R. and Local Activities

1. The first week in April is Negro Health Week. Have clean-up day in their part of town.

2. Observe Pan-American Day, April 14. Plan a program showing what The Methodist Church has done toward promoting good-will between the two Americas.

3. Assist with the study, "Christian Ventures in Learning and Living."

Committee on Organization and Promotion

We recommend:

1. That the goals for 1944 suggested by the Division and found in the December Methodist Woman be used by every society.

3. That we give special emphasis this year to the Youth Work and suggest: (1) Study for complete understanding of the plan by local presidents, district officers responsible, and by all secretaries of Organization and Promotion. (2) One hundred per cent increase in number of Girl's Interest Groups for 1944. (3) That special effort toward interesting and enlisting well qualified young women for full-time missionary work.

5. (3)That no funds be left dormant in ocal and Conference treasuries, but be sed in this hour of incomparable need.

Plans for Missionary Education and Service

3. (6) The study of at least one approved heme each quarter, with at least one Speial Jurisdiction Recognition class per year s a goal in those societies qualified for uch work. All societies endeavoring to ave one more study than held the previous ear till they have met this goal.

(North Mississippi was one of four in the outheastern Jurisdiction to make an inrease in study classes).

In planning for your informal study in e third quarter you may use "The Peace acket" if you have never used it. Mrs. ollandsworth, in her calendar, suggests at in August you make plans for using Christians and the New World Economy."

Spiritual Life Committee

That there be an earnest effort in each ociety to create a definite prayer group to eet at stated times for sharing experiices, for definite prayer, and thoughtful iscussion.'

4. That we make objects for special ayer the meetings of General Conferice and the Jurisdictional Conference.

5. That we endeavor to observe in every urch a day of fasting and prayer, either pril 25 or 26, in preparation for General onference meeting.

8. That we accept as a sacred responbility the careful and definite reporting our work at the specified dates.

(Only 38 out of 229 societies reported ring 1944. Surely there are more. Greenle district has 64 per cent of her societies porting Spiritual Life Groups).

Student Work

10. Introduction cards be presented, in way to give them significance, to all ng people leaving the home church, and channeling cards be sent to colleges at the beginning of the school year.

(This item was particularly impressive when brought to the attention of the Conference by our worker at M. S. C. W. She showed how much it meant to her in making contact with a new girl, especially if she were a freshman and homesick). Knowing something about the girl would break down barriers. There are 360 Methodist students at M. S. C. W.

Youth Work

5. That each local secretary strive to achieve the following goals for 1944-45.

(a) Joint committees functioning in each church.

(b) Two or more interest groups for missionary cultivation.

(c) Interest groups for girls, using material prepared by the Woman's Division:

1. "Youth in a World of Opportunity."
2. "Beyond the Date Line."
3. "Lights Around the World."

(d) Quarterly Methodist Youth Fund Program.

(c) At least one program per year on Overseas Relief.

Committee on Finance

1. That in view of the tremendous increase in the cost of living of our workers and the maintenance of our institutions, we increase our pledges at least ten per cent to meet this emergency.

7. That the total pledge from the Wesleyan Service Guild, plus three cents per member cultivation fund, be sent to the Conference treasurer.

10. That all monies contributed for Supplies be sent to Mrs. D. H. Hall, treasurer, designating its purpose. (See Supplies for list of 1944 needs).

11. That **three cents** per member be sent to the Conference treasurer, Mrs. D. H. Hall, Jurisdictional Expense, the money to be transmitted by her to the Jurisdiction treasurer.

In connection with finances, we might add a bit from Rev. J. A. George's report. He came with a more optimistic report this year. Last year he challenged us with the smallness of our gifts as a church—three cents a member for missions. This year we had raised more than in 1929. There are 55 mission .charges in North Mississippi From $700 to $1,000 had been paid these mission preachers. $117,777 had been paid out.

Commission on Town and Country Work

This is a new work in our Conference, and plans are being made to go into rural churches with plans for more abundant living. This means speakers will be sent out to talk sanitation, food, homes, recreation, spiritual life, and economics.

Supplies

2. That five cents per member be paid for Foreign Supplies, with China Relief promoted separate from this figure.

3. That we cooperate in the three-point program in Supply Work:

(a) Some Supply Work in every Woman's Society of Christian Service.

(b) Reports, complete, and on time, and

(c) A display of Supply Work at every district and Conference meeting, if possible.

* * *

Report for First Quarter of Itta Bena, Miss., W. S. C. S.

Dear Mrs. Moore:

It is with pleasure that I make the following report for the first quarter of 1944 for the Itta Bena W. S. C. S.:

All planned monthly programs have been held.

The secretaries of Mission and Bible Study have had all meetings, presenting to us splendid sessions.

Our C. S. R. secretary has visited and remembered the sick with cards, fruit and sweets. She helped entertain the Men's Bible Class and the Youth Fellowship with suppers. She also wrote letters to our legislator concerning the child welfare bill and the moving of the home for delinquent Negro boys.

Our secretary of Publications gave a splendid program on the **Methodist Woman** and **World Outlook.**

We cooperated with the other societies of our town in the World Day of Prayer. A splendid program was given and a nice offering was taken.

Our secretary of Student Work is doing wonderful work with our students and soldier boys and girls. She writes them, and at Valentine boxes of cakes and candies were sent out-to them.

Cash donations have been made to District Parsonage, Rillingsworth Special, box and cash donations to Malvina Center, Patron Membership, Methodist Hospital, Memphis. Quarterly gift for Orphans' Home.

Our Spiritual Life Group has not been active lately, but we hope to start anew with the new quarter.

A nice amount has been paid on our 1944 pledge.

We are striving to carry on our work in a way that is pleasing to our Master, and we are praying for His guidance and blessing for our society.

Yours truly,
MRS. L. H. HIGHTOWER,
Publicity Secretary.

LOUISIANA W. S. C. S.

(Continued from page 10)

Our World Federation Prayer for Peace, which has become almost universally used by members of Woman's Societies of Christian Service, will be prayed with a new note of feeling now, as the author of that prayer, Mrs. Thomas Nicholson, lost her husband, Bishop Nicholson, early this month. Mrs. Nicholson will not only be remembered by this beautiful prayer but by the fact that she is considered the mother of the movement which resulted in the World Federation of Methodist Women and is now its World president.

"Fervency in prayer by the power of the Holy Spirit is a good preservative against thoughts rushing in. Flies never settle on a boiling pot."

THE CHRISTIAN FIRESIDE

ON PUTTING LITTLE CARES IN THEIR PLACE

By Rev. Vivian T. Pomeroy, D.D.

One slight compensation for a big trouble is that in it you can lose a lot of little ones. Usually it is trivial inconveniences and deprivations that make people grumble; but when the big crash comes the spirit of cheerful fortitude is released. Channing Pollock says he had a letter from a friend in London three years ago. He knew his friend's wife was the sort of woman who would let her temper be spoiled for half a day by discovering that the maid had left some dust under the sofa, and would weep bitterly half the night when a careless guest broke one of her favorite coffee cups. Then in one of the worst of the German raids, a bomb destroyed not only her house and all its contents, but almost every other house in the block. Afterwards the husband wrote: "As Jessie was helped to crawl out of the wreckage and saw that I was there among others giving a hand, she calmly remarked: 'Oh, well, I never liked this neighborhood anyway.' " She had lost all her small troubles in a big one.

We can see this same thing happening—and more impressively—with some of our friends into whose lives a great and abiding sorrow has come. Instead of crushing them to the dust, it has swept away the importance of things not so important after all; instead of bending them to a mean posture, it has made them erect with a strange new dignity of spirit. There is a story recorded of an English queen in former days visiting an old woman in a cottage on the royal estate in Scotland who had been materially impoverished by a local calamity. The queen was surprised to find how calm and relatively unconcerned the old woman was. There was none of the usual flutter in the subject's demeanor and no appeal for sympathy. The queen asked the reason for this, perhaps with an unavoidable air of kindly condescension; and then the old woman made a famous answer: "Ah, lady, when my guid man died, the hole in my heart was so big that all other sorrows just fall through."—Reprinted by special permission of the author and the Christian Leader.

IN OBSERVANCE OF NATIONAL FAMILY WEEK, MAY 7-14, 1944

Treason in the American Home

By John Edgar Hoover, Director Federal Bureau of Investigation, United States Department of Justice

Treason is a harsh word and is the most serious crime under our laws, but our homes have seen a form of treason closely akin to giving aid and comfort to our enemies. I refer to the betrayal of parents of their trust through their failure to provide the loving guidance and devotion which are the endowment and birthright of every child. Many instances have come to my attention where mothers and fathers have actually stated they do not wish to be bothered with their children, and thousands of case histories prove that these statements and actions are growing more widespread.

Our nation is in the throes of an appalling wave of juvenile crime which threatens to engulf the flower of American manhood. Recent years have seen vicious battles between the forces of organized crime on one side and the principles of honor, respect and decency on the other. The battleground for this war is the American home.

Reverses were suffered in this struggle during 1941; additional setbacks took place in 1942, and the calendar year, 1943, found family life on the brink of catastrophe, with more young people militantly marching with vice and criminality than ever before in our nation's history.

Many theories have been advanced as to the scope and danger of the juvenile problem in America, but idle talk is valueless. Immediate and affirmative action by religious and educational institutions must be forthcoming if the dignity of American life is to be preserved. Obviously, the ostrich-like tactics favored by many are contributing to the delinquency of our youth and are paving the way for years of remorse and tribulation.

Our country supports over six million persons with criminalistic tendencies. To the ranks of these who have forsaken the teachings of God, new recruits are added daily. This is not merely conjecture. The fingerprint arrest records submitted to the FBI from over 12,000 law enforcement agencies bear mute testimony to maleficence in hitherto unknown degrees.

Unfortunately, the fault must be placed squarely on the shoulders of my generation. Youth as a whole cannot and should not be indicted. Our family life cannot bear searching inquiry, for we are failing in our greatest responsibility—our duty to youth.

Recently a New York school girl, after reading a dissertation on juvenile delinquency, advised her teacher that she intended to prevail upon her mother to abandon her intention of seeking employment and devote herself to the management of the home for the sake of her little brothers and sisters. The home is shattered when mothers must be reminded of their maternal duties by tots. A dread disease is gnawing at the basic structure of American existence, the home, and the moral breakdown has already reached an acute stage. Lack of family responsibility breeds crime, and crime breeds arrogance, intolerance, destruction, and disaster. It is these unpropitious omens we now face. Arrest figures among youth portend only despair and the trend is alarming.

Arrests of females under 21 years of age have increased 130.4 per cent since 1941. Male arrests declined slightly during 1943, but are still above normal because the drop was from a very high level. During 1943 arrests of boys under 18 years increased 23.4 per cent and in this age-group arrests for rape increased 39.8 per cent; for robbery, 39 per cent; for burglary, 27.7 per cent; and for auto theft, 23.4 per cent.

These figures, based on reports from police departments throughout the country, show only a portion of the picture, for it must be remembered that in a number of instances delinquents, because of their tender years, are not fingerprinted but are referred to local homes or citizens for guidance.

Arrests of females under 21 years of age during the calendar year, 1943, increased 30.1 per cent for crimes against property and 56.9 per cent for sex and other crimes against public decency.

Amidst this degradation and shame, there is one ray of hope, the beckoning finger of God who long ago laid down the principles of family structure for us to follow. The churches of America have a duty now more vital than ever. This burden can be discharged by complete tolerance and unity as manifested during National Family Week. Weekly religious devotion in God's honor is insufficient. His works should govern the every action of parent and child alike. It is through His precepts that our homes can be restored to the tranquil path of freedom from crime.

America suffers nearly a million and a half major crimes each year plus countless millions of lesser offenses. The crime bill is enormous from both the financial and spiritual viewpoints.

Religious, educational, and civic institutions, combined with law enforcement agencies in a solid front, can go far in overcoming this menace, but home training is indispensable. Culpable negligence must be crushed and home life should revert to the position it formerly occupied. Neglectful, thoughtless parents who fail to teach and discipline children will inevitably be required to explain at some future date their reasons for neglect—their Treason in the American Home.

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Sgt. Rose L. Huntington, "somewhere overseas," recently forwarded to headquarters of **The Upper Room** a check for $2.00 for a gift subscription to **The Upper Room** in Braille, to be sent, as he puts it, "to someone less fortunate physically than I, and who needs the spiritual help that this booklet can give."

* * *

Mrs J. K. St.Clair, White Bluff, Tenn, reports that her brother, who has been in a German prison camp since January, 1943, was sent a copy of **The Upper Room** by the pastor of his home church in Virginia. Months later, he received a card thanking him for the gift of the book and explaining that it had been a great help to all the prisoners of war in the camp in their Sunday services. There are about 700 American prisoners in this one camp, according to Mrs. St. Clair. She says: "I think it is wonderful that our Church literature is being used to help our boys in a German prison camp."

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"THE COMING PEACE"

Sermon by Bishop G. Bromley Oxnam

Throughout the nation today in the little chapels of the countryside and in the cathedral-like churches of the cities, thousands of ministers will preach upon the theme, "The Coming Peace." Millions of soldiers and sailors have gone forth from the churches at the call of their country. They are resolved to march on to victory but, more, they are resolved to march from physical victory to moral victory, to the end that law and order may be established throughout the earth. I, too, will speak upon the theme, "The Coming Peace." I would like to introduce that subject by reading a poem written by a soldier of the last war and a soldier of this war, Don Blanding. It is from a book of poems entitled "Pilot Bails Out." Each verse begins with a question addressed to a soldier, and the soldier answers:

Soldier, What Did You See?*

What did you see, Soldier? What did you see at war?
I saw such glory and horror as I've never seen before.
I saw men's hearts burned naked in red crucibles of pain.
I saw such godlike courage as I'll never see again.

What did you hear, Soldier? What did you hear at war?
I heard the prayers on lips of men who had never prayed before.
I heard men tell their very souls, confessing each dark stain.
I heard men speak the sacred things they will not speak again.

What did you eat, Soldier? What did you eat at war?
I ate the sour bread of fear, the acrid salt of gore.
My lips were burned with wine of hate, the scalding drink of Cain.
My tongue has known a bitter taste I would not taste again.

What did you think, Soldier? What did you think at war?
I thought, how strange that we have not learned from wars that raged before,
Except new ways of killing, new multiples of pain.
Is all the blood that men have shed but blood shed all in vain?

What did you learn, Soldier? What did you learn at war?
I learned that we must learn sometime what was not learned before—
That victories won on battlefields are victories won in vain,
Unless in peace we kill the germs that breed new wars again.

What did you pray, Soldier? What did you pray at war?
I prayed that we might do the thing we have not done before;
That we might mobilize for peace . . . nor mobilize in vain.
Lest Christ and man be forced to climb stark Calvary again.

The Federal Council of the Churches of Christ in America has sought to answer these questions by mobilizing the churches of the nation in support of those measures that mean a just and enduring peace. The Methodist Church has completed mass meetings in seventy-six great centers of population, and today its ministers will carry the message of the mass meetings to the local congregations. During the coming week, visitors will go out, two by two, to visit each home of each Methodist parish to urge Christian citizens to write their representatives, urging such international collaboration as may be necessary to bring to mankind an ordered, just and brotherly world.

We can win the war! We cannot, in the same sense, win the peace!

When the Germans and the Japanese are beaten, the fighting will stop and we will say, "The war is won." The word won is in the past tense, and denotes something accomplished—a job that is done.

In the sense of finishing a job, we cannot win the peace.

Peace must never end. Peace is a continuous process. We can, of course, set up the international agencies necessary to an ordered community. We can educate men in the attitudes essential to peace. We can bring the power of religion to the human heart and create the spirit requisite to peace. But peace must not be thought of as something to be achieved at a conference, something "won"—a job that is done.

It is one thing to build a house. It is another to rear a happy family.

When the architect, the contractor, and the craftsmen complete their tasks and the house is accepted by the owner, the minister may be called upon to read the ritual prepared for the dedication of a home. Its first words are "Peace be to this house." The house is built. But the hour never comes when the father and mother can sit by the fireside and in quiet satisfaction say, "The family is reared." The happy home, the peaceful home, is one in which the members of the family have learned to live together. Each new day brings new problems, calls for new solutions, new sacrifices, new services.

The structure for a peaceful world, like a house for a family, is important, but peace must not be thought of in terms of structure alone. The plans may be agreed upon at a peace conference. The house may be built. But the fundamental task before us is that of rearing the family of God, in a world house that will become a home for humanity and will last forever and forever.

If we are to think constructively about "The Coming Peace," two words must be kept in mind. These words are **continuous** and **consent**. Such differences arise constantly, and institutions established to settle differences must be in constant operation. It is not enough to have representatives of the nations meet once in a decade and draw up conventions that they pledge themselves to observe. Just as international action to banish disease and to preserve health calls for international health agencies continuously at work, fighting plague here, struggling against typhus there, and all the while pursuing measures in research and preventive medicine, so, too, international action must be constant in dealing with such questions as stable currency, access to raw materials, transportation and communication, and labor standards. Subject peoples come of age and declare, "Good government is no substitute for self-government." No one knows the hour when decision must be made. Upon the solution of problems, peace depends. And solution calls for agencies continuously at work. Peace is a continuous process.

Consent is equally important. Coercion will not do, except as the community enforces law established to promote the general welfare. The day of the tyrant has passed in the thinking of democratic man. Government must rest upon the consent of the governed, and draw its just power from that consent. If peace is to be maintained, law must be established; and the law must express the consent of the people. No nation, or group of nations, can long dominate the world. If international anarchy is to give way before world law and order, a universal association of nations must be established. And the decisions of the universal association must be based on consent.

All of this assumes that the nations really belong to a larger entity, namely, the world community. Just as the nation has to be organized, so the world must be organized. Just as law must govern in the nation, so it must govern the world. Law does not govern in a nation, unless the citizens work together for the common good, respect the law, and obey it. It will not govern in the world unless there be continuous cooperation in which the factor of consent is basic.

The nation must recognize that just as the individual is subject to the law of the nation in which he lives, the nation must be subject to the law of the world of which it is a part. If a citizen refuses to obey the law of a democratic community, the community enforces that law in the interest of the common good. There can be no orderly community based upon anarchy. Nor can there be an orderly world based upon the principle that each nation may do what it pleases.

The nations of the world are responsible for world law, and when one nation refuses to obey that law, it becomes the concern of the world association. If the lawbreaker, whether an individual or a nation, uses force, then the community, whether nation or world association, must restrain the lawbreaker and use force if necessary. Thus the F.B.I. ended kidnapping. Thus the world association will end nation-stealing.

Our individual rights are guaranteed in an orderly community. Our national rights will be guaranteed in the world community. As an individual, I am subject to the law of my community; and if I disregard my duties and disobey the law, the community restrains me. This means that every law-abiding citizen is protected and is secure. Similarly, the world community cannot allow the individual nation to be the sole judge of its own acts. Its rights are guaranteed by the world community, and it is subject to the law of that community. Thus, every law-abiding nation is protected and secure.

Continuous and **consent** are important words. **Character** is more important. Character is fundamental to cooperation. If a man calls in a neighbor's home, ostensibly to be friendly but actually to learn the arrangement of the house so that he can break in and steal, the community becomes a place of suspicion and of hate. In fact, it ceases to be a community. The character of the citizen will determine the character of the community. Character is a matter of conviction. Thus, the most important single question related to the coming peace is this, What is your faith?

Is this our Father's world? Is moral law written into the nature of things? What is your faith? Was Mussolini right when he declared, "Since prehistoric times one shout has come down on the waves of the centuries and the series of generations: 'Woe to the weak'?" Is that the message of the centuries? Was Jesus mistaken and His sacrifice upon the Cross but a sorry gesture? Must we accept the law of the jungle as the law of life, admit that nature is "red in tooth and claw," and, as a part of this cruel order, abandon the practice of love, the hope of liberty, and the dream of abundant life for all? What is your faith? Is greatness to be found in service? Is it Give not Take that is written into the very structure of the universe?

What is your faith? Christianity affirms the infinite worth of man. Personality is the supreme good. In its declaration of the dignity of humanity, Christianity proclaims the fundamental concept upon which democracy is based. In Christian faith, man is of worth because he is a son of God. We are children of one Father. We are brothers. Ultimate loyalty is not to class, race, or nation. It is to God.

Hitler has declared, "To the Christian doctrine of the infinite significance of the individual human soul, and of personal responsibility, I oppose with icy clarity the saving doctrine of the nothingness and insignificance of the individual human being, and of his continued existence in the visible immortality of the nation." Is that it, "The nothingness of the individual?" Or is it, "I am a son of God?"

What is your faith? Does truth free, love transform, service ennoble, and faith elevate? Have we seen the heart of the Eternal in the soul of Jesus Christ? Our Lord is indeed the unifying force in terms of perfection, God manifest in the flesh. He is the Ideal incarnate, and complete surrender to Him does so affect the mind, heart and will as to produce the character essential to this high hour. One is our Leader, even the Christ. Is that your faith?

Political structures erected upon foundations of economic injustice will fall. Justice in the work-life of man is as necessary as order in the world-life of man. Peace is a continuous process, and that process calls for the rebasing and remotivating of our economic life until its primary purpose shall be the production of that which is necessary, useful, or beautiful for the high purpose of enriching personality. Competitive struggle must give way to cooperative enterprise.

The pronouncements of religious bodies have stressed the necessity of translating the ethical ideals of religion into the realities of economic justice and racial brotherhood. Catholic and Protestant churchmen of Britain united to declare that:

1. Extreme inequality in wealth and possessions should be abolished.

2. Every child, regardless of race or class, should have equal opportunities of education, suitable for the development of his particular capacities.

3. The family as a social unit must be safeguarded.

4. The sense of a Divine vocation must be restored to a man's daily work.

5. The resources of the earth should be used as God's gifts to the whole human race, and used with due consideration for the needs of the present and future generations.

The peacemakers must establish the principle that a man's opportunities shall be based on his character and capacity, never determined by his color.

Man has mobilized might to make war. Man must unite right to make peace. War will end. Peace must endure. The youth of our dear land responded to the Call of the Colors, and the enemies who would have destroyed our freedom and denied our faith will be beaten, and the war won. If it is to be the last war, the youth of our dear land must respond to the Call of the Cross, maintain our freedom and enthrone our faith, until at last men the wide world round will realize that the peacemakers are indeed the sons of God.

The Coming Peace and the Prince of Peace! This is the motto of The Crusade for a New World Order. Peace comes as Christ comes. It was He who was and is The Way. It was He who was and is The Truth.. It was He who was and is The Life.

A NEW MEANING TO LIFE

By Mrs. Irvin Rowland

"All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all."

We need to stop and reflect on the things we are giving the most emphasis to find out what the meaning of life is to us, to see wherein we have fallen short of living in and interpreting to others the great love of God. We should re-examine our duty toward God and man—we must help the spiritually lost to find the light, give strength to the weak, understanding to the bewildered, comfort to the sorrowing, help to the afflicted, hope to the oppressed, and love toward all men.

None of us is worthy of the great salvation offered through Jesus our Christ, but, nevertheless, He bore our sins and made intercession for us. He gave life a wonderful new meaning, with glorious opportunities. Yet, as we follow in His way, it is not without sacrifice or obstacles on our part; yet each makes the goal dearer, the prize of abundant life more valuable. Self must be lost in the greater purposes and tasks that God has for the faithful. We will never know the full joys that life can hold if we stay within the shadow of self interests. Christ "poured out His soul unto death," and if we are worthy disciples we must love one another even as He loved us.

The marriage of Miss Anna——— and Willis ———, which was announced in this paper a few weeks ago, was a mistake and we wish to correct.—Golden (Colo.) Paper.

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THE LIVING CHURCH

We are only instruments and subservient to God, therefore it is indispensably necessary, upon the account of religion, that we lay aside all these things that are not safe to keep, as our lusts, our humours, self-will, fond opinion, light persuasion, and our own ends. And this will go near, and I doubt will touch every man to the quick.—Benjamin Whichcote.

THE PRAYER-ROOM TODAY

O, Lord God, when Thou givest to Thy servants to endeavour some great matter, grant us also to know that it is not the beginning, but the continuing of the same until it be thoroughly finished which yieldeth the true glory. Amen.
—Drake's Prayer.

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THURSDAY, APRIL 20, 1944.

The Undying Faith

By M. E. Aubrey

Our first duty is to make safe the religious foundations of a true democracy. In America and England, where modern democracy was born, it sprang from the Christian religion as it was proclaimed and interpreted in certain Christian churches. Their insistence on a man's right to freedom and a voice in the government of the community to which he belonged was based on a sense of the dignity of human personality, and that had its roots in a definite religious experience. They knew a God who had forgiven them and accepted them and granted them a life so rich and full they believed they had a place in his life and thought and that, as they said, it was worth while for Christ to die that his plan for them might be fulfilled. They knew further that, as his children, all men had access to his presence to learn his will without any mediating class, as the doctrine of Christian priesthood crudely proclaimed had in effect denied. The "priesthood of all believers" was fundamental for them. To deny to any man the right to seek and find the presence of God in the way he deemed best for himself was to cut off the channels by which humanity might learn his will and plan.

WALLET OF THE WEEK

A CHEMICAL PRODUCT known as Stabinol has been developed by the Hercules Powder Company. It is a resinous substance and its chief use at the present time is for waterproofing the soil in street and road construction. Tests have demonstrated that mixing the compound with the topsoil makes a perfectly waterproof roof for the roadbed, and it makes possible the building of a satisfactory road in a very short time. It is equally effective in making landing fields and other such projects.

* * *

HITCH-HIKING PESTS are one of the threats which America must face in connection with the sending home of curios by soldiers from the many battle areas of the world. The U. S. Bureau of Entomology and Plant Quarantine warns that all packing in incoming parcels, must be destroyed, and that no chances should be taken on the introduction of Japanese beetles or the Hessian fly with exotic nuts, fruits, and plant cuttings which soldiers may send home from their fields of military service.

* * *

CAVE EXPLORATIONS in the United States indicate that our great subterranean caverns are remarkable for other things besides vast rooms hung with stalagmites, or places filled with countless bats. Archaeologists groping their way through the sinuous passages have found the remains of prehistoric animals, prehistoric men, and various articles, such as sandals, mesh bags, corncobs, and other evidences indicating the presence of a civilization far back of the remotest known occupation of the Western World. These finds may cause a revision of theories concerning the sources from which the population was brought about.

* * *

ROMAN CATHOLIC PRESSURE ACTIVITY is becoming a world-wide phenomenon of the present time. It seems that no factor that might give Romanism a dominant position in both politics and religion is being overlooked. In the United States, there is constant agitation to make the State responsible for the support of the parochial schools, in England there is like pressure for concessions in the Government's Education Bill; in South America, effort is being made to force Protestant withdrawal, in Italy the Pope seeks to save Rome at the cost of American lives, and there is agitation for a Catholic representation at the peace conference.

* * *

THE EXHIBITION OF CONCERN for religious art in Italy fails to recall that no such howl was heard when the priceless art treasures of London were being destroyed and Coventry cathedral was made a glorious memory. If, as is alleged, Leonardo da Vinci's mural representing the Last Supper has been destroyed, along with the church of Santa Maria Delle Grazie in Milan, it is a real loss, but so is the havoc wrought in Belgium and the Netherlands. No person wishes to see the Vatican treasures destroyed, but this is war, and men made in the image of God must come before mediaeval art relics.

THE MISTLE-THRUSH is an English variety, so named from its feeding upon the berries of the mistletoe. This thrush is said to be very fond of the berries, but most other birds will not feed upon the berries even when they are very hungry. It is said that the seed of the mistletoe undergo an insemination in the digestive organ of the thrush which they do not receive in the ordinary way and that without this process of insemination the mistletoe would not continue to reproduce itself. The seeds as they grow will not germinate.

* * *

WESLEY'S "SACRED MELODY," a hymn-book published in 1761, is said to have the most unique preface in all the range of English hymnology. Its uniqueness lies in the musical information and direction which were a kind of blue-printing for the people who were not masters of music. Among the explanations, is this sentence: "A semibreve contains two minims, a minim contains two crotchets, a crotchet contains two quavers." He included seven directions for singing which modern writers of music for use in worship have felt should be included in hymn-books of our day.

* * *

THE DEATH OF NGAGI, the huge gorilla from the Belgian Congo, has led to some interesting revelations. An autopsy shows that the giant gorilla died of a coronary thrombosis. When Ngagi was captured in 1930 he weighed one hundred and forty-seven pounds. At the time of his death he weighed six hundred and thirty-nine pounds. In compliance with an agreement at the time of his purchase by the San Diego Zoo, the carcass will be delivered to the American Museum of Natural History. There the mummy will bear witness to the giants that roam the African jungle.

* * *

DENOMINATIONAL ISSUES, in England as in the United States, are responsible for many sharp legislative contests. Religious divisions were responsible for bringing the government's education bill under fire. The one item which we know most about was the equal pay for men and women who render equal service. As a matter of fact, the contest between Anglican and Nonconformist groups furnished the sharpest line of difference. It appears that in the partial disestablishment, the Anglicans retained their schools, especially in Wales, and these schools are looked upon as instruments of proselytization.

* * *

A NEW PROTESTANT MERGER seems to be in the making. It is reported that Evangelical, Reformed Church, and Congregational Christian Church representatives, meeting in Philadelphia, approved tentative plans for a union of the three bodies. If this union should be effected, it would bring together in one body about two million members with property holdings of more than three hundred million dollars. The Congregational-Christian Church has more than a million members, largely in New England; the Evangelical has more than eight hundred thousand; and the Reformed Church about one hundred thousand.

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EDITORIAL

NEW EVANGELISM OR EVANGELISM

The distinction between old and new evangelism seems to us to have the effect of cutting the process into culture patterns, and to show the extent to which the human has displaced the divine in the process of propagating faith. We feel that it implies that God must adjust himself to assumptions growing out of our scientific progress. There is, however, one important fact overlooked in the desire to have evangelism brought down to our culture date, and that is the fact that what we think of as the greatest era of cultural and scientific achievement has brought the race to the verge of extermination—the opposite pole to that which is God's ideal for mankind.

It might help to clarify our thinking to study the matter of evangelism in the light of present-day trends in church life. It would be interesting to know whether a culture-adjusted evangelism expresses a march of the race toward God, or a plea that evangelism be adjusted to those who lag in the quest for holy living. We do not think that culture can be accepted as incontestable evidence of Christian progress. It is easy to question mystical experiences when God has become unreal. At such times, religion becomes formal and mechanical and the empty soul turns to humanism as an escape from a sense of vanity and futility, and as justification for the abandonment of an ideal which has lost its meaning. It is then that ritual and the mechanics of worship are exalted —a kind of escape from a struggling conscience.

Why do people with even a formal attachment to the sanctuary desire to revise the evangelistic process? A group of passion-filled souls gave the world a great Christianity and a great Church, but our cultured generation is not finding it easy to "hold the line." It is probable that Christian leadership is a contributor to that which has caused the clamor for change. For many years, there has been a growing indefiniteness in the tone of preaching. It has the sound of a hope-so instead of an awe-inspired conviction of thus-saith-the-Lord. That which appeared as a nebulous unitarianism has become a puerile paganism. For the most part the drift from the time-honored theological foundations is concealed by ecclesiastical cleverness, but many leaders do not give convincing evidence of an apprehension of the way of life. They devote themselves to what some are pleased to call a "social synthesis," an anonymity and a shield from that which brings a sinful soul face to face with God. More than once during the present war we have heard ministers in public addresses proclaim a view of soldier salvation which any pagan national of Japan might adopt without a blush. It was really a flat denial of the integrity of God and a repudiation of every legitimate meaning of the Atonement.

The net result of this unsure belief is a Church with a colorless faith and an attitude of debate and conventional religion. The coming General Conference will have before it a ritual both amazing and exhaustive. It covers every detail of religious life and activity with such minuteness as to eliminate the soul and the problem of man from the act of worship. British Methodism has been agitated for a quarter of a century on account of its membership decline and, after the manner of the autoist whose car stops on the highway, they have looked everywhere except in the gas tank. They have appointed commissions to find statistical leaks, and they are now trying to convince themselves that their plight is due to antiquated methods of cultivation and recording. They have not remembered to return to the God-honored course of evangelizing unto life and loyalty. They have not even recalled the triumphant experience of the great founder at Aldersgate where he said his "heart was strangely warmed."

We have no interest in the revamping of mediaeval theologies, Thomist or Augustinian. We set no store by a mushy paganism. We are for an evangelism which makes a man in his own generation the embodiment and expression of a vivid Christian experience. We have no confidence in revisions of fundamental processes. We feel that too much Church thought is occupied with mechanics and with customs which have no prospect of surviving beyond the generation that developed them. Methodism the world over needs to take a look into the gas tank before it surrenders to mechanical adjustments.

A concept of evangelism adapted to culture tends to undermine the fundamental moralities which undergird Christian life. It destroys confidence in the eternal verities and prepares the way for the sickening brutalities of such a war as that which curses the world today. Its human preoccupations make man the instrument of his own destruction. It is not the mission of preaching to administer sedatives to people in distress, but rather to exalt their confidence in Divine love and to deepen their faith in the means of salvation which He has ordained: "Jesus Christ, the same yesterday, today and forever." The evangelism which deserts that ideal may serve as emotional soothing syrup, but in the end it will be found to be a delusion and a snare. We need evangelism, not novelty. There are doubtless some things which evangelism may not solve, but it will certainly start the Church in the right direction.

THE CREED

The question of creeds in general has been a very live issue for some years.

Dr. A. P. Hamilton

For a time it became such a delicate matter that men were condemned or approved outright, depending upon whether they were willing to subscribe wholly or in part to a traditional creed. Every T had to be crossed and every I dotted or there was war in the camp.

The creed became almost as mystical and sacrosanct as in the first two centuries of the Church.

At that period, as those know who have studied Church history, it became next to the Cross, the most sacred symbol of Christianity, and next to the sign of the fish the most often used open sesame to the most esoteric mysteries of the Church.

It was so symbolic and sacred that it could not be written down. It must be learned by heart and repeated for identification as a bona fide member of the Christian brotherhood.

Now in our times its sacrosanctity takes rise from other causes. It has become the sign manual, the test, to the literally minded, of the right to membership on the part of those whose orthodoxy is suspect.

But if in the early Church it was not much more than an esoteric symbol, and in these latter days has become a sort of mechanical test, a shibboleth without much meaning, it should not be so.

It can be made a vital touchstone of the Christian life.

Especially in these days, when the freedom to believe, the freedom to worship as we choose, is being fought for. We ought to be able to re-vitalize the creed for our religious living and spiritual apprehension as never before in our lifetime, surely.

We ought to study it as never before, let it speak to us out of an immemorial past, of those first spirits made perfect through suffering and persecution—the great souls and saints who were willing to lay down their earthly lives that we might live and be free to worship.

Another thing to be remembered about the creed is that it is an effort to express something, an ideal, a longing that is almost inexpressible. It is an ideal statement of faith. As such, we need not stumble over it and halt at certain phrases because we cannot comprehend their full meaning.

Even St. Paul said, "I count not myself to have apprehended." He might have added also, "Comprehended."

At least we can reach out the groping hand of faith with the Father at the foot of the Mount of Transfiguration and say, "Lord, I believe, help Thou mine unbelief."

Editorial Miscellany

By Dr. H. T. Carley

TRIMMIN' TREES

There are two schools of landscape gardening. The slogan of one is, "Crowd 'em close;" of the other, "Cut 'em close." The "crowd 'em close" school believe that as many plants, shrubs, and bushes as possible ought to be planted or set out as near the house as possible and as close together as possible. If an onlooker should timorously suggest that the ventilation under the house would be better without so much shrubbery; that so much of it close to the house would be a harbor for rats, mice, snakes, bugs, etc.; that it would be a gathering place for paper, trash, and other rubbish, and thus make it hard to keep the yard clean; that the shrubs, as they grew, would disfigure the walls, and the roots, as they spread, would injure the foundations; if, as I say, an onlooker should make such suggestions, he would have saved his breath and time by not making them. The "crowd 'em close" crowd is going to put 'em there, and don't you forget it.

Me, I belong to the "Cut 'em close" school. If there are too many bushes close to the house, I believe in cutting plenty of them out. If those that are left are too tall, I believe in cutting them back plenty. If the roots have begun to injure the foundations, I believe in digging out the roots before rebuilding the foundations. If there are trees in the yard with limbs dragging the ground, keeping out air and keeping in moisture, mosquitoes, and mushrooms, I believe in cutting them off close to the trunk and as high as you can safely climb an average ladder, or as high as you are not afraid to hold on with one hand and saw with the other. I agree with the poet that "only God can make a tree;" but a draggly, scraggly tree reminds me too much of a man who wears his trousers without suspenders or belt.

I think Rev. George P. White and I belong to the same school of landscape gardeners. He is an erudite retired member of the Louisiana Conference, and he lives not far from Hammond—which means, also, that he doesn't live far from Ponchatoula. George Campbell sometimes says in his **Vindicator** (the best weekly secular newspaper published in Louisiana—and several other States) that Ponchatoula is a suburb of Hammond, which is as good a joke as the one about the tail that wagged the dog. Well, anyway, Brother White lives a little nearer Hammond than he does to Ponchatoula; so we'll let Hammond claim him.

He has a beautiful place—trees, flowers, chickens, cows, and I don't know what all. I was up there just before Easter, and had a wonderful visit with him. He is somewhat along in years; and a year or so ago it looked for awhile as if the Great Summons had been issued for him. But it was withdrawn; and now he is hale and hearty, and as spry as—well, he's plenty spry.

But what I started to say is that he has trimmed the trees in his yard exactly to my notion—did it himself, too. You can walk under them without knocking your hat off.

A secret: He and Mrs. White celebrated their golden wedding anniversary on April 10—the day after Easter. I say "secret," because he threatened to shoot me if I said anything about it in one of my pieces. I want him put under a peace bond before I go up there again.

You are not really afraid of your friends, though, no matter what they say.

PRESERVATION OF GENUINE UNIFICATION

By Bishop James Cannon, Jr.

Every genuine Methodist must be interested, indeed, concerned, about the activities of the approaching General Conference; about the reports of work done during the quadrennium, and consideration of programs, outlined for future work, from the Bishops, the Boards and various agencies of the Church. There also may be speeches and motions, some of which may indicate a lack of unification of belief in doctrine and in opinions on matters of public interest, which may affect, and possibly impede continuous harmony in some parts of the Church, to a greater or less degree.

The present Ratified Plan of Unification is basically the Plan wrought out by the Joint Committee of Reference, meeting in Richmond, Va., November 7, 1919, composed of Bishops McDowell and Cannon (Co-Chairmen); Drs. Blake, Downey, Wallace, Joy, Harris, and Mr. Kidney (M. E. Church), and Drs. Thomas, Young, Linn, Hyer, Hon. Percy Maddin, and Judge H. H. White (M. E. Church, South). This Committee was one of the ablest on which the writer has ever served on any matter. It made, as basal, its agreement upon the Articles of Religion of the two Churches. This Plan was some years ahead of its time, and was never voted upon by either General Conference. But there was never any division on the Articles of Religion, either by the Richmond Committee, or by the Joint Commission on Unification. No suggestion was made to change these Articles.

The second Plan, voted upon in 1924 and 1925, made fewer changes than the Plan of 1920, but it is important to note that agreement on the Articles of Religion was **basal.** Bishop Candler was the ablest and most effective opponent of this second Plan. Owing to circumstances, arising six months after the Chattanooga General Conference, the writer was drafted to act as Chairman of the Campaign Committee for Unification in the M. E. Church, South. It was already evident that it would not be possible to secure the constitutional majority in the Annual Conferences. But the work was pressed to secure an actual majority, and a majority of 424 was actually secured. It is very important to note that in nearly every speech and article Bishop Candler emphasized that the M. E. Church was honeycombed with what he termed "Modernism." And that Doctrinal argument was very effective in helping secure the defeat of that Plan.

The Ratified Plan of Union emphasizes, in the "Declaration of Union," as one of the basal facts of the Plan, that the three Methodist Churches "have ever held, adhered to and preserved a common belief, spirit and purpose, as expressed in their common Articles of Religion." This agreement in Doctrine was **basal in all three** Plans, and without this **agreement** most assuredly the Plan would not have been ratified.

Any real effort to change any important Doctrinal section of the Articles of Religion would be the greatest threat to continuous genuine Unification. It was no accident that John Wesley, in revising the 39 Articles of Religion of the Anglican Church, retained the wording of the Second Article unchanged. It agrees fully with his Aldersgate experience: "I felt my heart strangely warmed. I felt that I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and **saved me** from the law of **sin and death.**" St. Paul declared: "For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men." The main purpose of the Epistle to the Romans is to show how God "might be just and the justifier of him that believeth in Jesus." John Wesley followed St. Paul in emphasizing the wrath of God against sin. "The only one condition" for membership in the United Societies was "a desire to flee from the wrath to come, and to be saved from their sins." Wesley fully believed the teaching of the Second Article of Religion. He believed that Christ came to be a **"ransom for many,"** that Christ was "the propitiation for our sins," "The Lamb of God which taketh away the sins of the world"—the Passover Lamb—and that in instituting the Lord's Supper, Christ declared: "This is my blood of the New Testament, which was shed for you and for many for the remission of sins." The Apostles declared, "He bare our sins in His own body on the tree;" "The just shall live by faith;" "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Wesley believed that the "wrath of God abideth on him," until he (sinful man) "believeth on the Son." God is not reconciled to man until man accepts Christ as his Redeemer from sin. "Believe on the Lord Jesus Christ and thou shalt be saved" is the promise. Reconciliation with God follows Repentance and Faith. Then, and not till then, comes Reconciliation, Justification, Adoption, Regeneration, and Sanctification. That is Wesleyan Methodism.

Should there be a determined effort to change this fundamental Second Article of Methodist Doctrine, it would be distinctly divisive, and a serious threat to Unification. For the mission of Methodism has been primarily to preach the Gospel to every creature, and to spread Scriptural Holiness through this land. "All men have sinned;" "The soul that sinneth, it shall die;" "The blood of Jesus Christ, His Son, cleanseth us from all sin;" "Believe on the Lord Jesus Christ, and thou shalt be saved;" "And the very God of peace sanctify you wholly;" "He that believeth on the Son hath everlasting life." This preaching of Sin, Salvation, Eternal Life, of Love on the Cross, and Judgment on the Throne—this preaching is the mission of Methodism. Humanism is not Methodism. Unitarianism is not Methodism. Men who preach and teach Humanism and Unitarianism, who repudiate the Scriptural "bloody gospel," are not Methodists in belief. They have no right to preach, or teach, as Methodists, in Methodist pulpits, Colleges and Seminaries. To do so is insincere and cowardly.

Methodism believes in the Social Gospel, but individual salvation must come first. Methodism believes in programs, well-organized, consecrated forms of activity. Methodism believes in scholarships to aid in preaching the Gospel more effectively. But to magnify Social Gospel, programs for Peace, for Social Betterment, or Scholarships, as primary, and not secondary, is not Methodism. Teaching that rejects the Supernatural, as part of God's Plan of Redemption, is not Methodism. Men may work at a Plan of Salvation, without the Supernatural, but Methodism has never yet done so.

The central theme, of the approaching General Conference, under present conditions, the writer believes, should be Evangelism—Personal Evangelism, Mass Evangelism, Written or Spoken Evangelism—the salvation of individual souls by faith in the redeeming blood of Jesus Christ. The emotional element in Evangelism, the "joy in the presence of the angels of God over one sinner that repenteth" is not considered proper in many present-day Churches, and not expected, but emotions are left to baseball, football, politics, etc. This repression of the joy of our salvation, so characteristic of Methodist churches in former days, has caused the formation and the growth of Churches, which emphasize the old Methodist Gospel of Sin, Judgment, Punishment, Salvation, stirring the moral sensibilities of men and women, and causing them to express freely the joy of their salvation.

Actions, taken by the General Conference, other than efforts to change the Articles of Religion, may become a serious threat to Unification. **First:** The Jurisdictional Conference system was adopted as part of the Plan for the protection of the minority. The election of bishops by the General Conference would gradually, almost inevitably, result in a lopsided representation, and in the assignments of bishops to sections where their sincere views would clash with the views of a majority of the membership on political, industrial and social conditions. Jurisdictional elections will prevent this. **Second:** The provision of the Plan for a separate Negro Jurisdiction has not changed the actual facts as they existed in the former M. E. Church. There are approximately as many mixed congregations today as there were before Unification. There were formerly no mixed conferences (except to care for a few Negro preachers in congregations for geographical reasons). No Negro bishops presided over white M. E. Conferences, but white bishops frequently presided over Negro Conferences. No Negro could be elected a bishop of the M. E. Church, except on a separate ballot. Unification has simply put into Disciplinary form what already actually existed. Any effort to change this provision of the Plan would be a divisive and destructive threat to Unification. **Third:** Reports, or speeches on race relations, poll taxes, political, industrial, or social conditions can be couched in such language, and call for such General or Jurisdictional Conference action as would be divisive and hurtful to Unification. **Fourth:** The selection of members of Boards and of administrative offices, especially of bishops, who do not fully agree with, and openly support the fundamental Doctrines of our Articles of Religion, may become a great threat to Unification. Bishops magnifying sin, judgment, salvation will help Unification. **Fifth:** Some examples of administrative action, not helpful, but hurtful to Unification, are: First, since Unification, Dr. Fosdick's book on "A Guide to Understanding of the Bible," has been put in the Course of Study. Many protests, orally and by letter, have come to the writer, causing somewhat careful study of this book. It certainly does not accord with our Methodist Doctrine. For example, the Chapter on the "Idea of God," utterly ignores, indeed, is contrary to the teachings of Jesus and the Apostles. Jesus quotes from Moses that God appeared to Moses first, as "I am the God of Abraham, the God of Isaac and the God of Jacob"—as a Holy God, and the Scriptural account of the plagues and deliverance from Egypt represents God as the God of the Hebrews—the descendants of Abraham. But Dr. Fosdick declares Him to be a local Divinity—a "Storm God," residing at Mt. Sinai. Redactors J. and E., whose real names are unknown, living about 800 B. C., are Dr. Fosdick's writers

(Continued on page 8)

CONFERENCE NEWS AND PERSONALS

Dr. J. H. Hicks, of S. M. U., spoke at the Men's Bible Class and preached at the morning and evening hour at First Methodist Church, Hammond, La., on last Sunday.

Chaplain (Lt.) George Pearce, Jr., gives us as his new address, Cherry Point, N. C. Chaplain Pearce is a member of the Louisiana Conference, now serving in the U. S. Naval Reserve.

Mrs. Eva Lawhead, Bastrop, La., renews her subscription to the Advocate and expresses her appreciation of the fact that it is to return to its 16-page issue, and we appreciate her interest in its message.

Rev. G. A. LaGrange, pastor at Grayson, La., sends us a list of 21 subscriptions, most of which are new. This brings his campaign figures to 24, and that is a good record both for Bro. LaGrange and the charge.

Mr. and Mrs. Wm. C. McDonald, of Rodessa, La., have our thanks for a gracious word concerning the Advocate and for continued interest in its extension. Mr. McDonald is the Advocate representative and Rev. Jack Cooke is the pastor.

Mrs. Gunn, wife of Rev. E. C. Gunn, of New Orleans, left on last Friday morning for a three-weeks' visit with Miss Nellie Mae Gunn, their daughter, who is now a student in Julliard Graduate School of Music in New York City.

Rev. J. V. Stewart reports a good meeting at Tutwiler, Miss., in which he did his own preaching. There were 15 additions to the church. We appreciate the good work for the Advocate in which he had the assistance of C. T. McNamee.

The Methodist Student Center at Southwestern Louisiana Institute, Lafayette, is one of the beneficiaries of the Student Center Day, which will be observed on April 30. Bro. G. J. Tinsley is chairman of the group, and contributions may be sent to him for that institution.

Rev. H. L. Daniels reports successful pre-Easter services at Newton, Miss. Eight members were received on profession of faith, and the work is going forward satisfactorily in every way. Bro. Daniels is to be the host of the Meridian district conference on June 2.

Mrs. Louis Watkins, Pelahatchie, Miss., expresses her appreciation of the work that we are trying to do for our Methodist men in the Armed Forces. The Advocate has great pleasure in any service that it may render the men who are giving all at the fighting front.

The Week of Dedication offering at First Church, Shreveport, amounted to $1,100. The official board is planning to enlarge and remodel the auditorium when war conditions make it possible to do so. They already have in hand more than $8,000 to be used for that purpose.

Rev. G. A. Baker says that progress is marking his work at Pontotoc, Miss. There has been a substantial increase in the pastor's salary, a 20 per cent increase in benevolent assumption, and the parsonage has been repainted. All claims are met promptly.

Rev. David M. Ulmer, pastor at Centreville, Miss., reports good attendance at his pre-Easter services, with the church packed on Easter Sunday. There were about 30 young people who professed faith in Christ and many rededicated their lives to Christian service.

Rev. J. L. Neill expected to go to the meeting of the Planning Committee for a Nation-wide Revival, which met last Monday. The Committee is composed of 18 members, nine of whom are bishops, and they were recently appointed to lay plans for this nation-wide effort.

Dr. A. T. McIlwain, of the Missouri Corporation of the Board of Pensions, St. Louis, has just finished a week of district conference visitation in Oklahoma. His visit was in the interest of the million dollar campaign which the Methodists have launched in behalf of their retired ministers.

The Advocate acknowledges the receipt of a certificate of citizenship from Mary Sue Ulmer, a 1944 model, who arrived on the 31st day of March at the home of Rev. and Mrs. David M. Ulmer, Centreville, Miss. She is described as of olive complexion, with dark eyes, black hair, and weighing 7 pounds and 12 ounces. The Advocate joins in congratulations to the happy parents and good wishes for the new citizen.

Dr. H. M. Bullock had a great day at Jefferson Street, Natchez, on Easter Sunday. Five hundred worshippers were present for the service, and the collection for the Benevolences amounted to eleven hundred dollars. New and beautiful windows with which the old ones were replaced add much to the appearance of the auditorium. Dr. Bullock is giving that historic congregation a great and worthy leadership.

Chaplain Featherstun Vaughan, recently promoted to the rank of captain, is of the Mississippi Conference, and is giving a good account of himself in the thick of the European fighting. A letter from Rev. J. L. Neill, district superintendent, expresses the wish that many of his friends may take time to write Chaplain Vaughan occasionally. He gives his address but we are not allowed to publish that.

Rev. and Mrs. Wiley J. Ferguson, of Wesson, Miss., will celebrate their 50th wedding anniversary on the 25th of April, from 4 to 7 o'clock, when all their children are expected to be at home to take part in the celebration in honor of these noble servants of the church. Bro. Ferguson preached for 52 years in the Mississippi Conference. He and Mrs. Ferguson reared nine children, and there has never been a death in the family, and they now travel toward the sunset with the same joyous outlook which characterized their active years. Bro. Ferguson has been a subscriber to the Advocate for 53 years.

PRE-EASTER SERVICES AT CHATHAM, LA.

Dear Dr. Duren: I am happy to report the success of our pre-Easter services, in which we received a class of nine of our fine youth by profession of faith, ages ranging from 10 to 18 years. We are having the dedication of the new church at Concord on the fifth Sunday in April. We would be very happy to have you present for this service. We are very proud of this beautiful little church. The meeting mentioned above was at Chatham church.

J. T. GARRETT.

EASTER AT TUPELO

Dear Dr. Duren: Easter Sunday morning our pastor, Dr. W. A. Tyson, asked a church packed to the doors, with some turned away, for an extra offering over and above the amount apportioned to our church to apply on World Service. The response was good, amounting to $1,136.80.

The early morning crowd was also large; the evening crowd filled the house.

Our church is one of the few that always accepts and pays its full apportionment. In addition to the above, we have sent the Children's Home more than $1,300 this year.

Our finance committee is proud of this progress and thought it would pass the information on to you.

Yours very truly,
B. E. LYLE,
Chairman, Finance Committee.

AN APPEAL FOR CHAPLAINS

Need for an increased number of clergymen of all denominations as Army chaplains was voiced recently by Chaplain (Col.) Ora J. Cohee, Eighth Service Command chaplain in Dallas. Chaplain Cohee is in charge of chaplain procurement in five Southwestern States.

"There has been a 35 per cent increase in denominational quotas for 1944 over last year," Chaplain Cohee said, "and applications are not coming in fast enough for us to be able to meet the number we should supply from Texas, Louisiana, Oklahoma, Arkansas, and New Mexico."

Greatest need, he said, was for Roman

LUZIANNE
COFFEE
100% Good

Catholic priests and Methodist ministers.

Chaplain Cohee pointed out that clergymen are accepted for duty only on their own application for commissions as chaplains. They attend school for five weeks at Harvard University before being assigned either to units overseas or to Army camps in the United States.

LAYMEN ENDORSE RELIGIOUS CENTER AND UNIVERSITY CHURCH

The Conference Board of Lay Activities, at its recent session in Shreveport, La., gave its unanimous and wholehearted endorsement of the University Church project. The project has lately been expanded to extend financial aid to student religious centers at Southwestern Louisiana Institute, Lafayettte; Louisiana State Normal College, Natchitoches; and Louisiana Tech, Ruston. It is my opinion that this is one of the most forward-looking and far-reaching movements undertaken by Louisiana Methodism in years. As a source of spiritual power and development for our young people attending these colleges its future benefits to them and to our Church are beyond measure. It should have the active support of all laymen.

JUDGE E. L. WALKER,
Conference Lay Leader.

BLANCHARD, LA., REPORTS

Dear Dr. Duren: We wish to tell through the Advocate something of our church activities under the leadership of our pastor, Rev. Harold F. Bailey. We find Bro. Bailey, a young ministerial student of Centenary College, zealous of good works, very much alive in the Master's service and the upbuilding of the church here in Blanchard. Through his untiring efforts the church school is growing steadily. He has a plan whereby anyone, who faithfully attends this school, may receive for their very own a copy of the New Testament. There is nothing quite like "a Bible of my very own," as we can testify from childhood memories.

Through this plan, our young people are encouraged to read and to love God's Word. Recently some nice equipment has been added to our church—a new communion service, part of the pulpit rebuilt, a handsome silver vase as a receptacle for floral offerings, and a new pulpit Bible, presented by the McCain family in memory of the late Mr. E. L. McCain, long-time resident of Blanchard. Bro. Bailey preaches each first, third, and fifth Sunday mornings. He comes every Sunday morning to assist in the church school work, with words of encouragement and untiring zeal to help build a greater church school. He has interested other ministers and laymen to come to preach or give talks to help us keep trying.

Thursday night before Easter Sunday (Holy Thursday night) we had the Sacrament of the Lord's Supper in a most impressive service that was well attended. This year our Easter offering for the Orphanage was greater than ever. All bills are paid to date, including Benevolences and pastor's salary, with cash left on hand.

The message Easter Sunday morning was brought to us by Rev. G. W. Dameron, of Shreveport. At its close, he assisted Bro. Bailey in baptizing four babies. There were six who united with the Church by baptism. Bro. Bailey expects to receive other members, by letter, at an early date.

Rev. Jolly B. Harper, of Bastrop, will assist in a revival to be held here some time in June. There is a deeper spiritual interest shown, with church school increase and greater numbers attending the church services. Truly, Bro. Bailey is alive for God and endeavors faithfully to show people their need of salvation. He stated frankly his desire is to be a pastor—not just a man come to preach Sunday mornings.

God bless Bro. Bailey. "May his tribe increase!"

"If you have anything good to say of a man,
Don't wait till he is laid to rest.
For eulogies spoken when hearts are broken
Are empty things at best."

Give roses to the living, too.

MRS. S. T. HARWELL.

MISS BLAKEY, BAYOU MISSION WORKER

Miss Nan Blakey, San Marcos, Texas, will be associated with Rev. D. B. Boddie, Morgan City, La., this summer in the Bayou Mission work. She will direct Vacation Schools and Youth Work. She will also be one of the workers in the New Orleans District Intermediate Camp, June 19-24. Miss Blakey is a student in college at San Marcos, and is looking to the time when she will be ready to offer herself to the Church for one of our mission fields.

MISS NAN BLAKEY

REV. BENJAMIN MARTIN KEITH DIES SUDDENLY

Rev. Benjamin M. Keith, a retired member of the West Virginia Conference, died suddenly at his home in Huntington, W. Va., on the night of April 3. He was seventy-two years fo age and had retired in 1938 on account of ill health. The day preceding his death he was about his duties as usual and he was often the guest preacher in the local churches.

He had a connection in Mississippi through his marriage to Miss Frances Louise Ellison, of Jackson, Miss., in 1913. His wife and one son survive him, the son being a captain in the U. S. Army Air Force, and stationed at Hondo Field, Texas. Mrs. Keith will be remembered by many friends among Millsaps students who knew her as a young lady living just off the college campus.

MRS. ERNEST MOORE RESIGNS

Mrs. Ernest Moore, of Malvina, Miss., discontinues her editorial connection with the Woman's Page of the North Mississippi Conference after this issue of the paper. Mrs. Moore's faithfulness and ability have been registered on that page from week to week for several years. She has rendered a valuable service to the Advocate and to the women of her Conference, and has earned the lasting gratitude of all concerned. In the future the page will be edited by Miss Mildred Clegg, Educational Director of the church at Clarksdale, Miss. We regret to lose Mrs. Moore from the post which she has filled with such satisfaction and distinction, but we welcome Miss Clegg with the assurance that she will carry on in the tradition established by Mrs. Moore.

SEASHORE DISTRICT NEWS

Fifty Vacation Church Schools for the children of the Seashore District and better trained workers are the immediate results hoped for following eight set-up meetings, planned by the district director of Children's Work, Mrs. J. C. Burrows, Columbia. Mrs. Burrows will coach workers with beginners, while Miss Jennie Youngblood, Conference Director of Children's Work, will introduce material for Primary age workers. Mrs. J. L. Carter, Canton, Juniors, and the Rev. M. L. McCormick, pastor Main Street, Biloxi, Intermediates, will attend all meetings to offer assistance to workers with these age groups.

Beginning next Tuesday, April 25, at 2 p.m., at First Church, Gulfport, for Bay St. Louis, Coalville, Gulfport, Handsboro, Logtown, Long Beach, and Saucier, the remaining seven set-up meetings follow:

At Epworth Church, Biloxi, for Main Street, Biloxi, and the Ocean Springs charge, April 25, 7:30 p.m.; at the Moss Point Church, for Moss Point, Pascagoula First, East Lawn, and the Kreole, Escatawpa, and Americus charges, April 26, 2 p.m.; at Lucedale, for Lucedale, Leakesville, Mentorum, and Americus, April 26, 7:30 p.m.; at Wiggins, for Wiggins, Mentorum, Brooklyn-Bond, April 27, 2 p.m.; at Lumberton, for Lumberton, Poplarville, and Purvis, April 27, 7:30 p.m.; at Carriere, or Carriere charge and Picayune, April 28, 2 p.m.; at Columbia, for Columbia, and the Hub-Hickory Grove charge, April 28, 7:30 p.m.

District Superintendent J. L. Neill will attend all sessions to remind workers how Christian Education Advance objectives in the Seashore district can be realized through the Vacation Church Schools. Mr. Neill, who is this week in Kansas City, Mo., in a study conference of representative bishops, ministers, and laymen, to create nation-wide home visitation evangelism plans for General Conference approval, will return to his district in time to hold quarterly conferences Sunday April 23, at Poplarville, at 11 a.m. and Lucedale at 7:30 p.m.

With complete records to be announced at the district conference at Picayune May 30, present indications are that more than 500 new members have been received since Annual Conference by pastors of this district, and more than 50 per cent of these are on profession of faith, largely obtained by pastor-laymen visitation. During the second quarter alone First Church, Pascagoula, reported 156, Handsboro 88, Eastlawn, Pascagoula, 67; Biloxi, Main Street, 40, and Moss Point, 39. On one Sunday at Picayune, the Rev. J. H. Morrow, pastor, reports 21

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additions, 12 on profession of faith, and the baptism of five babies.

Signing of a contract for the installation of a $6,500 Werlitzer pipe organ, two-manual style, with 27 stops, is announced by the Lucedale church, the Rev. W. C. Fulgham, pastor. The instrument is being rebuilt and voiced especially for the Lucedale auditorium and will be paid for completely upon installation, says the pastor. The Rev. C. H. Gunn, Meridian district superintendent, will preach in revival services at Lucedale, beginning the last Sunday in April. Shipman church, Lucedale charge, is being renovated at a cost of $1,200, and all but $100 is now in hand.

At the second quarterly conference, the Handsboro charge reported $2,253 cash disbursed for all causes, nearly half of the estimated year's budget of the charge being raised in one quarter. The three churches, Burton Memorial, Mississippi City, and Handsboro, have accepted $350 World Service askings and increased the pastor's salary $900 over last year.

D. R. O'CONNOR, Reporter.

CRAWFORD STREET CHURCH, VICKSBURG, DEDICATED

Sunday, April 9, was a day of joy and triumph for the pastor, members and friends of Crawford Street Methodist church in Vicksburg. I am enclosing a newspaper account of the dedication of this great church. Bro. Tom Prewitt has accomplished a herculeanian task, many said impossible, in leading his people to raise $40,000 since last Annual Conference to retire the debt in time for it to be dedicated on Easter Sunday. There were many anxious days, some trying disappointments, and to some failure seemed inevitable, but Tom never wavered in his faith in the cause and in the people to respond to this great challenge. His board of stewards, the good women of the W. S. C. S., and others, rallied to his leadership, many sacrificing valuable time to help him secure donations. Many friends outside the church became interested and gave generously to help pay the debt. When Bishop Decell arrived Saturday afternoon they still needed $900 to clear the debt and secure the mortgage paper they wanted to go up in smoke. Bishop Decell was anxious to raise that balance; in fact, he really expected to raise $1,000 Sunday morning. But before Tom went to bed that night he had $500 more in hand, and by the time we were ready to begin the service he needed only $188.17. More than three times that amount came in in the regular offering. So the Bishop did not get to make the appeal he was "itching to make."

He did preach a masterly sermon on "The Church and the Triumphant Christ," all the more impressive and inspiring because of the two victories celebrated. It was truly a joyous event.

OSMOND S. LEWIS.

DEATH CLAIMS DR. GROVER C. EMMONS

Press dispatches from Nashville, Tenn., under date of April 15, carry the news of the death of Dr. Grover C. Emmons on Friday night, April 14. According to the brief report, his death resulted from a heart attack. He was fifty-eight years of age, and his going appears to have been rather sudden.

The death of Dr. Emmons takes from Methodist leadership one of the ablest and most untiring workers. His organization and promotion of the **Upper Room** was truly a romance of success and service. He was a man of courage and conviction as well as great ability. His death is a great loss and he will be sincerely mourned by Methodists who are interested in capable leadership and constructive thinking. He is survived by his mother, wife, Mrs. Helen Boulware Emmons, one daughter, and two sons. Funeral services were conducted from Belmont Methodist Church on Saturday afternoon, with Rev. John L. Ferguson, pastor, Dr. Harry Denman and Dr. A. E. Barrett officiating. Interment was in Long Beach, California.

A WORTHY CAUSE—STUDENT CENTER DAY

Dear Friends:

We have nearly 300 Methodist Students attending Southwestern Louisiana Institute. Many of the young people are boarding students in the dormitories or in the private homes of Lafayette.

All students have or should have certain free time in which to relax and rest from their studies. This time can be totally wasted or even spent harmfully if the proper recreation facilities are not available. When the time comes in the day for an hour or two of relaxation it is the general tendency to leave the library or study room and walk off the campus. This is when the type of recreation available is so important. The undesirable type of recreation is always available and if we do not provide wholesome recreation facilities, reading rooms, play rooms, facilities for worship, meditation, spiritual guidance, and a wholesome environment, we can only blame ourselves for increased delinquency, failure in school work, and often tragic social consequences.

First Methodist Church of Lafayette is providing adequate worship and church school facilities. But recreation facilities, where our young Methodist students may have a wholesome environment of their own church atmosphere when they are off from their work, is sadly lacking. We are using a small rented shack which we may even lose when the lease expires July 1. The magnificent Catholic Student Center gives a very definite idea of the advantages the young people of the Catholic faith have in this respect.

The 1943 Louisiana Conference of The Methodist Church resolved to sponsor a program of building adequate Methodist Student Centers at the state colleges. It set the fifth Sunday of April, 1944, as Student Center Day throughout Louisiana Methodism, and requested all Louisiana Methodist churches to make a special collection that day and to designate the institution to which their contribution was to be given.

The object of this letter is to urge you to give this your serious consideration and to make as large a contribution as you possibly can to this very worthy cause and to please designate a generous portion of it to Southwestern. Southwestern has students from every corner of the state and we feel that we can ask help from the whole state. Naturally, we hope the churches of our section will designate the larger part of their contribution to us. But be sure to specifically designate all of your contributions.

For your information, the Methodist enrollments for the three state colleges in November, 1943, were in round numbers as follows: Southwestern, 275; Normal, 275; Tech, 525. Total, 1,075, while that of L. S. U. was 913.

We feel that we need about $35,000 to build adequately for our needs at this time. Twenty-five thousand dollars will build us a building that will probably be sufficient. We will need $10,000 for lot and equipment.

Any contributions should be addressed to Methodist Student Center Committee, G. J. Tinsley, chairman, Southwestern Louisiana Institute, Lafayette, La.

PRESERVATION OF GENUINE UNIFICATION

(Continued from page 5)

of the Old Testament up to that time. He presents unsupported speculations and hypotheses, rather than the "sure word of prophesy, spoken by Holy Men of old, moved by the Holy Ghost." But Jesus, in His numerous quotations from the Old Testament, refers to Moses and the Prophets, and not to J. and E. Was Jesus ignorant, or insincere? Dr. Selma Bland, in lectures at Junaluska, admitted that Jesus and Paul did not agree with him; they were sincere, but they were ignorant of the facts. Were they? Shall we trust Jesus and Paul, or Bland and Fosdick? Dr. Fosdick's discussion of the resurrection, in the chapter on "Immortality," seems "confusion worse confounded." He seems so befogged as unable to reconcile the aims of Jesus and Paul in what they said about the "resurrection of the body," which the church has proclaimed for centuries in the Apostles Creed. Lack of space prevents giving other numberless unsupported, dogmatic assertions.

Second: The Methodist Junior Sunday School Quarterly for October, November, and December, for our young people under 18, was distributed to tell them "How We Got Our Bible." It says: "Some person in Judah gathered stories, songs and laws from all parts of the land. He searched among the few scrolls which could be found for all the important ideas which would help the people know and worship God. He asked old men to repeat stories they had heard, and he wrote the first story of mankind, about 810 B. C. The name of this writer is not known, and because he always spoke of God as Jaweh, or Jehovah, he is called 'J'" The Quarterly makes almost the same statement about another unknown Redactor called "E.," writing 100 years later in Israel, who worked over what J. had written, so that we have his composite record of the Old Testament from Genesis down to his time. The most destructive higher criticism—Wellhausen, Kuenen, Graf, etc., has never so belittled the origin of the Old Testament. The testimony of Jesus, Paul, and Peter is not only utterly ignored, it is denied. It seems almost incredible that such stuff as this should have been written by officials of The Methodist Church, printed by the Methodist Publishing House, and distributed by the Methodist Sunday School Board to our Junior Classes.

These are simply two examples of how administrative officers and boards can undercut our Articles of Religion. The danger is that such divisive speeches and actions will cause a drifting of members of The Methodist Church to Churches of God, Nazarenes, Brethren, Seventh Day Adventists, United Brethren, Disciples of Christ, Baptists, Presbyterians and Episcopalians. And such drifting is not a matter of speculation as to the future. This drifting already exists, and it must be admitted that some of these denominations are preaching what Methodism formerly emphasized, and their membership is largely from the groups to which Methodism formerly preached. The Salvation Army also, founded by William and Catherine Booth, both Methodists, preaches with emphasis the Doctrines which are distinctly Methodistic. Those leaving Methodism for older established denominations may be influenced by what they consider objectionable statements concerning race relations, political, industrial or social conditions, with which they disagree. Increase in membership of Methodism may continue, but it is important that the increase shall be from "a desire to flee from the wrath to come and to be saved from sin."

The writer has written and spoken much for Unification, and he still desires it to succeed. Therefore, he has written this article to state frankly what he thinks to be threats to a continuous, harmonious Unification.

N.B.—In the Ritual of the M. E. Church, South, up to 1938, the candidate for Baptism declares his belief in every spoken item of the Apostles Creed. The Ritual of 1940 omits any reference to Apostles Creed in Baptism. Why? This disturbs many. Is belief in Virgin Birth and Resurrection of the Body reason for this surprising omission?

Richmond, Va.

METHODIST RELIEF IN INDIA

Bishop J. W. Pickett, of Bombay, India, who has arrived in the United States to attend the General Conference, has made the following statement to the Methodist Committee for Overseas Relief:

"The famine in Bengal last year, which was responsible for the death of several times as many people as the number of American soldiers and sailors hitherto lost in the war, was a direct result of the war. For many years the people of Bengal have obtained a large share of their rice, which is their staple food, from Burma. With that country occupied by the Japanese the supply was not available, and the other Provinces of India, themselves suffering from a food shortage, could not meet the need. They tried. Food was shipped into Bengal from nearly every part of India and millions were fed thereby. Prices rose everywhere to heights unknown in India's history. The whole nation suffered, for no district was left with a sufficient supply of food to provide adequate nourishment for its population.

"Christians in India were very active in relief work, as were many Hindus and Moslems. Collections were raised in the churches and even remote groups of very poor Christians sent money when they themselves were hungry.

"The pastors, evangelists, and teachers in mission schools faced a severe test, especially the younger men with families. Their income was too low for comfort in normal times. When prices sky-rocketed they had to choose between suffering for themselves and their families and leaving the work for more remunerative employment. Food is assured for workers in essential war industries and for members of the armed forces. Many preachers and teachers were able to obtain employment on salaries from three to five times what the church could pay them. In one area after a careful study I expected that we would lose at least sixty per cent of these trained workers. But our appeal to the **Methodist Committee for Overseas Relief** brought gifts which enabled us to give a small grant for food to each family, and while it did not prevent hunger or suffering, it reduced both and stimulated courage. Fewer than five per cent of this valiant body of men left their work.

"Our pastor told me that he was so discouraged that he enquired about the possibility of getting work in a war industry. He was offered a salary sufficient to meet all the needs of his family and to open a savings account. But he found it difficult to leave his congregation and consulted his wife and older children. They advised him to stay where he was, because if he should leave, his congregation would suffer worse than ever and all their lives they would remember that in their testing time he and they had failed. He stayed, and through the Committee for Overseas Relief their courage was rewarded and their most urgent needs met.

"Prices remain high and there is danger of a return of famine in Bengal, unless ships are spared from the war effort to import rice and wheat from other countries. Money will be needed to continue giving help to preachers, teachers and health workers, and to care for people who sacrificed all their possessions for food last year and are now threatened by the diseases that come always in the wake of famine."

Gifts for this work should be sent to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y.

WISE OR OTHERWISE

By Rev. James H. Felts, D.D.

The race question is intensified every time an individual—red, white, black, or yellow—obtrudes himself or herself offensively.

I want my bishop to be a man selected by the Jurisdictional, not the General Conference.

Chairman Dies is quoted as saying, "Fully 60 per cent of the statements of some radio commentators can be proved utterly false." He should have included advertisers.

No person is or can be great who constantly makes a nuisance of himself or herself.

German success, like unmoralized success, would be ultimately as intolerable to Germans as others.

The more "Humpty-Dumpties" we have on world walls the sooner will we have a third world war.

My P. E. said to me in my boyhood ministry, "My son, if I were to enter your pulpit, stand on my head, and bray like a donkey, there be those who would say, that is the most remarkable man I ever heard." It is still true.

Hon. Wendell Willkie reminds me of the late Bob Taylor's drunk man who was kicked out of the house. The drunk staggered to his feet and said, "I know what's the matter with you, you don't want me." Let us pray that others may make a similar discovery.

If greatness consists of staying in the limelight, there be those in our hub city who loom large and loud.

It is just as easy to say nothing in fifteen minutes as it is to say it in thirty.—H. T. Carley.

When a man makes desire a plaything, he himself becomes the plaything of desire.

True or false? The louder the hen cackles the larger the egg.

THE GOLDEN CROSS

After the passing of Brother W. D. Hawkins, our Golden Cross Director, and having been appointed by Bishop Decell to fill the unexpired term this year in the Mississippi Annual Conference, I am asking the district superintendents to appoint the following brethren to represent this worthy cause in their respective districts: Brookhaven, J. W. Moore; Hattiesburg, J. T. Leggett; Jackson, A. L. Meadows; Meridian, B. B. Rogers; Seashore, J. B. Cain; Vicksburg, M. H. Wells. In arranging the program for the district conference give these brethren an opportunity to present the Golden Cross claim to the conference. If any particular group should be interested, it seems to me, that would be the preachers of the Mississippi Conference. Our Methodist Hospital in Hattiesburg has rendered a remarkable service to many of the preachers and their families; more especially the retired brethren of the Conference. Surely each pastor will be glad to give each congregation the privilege of making a contribution this year to the Golden Cross.

C. A. SCHULTZ, Director.

Forest, Miss.

Church attendance would be greatly increased if the members did not entirely leave it up to the janitor to make the place warm, to the interior decorator to make it attractive, to the pastor to make it spiritual, and to the treasurer to find the money with which to operate it.—Selected.

MARION INSTITUTE
Alabama's Only Essentially Military School
NEXT SEMESTER BEGINS JUNE 5, 1944
A standard four year high school and junior college. Special courses for Annapolis, West Point, and Coast Guard Academies. Military Department designated by War Department as "Honor Military School." New courses in all subjects, including Military Science, begin June 5th. Boys fourteen eligible to enroll in R. O. T. C. unit. All Departments fully accredited.
For catalogue, address—Colonel W. L. Murfee, President, Marion, Alabama.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

New Plans Adopted at Annual Meeting

From the recommendations adopted at the annual meeting in Jackson, April 4-6, we give some of those which were emphasized by each officer:

Spiritual Life

That there be an earnest effort to create in each society a definite prayer group to meet at stated times for sharing experiences, for definite prayer and thoughtful discussion.

That we make objects of special prayer the meetings of the General Conference and the Southeastern Jurisdictional Conference (both meeting during the next two months).

Organization and Promotion

That we give special emphasis this year to Youth Work, and suggest study for complete understanding of the plan by local presidents, zone leaders, district secretaries, and secretaries of Youth Work in the societies with a goal of 100 per cent increase in Girls' Interest Groups for 1944.

That, since so many of our W. S. C. S. members are entering the ranks of the employed, and so many already employed women have not been reached, we recommend that every society have a designated person as sponsor or promoter of the Wesleyan Service Guild; that the value of this part of our work be publicized widely throughout the Church; that local treasurers of W. S. C. S. make accurate report of all Guild money.

That, because we believe an increase in giving would be stimulated by increased knowledge, we urge the local secretary of Missionary Education and Service to be present and present news of our work and workers, briefly, at monthly meetings.

Missionary Education and Service

That the program of study for the year be planned in advance in each society by the Committee on Study and Action, composed of the secretary of Missionary Education and Service (who is chairman), the secretary of C. S. R. and L. C. A. and the secretary of Spiritual Life. That this committee promote approved study courses, advocating one such study each quarter, and where possible the studies be Special Jurisdiction Recognition classes. That the ultimate responsibility for promoting these courses and for reporting same, rests with the secretary of Missionary Education and Service. We further recommend that the above-named committee cooperate with the pastor in promoting the Church-wide mission study.

That the secretary of Missionary Education and Service present to her society at each regular monthly meeting the "News Flashes" now appearing in each issue of **The Methodist Woman.**

That the secretaries of Missionary Education and Service and of Literature and Publications cooperate in (1) Promoting reading circles, using the splendid literature for the W. S. C. S. and the books on the reading lists and those reviewed in our two magazines; (2) The use of **The Methodist Woman** and **The World Outlook** for reading and programs; (3) Providing and adding to libraries to be used by reading circles and by those who do not have available religious books, as well as or reference materials for study classes.

Christian Social Relations and Local Church Activities

That since the secretary of Children's Work has been made a member of the committee on C. S. R. and L. C. A., she always be included in its personnel in the local society.

That we strive to keep the proper balance between our spending for local church activities and our giving to missions.

That we foster in the community a recognition of alcoholism as an immediate and long-time problem of public health and mental hygiene, and encourage the community to provide medical and psychiatric care for alcoholic patients instead of "jail treatment," which serves no rehabilitative purpose, but tends toward further demoralization of the alcoholic and his family.

That in view of the increasing racial and group tensions, we work as individuals and as groups to trace rumors to their source and refuse to spread suspicion and distrust.

Wesleyan Service Guild

In view of the rapidly increasing number of gainfully employed women, we recommend that the W. S. C. S. of the Mississippi Conference place greater emphasis on the organization of new Guilds.

That each Guild unit make definite plans to secure new members.

That Guild treasurers make use of the new report blanks and be diligent in requesting the treasurer of the W. S. C. S. to forward the report blank with the money from the Guild to the Conference treasurer.

Student Work

That each secretary of Student Work realize the value of the work she can do for youth in her community, at home, on the campuses, in camps, defense areas. The values cannot be overestimated. No more important work presents itself to women today than expressing of the love of Christ to students and young people. They should be untiring in their efforts to undergird the Church and help youth face the days ahead, as together they strive for the World Christian Community.

That students be informed of the opportunities awaitnig them in Caravan work (those interersted write Dr. Harvey C. Brown, 810 Broadway, Nashville, Tenn.); in Lisle Fellowships (for information write Dr. DeWitt C. Baldwin, 150 Fifth Avenue, New Work, N. Y.). There will be units in New York in June and July, in Colorado in July and August, and one in California, the date to be announced.

That students be informed of the urgent need for workers for full time Christian service.

Youth Work

That every officer of the W. S. C. S., particularly the secretary of Youth Work, acquaint herself thoroughly with the unified plan for the missionary education of youth and promote it diligently.

That every Methodist youth in this Conference be given an opportunity to participate in the Methodist Youth Fund.

That we study, work, and pray—individually and collectively—as never before to guide our youth in Christ's way of living and thinking.

Children's Work

The continued promotion of the Church's program for the missionary education of children along lines of world friendship and brotherhood involves: (a) The election of a secretary of Children's Work in every local society; (b) The formation and active functioning of a Council of Children's Workers in the church school; (c) Definite plans for the missionary education of children in both the Sunday morning and some form of additional session of the church school; (d) Offerings of children in additional sessions.

Literature and Publications

That added stress be placed upon the necessity of each officer in the society becoming a subscriber to **The Methodist Woman** and **World Outlook** and familiarizing herself with the value of these magazines.

That wherever necessary, an assistant be appointed in the local society who shall be responsible for gathering and publicizing constructive missionary news in the secular and church press, and that every available channel of publicity be used to promote the work of the W. S. C. S., including radio, church bulletins, public announcements, scrap books, posters, religious and secular newspapers.

Supplies

That we work to reach Goal VII—"Every society doing some supply work," making the year 1944 as nearly 100 per cent in supply work as possible.

That in view of the rising cost of living, we increase our "pantry supplies" to our Conference institutions: Wm. Johnson Bethlehem Center, Jackson; Moore Community House, Biloxi; Wesley House, Meridian.

Perfect Reporting

The secretary of Organization and Promotion, Mrs. T. H. Fore, will compile a record of societies reporting perfectly during 1944, and these will be placed on an honor roll.

To make a perfect reporting record, a society must send a report to each Conference officer. If the society does not have all of the officers, the corresponding secretary makes out the report of the work done in that department (on the blanks in her book) and mails it.

* * *

We Extend Sympathy

On April 12, 1944, Miss Mary Waits, aunt of Mrs. D. L. St. John and Mrs. J. B. Pearson, died at the home of Mrs. J. B. Kennedy, in Meridian. "Aunt Mamie" had always been in the home of Florine and Freda, and we extend to them the sympathy of our women.

* * *

Life Memberships Presented

With Mrs. Leon Jolly as president, the W. S. C. S. of the First Church, Laurel, has

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Officers of North Mississippi Conference W. S. C. S., 1944-46

President—Mrs. E. M. Sharp, Aberdeen, Miss.

Vice-President—Mrs. W. R. McCormack, Corinth, Miss.

Conference Secretary—Mrs. N. N. Maxey, Charleston, Miss.

Recording Secretary—Mrs. R. M. Boyd, Aberdeen, Miss.

Treasurer—Mrs. D. H. Hall, New Albany, Miss.

Secretaries:

Children's Work—Mrs. C. A. Parks, Sardis, Miss.

Missionary Education and Service—Mrs. Walter Odom, Durant, Miss.

Literature and Publications—Miss Mamie Jones, Hernando, Miss.

Supplies—Mrs. G. B. Blake, Houlka, Miss.

Christian Social Relations—Mrs. J. W. Hollandsworth, Calhoun City, Miss.

Youth Work—Mrs. N. J. Golding, Starkville, Miss.

Wesleyan Service Guild—Miss Susie Parker, Calhoun City, Miss.

Student Work—Mrs. Richard Lord, Greenwood, Miss.

Spiritual Life and Message—Mrs. D. W. Whitaker, Sardis, Miss.

District Secretaries:

Aberdeen District—Mrs. J. R. Priest, Houston, Miss.

Columbus District—Mrs. Ralph Bryan, West Point, Miss.

Corinth District—Mrs. L. K. Carlton, New Albany, Miss.

Greenville District—Mrs. A. K. Shaifer, Clarksdale, Miss.

Sardis-Grenada District—Mrs. W. G. Gaines, Hernando, Miss.

Representatives:

Editor Woman's Page, New Orleans Advocate—Miss Mildred Clegg, Clarksdale, Miss. (After this, send communications to Miss Clegg).

Scarritt Associates—Mrs. W. P. Bailey, Durant, Miss.

Status of Women—Mrs. Jim Dunn, Alligator, Miss.

Life Membership—Mrs. E. L. Jernigan, Fulton, Miss.

Rural Work—Miss Cora Lee Glenn, Malvina, Miss.

Counselor for Leadership Training School for Negro Women—Mrs. R. P. Neblett, Shelby, Miss.

Calendar Clerk—Mrs. W. H. Ratliff, Sherard, Miss.

Historian—Miss Sallie Parnell, Mathiston, Miss.

* * *

Greenwood, Miss.

Dear Mrs. Moore:

The Woman's Society of Christian Service, from the First Methodist Church in Greenwood, Miss., would like for you to know a few of the many good things this society is doing for the year 1944. All officers are quite interested in their duties and cooperate most wholeheartedly with the president, Mrs. Nelson Taylor.

Each month names of "our boys" in service are given out and letters or cards are written to them. Numbers have been answered, saying how much they love hearing from home.

Serving the young people and soldiers each Sunday afternoon is done by one circle one Sunday and another circle taking the next Sunday, and so on down the line, Sunday after Sunday. The refreshments are often given—just hot chocolate and cookies or sandwiches, but the young people enjoy it just the same. By taking it this way, no one circle has to serve too often, since we have eight circles with a membership of twenty-five or more. Mrs. R. V. Porter is secretary of Student Work. Her group of young people are showing much interest in the "Library" she is establishing.

We always send a cash donation as well as a box to the Methodist Home at Jackson at Easter and Thanksgiving, also one to Malvina Center.

Our pledge has been increased, new subscribers for both **The Methodist Woman** and **The World Outlook** have been secured.

Needless to say, we are planning for the year 1944 to be the **"biggest and best"** year ever for the W. S. C. S. in Greenwood, Miss.

Sincerely,
MRS. T. G. Merland,
Corresponding Secretary.

* * *

Mrs. Cornelia Dyer Irby

"You have crossed over the river,
Where the light doth always shine.
You have gone back to God, the Giver—
To your Saviour and to mine.

No one knows the silent heartaches,
Only those who have lost can tell
Of the grief that's borne in silence
For you whom we love so well."

After a long, useful life our Heavenly Father saw fit in His wisdom to call home Mrs. Cornelia Dyer Irby, February 24, 1944, from her earthly home near Sardis, Miss., at the age of 79. Her husband, Freeman Buckner Irby, preceded her to the grave several years ago. She was a faithful, loyal, and devoted member of the Davis Chapel Methodist church in the Sardis circuit. She was a charter member of the Woman's Society of Christian Service. She served as president of the old Missionary Society for several years. She was a graduate of the old Oxford Female Institute. She leaves one son and two grandsons—Freeman Irby, in the Tank Destroyer Battallion, and George Shelton Irby, in the Air Service in Florida. She was laid to rest in the Davis Chapel cemetery with services by Rev. J. O. Dowdle, of Sardis, and Rev. W. H. Mounger, of Como.

Therefore, in appreciation of the high esteem in which this devoted member and faithful servant of God was held by all who knew her we, the ladies of the Woman's Society of Christian Service, offer the following resolutions:

Whereas, it is the desire of this Society and church to express its great appreciation and love for Mrs. Irby, who for so many years devoted her service to her Master, thereby inspiring all who knew her, and,

Whereas, she has entered into the reward that awaits God's people; therefore, be it

Resolved, that in the death of Mrs. Irby the Woman's Society of Christian Service of Davis Chapel Methodist Church and community has suffered an irreparable loss in every respect.

Resolved, that we extend our sympathy to her loved ones with whom we mourn, but not as those who have no hope.

Resolved, that a copy of these resolutions be spread upon the minutes of the Woman's Society of Christian Service, and that a copy be given the family and a copy be sent to the New Orleans Christian Advocate.

As we turned away from that beautiful spot of God's wonderful handiwork we felt assured that one of His handmaidens had gone to be with Him in that long ago prepared for her, because we know that the reward of righteousness is external life through faith in Christ.

MRS. AUSTIN BONNER,
MRS. CLAY MOORHEAD,
MRS. W. R. CURD.

* * *

Methodist Hospital Auxiliary, Memphis, Tenn., 1943-1944

In some of the budgets I have seen this year, the Methodist Auxiliary has been listed as one of the items for the year 1944. I am sure those of you who have never contributed before will want to after you have read Mrs. Butler's report that follows:

Dear Members:

With grateful hearts we come to you with our annual report, which was made possible through your interest and cooperation.

Love Ward

Thirty-two dollars ninety-nine cents was spent for the purchase of baby shirts, blankets, and shoes.

A special table and chair were purchased for two-year old Herman Rynes, a permanent patient and pet of the nurses, doctors and auxiliary.

Room rent, amounting to twenty-one dollars, was paid for the mother of a six-week old patient of the Love Ward.

Gifts of toys, books, and novelties by children of the various churches helped to reduce the expenses of entertaining the patients on special occasions.

Layettes made by local church groups were given to needy mothers.

Upper Room

We continue to enjoy the privilege of placing copies of the **Upper Room**, at the cost of fifty-six dollars twenty cents, in the rooms of hospitals, student nurses' home and staff nurses' home, thereby hoping to add to their spiritual needs.

Supplies

The sewing committee, composed of groups from various churches, made the articles used throughout the hospital.

Nurses

As a graduation gift, a check for twenty-five dollars was given to the nurse making the highest scholastic record.

The nurses were given magazine subscriptions at the cost of sixteen dollars seventy-five cents as a Christmas gift, and thirty-two dollars twenty-two cents was spent on entertainment for them during the year.

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. G. W. Dameron

Missionary Education and Service

Recommendations:

At the recent Conference Meeting of the Woman's Society of Christian Service, held in Crowley, there were three recommendations adopted which relate directly to the department of Missionary Education and Service:

1. That each district secretary assist the Conference secretary of Missionary Education and Service to cultivate toward the following goals: (a) Some educational progress in each local society, and (b) Continued increase in approved study courses until a goal of four for the year is reached, with special emphasis on an increase in Special Jurisdiction Recognition classes in each district.

2. That educational leadership be cultivated by: (a) Educational seminars in each district, and (b) Attendance at the Pastors' School and Conference for Christian Workers, June 5-9, at Southeastern Louisiana Institute, Hammond, La., and the School of Missions, Mt. Sequoyah, July 3-13.

3. That, in keeping with the new By-Law, Art. IV, Sec. 4, for local societies, each society president be responsible for seeing that the Committee on Study and Action is set up and functioning in her society.

You will notice that the first of these recommendations deals with **goals.** Please study these goals and see wherein your society can improve its educational work and in what way your society can help your district achieve the goals suggested for the districts.

The second recommendation refers to opportunities for training **leadership.** Further announcement concerning the Pastors' School will be found below.

The third recommendation relates to the **Committee on Study and Action.** I hope you will see that this committee becomes a very active group in your society.

* * *

Pastors' School and Conference for Christian Workers

The Pastors' School and Conference for Christian Workers will be held at Southeastern Louisiana Institute, Hammond, La., June 5-9. There will be a number of courses taught and outstanding platform speakers. The approved study topic under the Woman's Society that will be offered in the School will be "Missions in Southeast Asia." The text-book that will be used is "West of the Date Line," by Constance M. Hallock. This book is now ready and may be purchased in advance of the School for those who like to read the text before the class. Of course, there will be books for sale at the School also. Every society should plan to send its secretary of Missionary Education and Service—or the person who is planning to teach this topic in the local society—to the Pastors' School.

* * *

Secretaries of Missionary Education and Service

If you are a secretary of Missionary Education and Service, you are:

Directly responsible for seeing that your society has a study program and for reporting the same each quarter.

Chairman of the Study and Action Committee, which is the planning group for the study work of the society.

Responsible for seeing that the plans suggested by the Conference Committee on Study and Action are presented to the local committee and for seeing that the plans made by the local committee are presented to the society, as a whole, or its executive committee for adoption.

A member of the program committee of your society.

Responsible for presenting to your society, in an attractive manner, the double-page spread, called "News Flashes," in each issue of the **Methodist Woman.**

Responsible for promoting Reading Circles and the formation of a Missionary Library for your society and church.

Responsible for keeping and reporting accurate information about the special missionary projects your society supports (if your society has such a project).

Responsible for being familiar with all the study opportunities and types of classes available for the local society, and knowing and promoting the total educational program of the society.

* * *

Congratulations

Congratulations to the Baton Rouge District for having ten Special Jurisdiction Recognition classes in 1943—the largest number for a district in the Conference.

To the Lake Charles District for being second in 1943 with Special Jurisdiction classes. This district had 9.

To the eighty-nine societies that reported this department of work each quarter of 1943.

To the Louisiana Conference for being one of six Conferences in the South Central Jurisdiction to have an increase in study classes in 1943.

To the Pelican Society, which had three Special Jurisdiction Recognition classes in 1943.

To the Ruston District, which had the largest number of study classes of any district in 1943—77 classes. Monroe and Shreveport districts ran close second and third, with 75 and 73 classes, respectively.

* * *

Reports

If you have not sent the first quarter's report for this year, please do so now.

THE GREAT TRUTHS STAND

There is not one great doctrine of the Christian faith—not one of the great doctrines which make Christianity a gospel—which has been, or ever can be, overthrown by time and change. If it be our aim that Christian people everywhere shall pass from vagueness to precision, from half-belief to strong certainty, our method is not to cherish words and phrases with a half-romantic, half-superstitious reverence. It is so to revere the truths themselves that we shall insist upon acceptance, not admiration; upon obedience, not assent; upon the testimony of life, not the witness of words. The supreme affirmation and confession of the Christian faith is not "I believe," but "I follow."—Christian World.

BOOM AHEAD?

A confident optimism that a postwar boom lies ahead is again expressing itself in some quarters. Capitalism has always functioned better in time of scarcity than in a period of abundance. The devastation of war, in addition to the great depreciation of the world's stock of durable consumer and producer goods, indicate profitable markets for years to come. Consequently, many think there is no need to make plans for the postwar period. As a matter of fact, such planning in this view would only add confusion to the situation.

It is apparent that after this war, as after the last, international problems are going to occupy the major attention of the world's statesmen, especially President Roosevelt. If adequate demobilization preparations are not made in advance, and if a demobilization agency is not set up with full power to act, President Roosevelt might very easily find himself in the position of President Wilson, with two big problems on his hands and not enough time to give proper attention to either. The establishment of an Advisory Unit for War and Post-war Adjustment Policies under Bernard Baruch in the Office of War Mobilization on November 6, 1943, was a step in the right direction, but as yet Baruch has neither the finances, the staff nor the authority to undertake an adequate program of demobilization planning.

As in 1918, there is an unmistakable shift toward conservation in Congress. In the elections of November 5, 1918, six days before the Armistice, a Republican Congress was returned to the people. The new Congress was committed to a laissez-faire domestic policy and an isolationist foreign policy. Wilson therefore found himself blocked in taking positive action to deal with both domestic and international problems. In the election of November 3, 1942, although not losing party control of either House or Congress, President Roosevelt clearly lost ground to conservatism and isolationism. As a result of a coalition of conservative Democrats and Republicans, the forces of liberalism have been defeated in practically every test in the 1943 Congress. On the issue of demobilization planning, the National Resources Planning Board, the only govermental agency commissioned to prepare comprehensive plans for postwar readjustment, was denied all funds after July 1, 1943.—Presbyterian Tribune.

"The Old Book Finding New Friends," a stereopticon lecture distributed by the American Bible Society, has been completely revised with many attractively colored slides and a new lecture manuscript. This lecture, requiring about a half-hour to present, tells of the general work of the Bible Society and is excellent for missionary groups, young people's societies and Sunday Schools. It may be borrowed (return transportation and insurance is the only cost) from the American Bible Society, New York 22, or from any of the Society's district offices.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to arrive.—Editor).

CHURCHES ASKED TO OBSERVE CITIZENSHIP DAY

Seen as Opportunity to Indicate Interest in Foreign-Born and Minority Groups

In a naturalization court in a war boomtown four foreign-born Americans— a Chinese, a Frenchman, a Pole, and a Rumanian—stood quietly and proudly last month to take the oath of allegiance and become citizens of the United States. For at least five years they had worked to forget old loyalties, toiled, studied, and waited for this hour when they would become Americans. They had brought along their friends and neighbors to see the ceremony. But the ceremony was only an oath of allegiance, administered hurriedly and without feeling, and a three-minute, spiritless address of welcome, delivered by a tired judge. The new citizens and their friends left the courthouse, their faces puzzled and disappointed. "Is that all that citizenship means?" they asked.

To prevent this from happening to most of the four hundred thousand foreign-born and native people becoming citizens this year, churches and civic groups over America are asked to observe with fitting ceremonies the "I Am An American Day" on May 21. This day was set aside four years ago by a Congressional resolution as a time when exercises should be held "to assist our citizens, both native-born and naturalized, to understand more fully the great privileges and responsibilities of citizenship in our democracy."

As President Roosevelt, in this year's proclamation, said, "Our nation has been enriched, both spiritually and materially, by the naturalization of many thousands of foreign-born men and women and by the coming of age of great numbers of our youth, who have thereby achieved the full stature of citizenship, and these citizens have strengthened our country by their services at home and on the battlefield."

Churches have held separate programs of their own, particularly if they had members who were becoming citizens. Usually, however, they have cooperated in inter-faith services, in neighborhood programs, and in city-wide services held in parks, parade grounds, libraries, schools, and court houses. "But whenever the churches have participated closely the program has been characterized by solemn and sacred rituals which gave the new citizens opportunity to make a covenant of good citizenship before their God and their fellowmen," according to Mr. B. C. Harrington, educational specialist of the Immigration and Naturalization Service. The churches have also used the day, according to Harrington, to stress the contribution of character to citizenship, and to call for a humble self-examination of our failure to achieve community life.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

The mood of the churches in observing Citizenship Day is characterized by the simple and eloquent statement made by the First Presbyterian Church of Pensacola, Florida: "This is 'I Am An American Day' —when we review with grateful hearts the blessings God has bestowed upon us in placing us in a land of opportunity and freedom. Our responsibility as Christians in this land is great. Let us pray that we may walk more worthily of the High Calling which is ours."

Should the Church fail to participate in the preparation for and observance of such a day as this one for new citizens, it has little right to declaim the tub-thumping and flag-waving ceremonies which may result, and which will speak little of the deeper meanings of citizenship.

The preparation for Citizenship Day usually begins with the appointment of a general committee representing all community groups. A theme is selected, and subcommittees are appointed to provide for printed programs, mementoes of attendance, the ceremony, publicity, and the invitations to the new citizens. Publicity usually features stories about the new Americans, their hopes, their background, their ideas of what democracy means. Names and addresses of the new citizens are secured from newspaper stories at the time that naturalization proceedings were held, or from the district office of the United States Immigration and Naturalization Service.

Books valuable for the development of pageants, forums, and study programs during the week preceding the ceremony are Dr. Kenneth D. Miller's "We Who Are America," and Emily Parker Simon's "Strong as the People," both published by the Missionary Education Movement. A special worship service for Citizenship Day may be secured from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

Since May 21 is not a suitable time for some communities, ceremonies are often held the last week in May or on Flag Day in June.

CHINESE HEADS WILEY HOSPITAL

Dr. Go Dek Bing, a prominent Chinese physician, has been elected superintendent of the Wiley General Hospital, Kutien, China, as successor to Dr. Harold N. Brewster, Methodist missionary, who expects to return to America on furlough. The new superintendent is a member of a prominent Christian family in Hinghwa, where his father was a well-known Methodist minister and member of the Hinghwa Annual Conference. He is a graduate of Cheelo University Medical School in Shantung, and has served in Peking Union Medical College, the Central Hospital of Nanking, and in various government hospitals. For a while he was superintendent of a government hospital near Yungan, before joining the Wiley staff at a considerable financial sacrifice.

RICE SOARS IN PRICE IN CHINA

Something of the meaning of inflation in China is graphically shown by the Rev. E. Pearce Hayes, Methodist missionary in Futsing, Fukien Province, who points out that the average giving of a Chinese member of the church in that region in 1938 was 75 cents; in 1942, it was $4.41; and in 1943, $8.52. "That looks fine," he says, "but the embarrassment comes when we look at rice: the 75 cents bought 8 lb. 1 oz. of rice; the $4.41 bought 2 lb. 2 oz.; while the hight $8.52 buys only 12 oz. of rice. That is why millions of Chinese are starving today."

OUR JAPANESE-AMERICAN BROTHERS

Despite many articles in magazines and papers about the internment in War Relocation Centers of men and women of Japanese ancestry, most of us have only a partial picture of what really happened.

At the request of the Department of Christian Education of Adults, the Committee on Japanese American Resettlement, of the Federal Council of Churches, prepared a special statement on

(a) the record of the establishment of relocation centers, and
(b) things every church should do to assist in this project.

You can obtain a copy of this bulletin, **Our Debt to Japanese Americans**, from the Department of Christian Education of Adults, 810 Broadway, Nashville 2, Tennessee. Free.

The American Bible Society distributed 7,091,430 volumes of Scriptures in the United States last year—32 per cent beyond that of any previous year. They were circulated in 74 different languages.

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THE CHRISTIAN FIRESIDE

THE MASTERFUL MOUSE

By Rev. Vivian T. Pomeroy, D.D.

There was once a family of field mice, who lived in a charming location near a wheat field. Between the mouse home and the field ran the shining railroad tracks, and every day the great Chicago-Cincinnati Express thundered by, shaking the very air.

The mouse family was a happy one. There were five children, and they were brought up in the way of well-mannered mice. They learned to see the right things, to hear the right things, and to recognize an owl or a weasel half a mile off. They did their household chores with cheer and nimbleness.

But all creatures alive have something to put up with—even a family of field mice; and so had this family. For the eldest mouse (he was a second older than the one next to him) was a bit of a bully. He was a shade larger than the others, and from babyhood he used his strength in and out of season. If the others would not do as he pleased, he cuffed them; if he could not get what he wanted, he made a great fuss till the others gave in out of sheer weariness. Even his father and mother were impressed by his size and unusual strength, so that they, too, took their share of being bossed. It was indeed a regrettable sight to see this mouse ordering everyone about. When mouse friends and relatives visited the home, they sometimes were bold enough to tell the eldest mouse that it was not nice for him always to get his own way, to squeak so very loudly and harshly, and to knock down any other mouse who opposed him. And he would reply, "No! It may not be nice, but it works."

And so it seemed—it really seemed—as if it did work. The masterful mouse considered nobody's feelings, and never dreamed that any other mouse might have rights as well as he. So he swept all before him. Sometimes his father would try to talk to him for his good; would say: "My son, in all my long experience I have never found it wise to ride roughshod over everybody. It really is bad business not to consider the other fellow. In my day we were taught to think of others and to remember their feelings." And the son would reply: "Your day, Father, is dead. Things are different now. It is old-fashioned to consider others. If you step aside, the other fellow steps ahead; and that's that."

The masterful mouse grew up; and, as is often the way with very forceful persons, he fell in love with the meekest little brown creature you ever did see. She lived on the other side of the railroad tracks; and she seemed to be fascinated by the large and masterful fellow. There were three other beaux, who also were very fond of her; but the masterful one made short work of them.

However, there was one difficulty. The little brown lady was so timid that she could not be persuaded to visit the home of the masterful mouse. She feared the great thundering Chicago-Cincinnati Express. Nothing could persuade her to cross the tracks; and, when she confessed this to her beau, he reared up his strong, rather short neck, and said: "Leave it to me. I'll fix it. Tomorrow I will stop the Express. Or, if it does not stop, I'll throw it in the ditch."

And so it came to pass that the very next day the masterful fellow took up his position right in the center of the shining rails. Soon there was a distant roar; then nearer and louder; then round the bend and rushing on came the Monster. The masterful mouse with his best effort leaped into the air, hurled himself at the Chicago-Cincinnati Express. And—the Express kept going on.

When the masterful mouse opened his eyes, he found himself a long, long way from home; and his head felt very queer. He managed to get back somehow; but it took him a great time. His loving mother nursed him to health again, and that, too, took a great time; and his head was never quite the same shape afterwards. But, luckily, he was not quite the same, either. For every day the roar of the Chicago-Cincinnati Express reminded him that it was pretty good business to be considerate of the other fellow.

And the little brown lady? Ah! That is another story.—Reprinted by special permission of the author and The Christian Leader.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

made a splendid beginning for 1944.

For the first time the society has a yearbook, which is always a help in keeping the members informed concerning the current meetings.

During the first quarter, three Life Memberships were presented. Mrs. Bessie Terry, who for thirty-five years has been a most loyal and faithful member, was presented this honor from the society by Mrs. J. T. Nicholson, as a birthday gift from her parents, Rev. and Mrs. M. L. McCormick, a Life Membership was presented to Mrs. Doris McCormick Smith by Mrs. W. M. Carmichael; Mrs. Grace Irby, of Jacksonville, Florida, honored her mother, Mrs. Lilly Moore Kittrell, who for fifty years has loved the cause of missions, by giving a gift in her name to carry on this work, and Mrs. J. B. Weatherford made the presentation of the Life Membership.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

Special Service

Patients occupying beds sponsored by members of the auxiliary were remembered with visits, also, gifts of flowers, literature, and needed articles.

House Committee

Seventeen dollars was spent on decorations throughout the hospital during the year.

New Interest

The outstanding accomplishment of the Methodist Hospital during the Conference year just closing was the purchase of the Memphis Eye, Ear, Nose & Throat Hospital.

We have pledged our support and cooperation to this new work.

With gratitude in our hearts and in the spirit of love, we are asking that you continue your interest by sending your annual dues of one dollar, and add to the Love Fund any amount you may see fit to give. Please send your check to Mrs. L. R. Featherstone, treasurer, 2128 Monroe venue, Memphis 4, Tenn.

Sincerely, "in His Name,"
MRS. E. G. BUTLER, President;
MRS. J. L. MERCER, Chairman.

THE UPPER ROOM HELPS THE WORLD DAY OF PRAYER

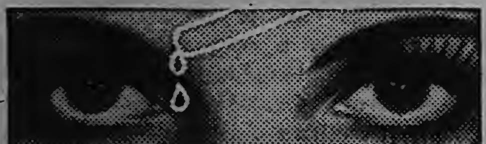
The World Day of Prayer, observed each year on the first Friday in Lent, opened this year with a service on the island of Fiji in the South Pacific and closed with a service on St. Lawrence Island, only thirty miles from the Arctic Circle and the International Date Line. A letter from Rev. Percy Ipalook, of the Presbyterian Mission, written at Gambell, St. Lawrence Island, on February 25, 1944, says:

"We have just concluded our World Day of Prayer service—the closing of a great day throughout the year. For the meditation or the service I had the interpreter translate into the Eskimo tongue today's message in The Upper Room. There could never be any other more appropriate thought to fill our purpose than the message suggested."

The letter, sent by air mail from St. Lawrence Island, reached headquarters of The Upper Room at Nashville, Tenn., on March 10, 1944.

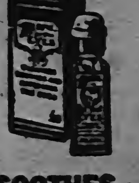
EYES TIRED?

TWO DROPS



QUICK RELIEF

Eyes tired? Do they smart and burn from overwork, sun, dust, wind, lack of sleep? Then soothe and refresh them the quick, easy way—use Murine. Just two drops in each eye. Right away Murine goes to work to relieve the discomfort of tired, burning eyes. Murine is a scientific blend of seven ingredients—safe, gentle—and oh, so soothing! Start using Murine today.



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Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

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"LOOKING TOWARD GENERAL CONFERENCE"

By George Stanley Frazer, District Superintendent of the Selma District

This is the title with which the Christian Advocate of Chicago opens its pages for "timely articles" and "interesting views" on questions that may be considered by the delegates to the approaching General Conference. Church papers in all six of the "jurisdictions" into which American Methodism is divided are publishing contributions from ministers and laymen calling for "changes" and "adjustments." Some relate to matters of detail, while others reflect opinions on organization and polity that involve the whole structure of American Methodism.

One minister from Wisconsin argues for a "cathedral for each bishop." Why any Methodist bishop needs a cathedral, I do not know. Another brother, from Ohio, calls for "three needed changes." Some writers are concerned over "the diminished stature of the General Conference in United Methodism." Others deplore "the limited authority" and "sectionalism" of the Jurisdictional Conferences. Some areas call for more bishops, others cry for less. Some writers feel that our whole organized program is so involved that the average preacher and the rank and file of church membership is lost in trying to follow its meanderings. One very recent article expresses the feeling of many, that much of our Church School literature is not adapted to Methodist churches in small towns and rural areas. There is even a note of despair when the author confesses, "We have gotten so tired and discouraged that we are just sitting in the boat watching the water—not even trying to untangle the lines."

These may represent minority opinions and some may relate to rather minor problems. But they are "straws in the wind." They are symptoms that disclose a growing feeling that the present organization of American Methodism may have to undergo many changes before it makes its greatest contribution to the advancement of the Kingdom of God. The very program and process of union was tedious and long. Many of the leaders have already passed on to the Church Triumphant. There have been vast changes in our social and economic life in the last ten years. There will be greater changes. Institutions that were the product of the last decade may be outmoded today.

Our treasure as a great Christian body may be from heaven, but we cannot forget that it is in "earthen vessels," subject to all the frailties and imperfections of our human nature. Methodism primarily is a spirit that becomes real in experience. Our conferences and laws and forms are nothing more than the external trappings. These have changed and they will continue to change—perhaps changes in the future more far-reaching than any that have gone before. We must learn to distinguish between the transient and the eternal.

In our zeal for bringing into one great organized body all groups of Methodists we were forced to set up certain experiments and to adopt expedients for dealing with difficult and sometimes controversial problems. I do not suppose that their proponents ever imagined that they were particularly inspired or sacred. They wanted to bring the Methodist people together into one body, and after years of argument and compromise the Methodists, to all outward appearances, became "one people." Our foreign mission work became unified under the larger program of World Service. Our vexatious boundary problems were solved. Our leaders began to meet and know each other as members of the same councils and boards and commissions. The spirit of union was becoming real and we have a right to be proud of being a part of American Methodism and even world-wide Methodism. We have everything that really matters in common with our Wesleyan brethren in the British Isles and with Methodists everywhere. We are united in the vital spirit of Methodism, and that is the heart of any union that's worth the name. Problems that seemed far removed and therefore unreal to certain areas of the Church have been studied by the whole body of organized Methodism through its boards and commissions. The results of the whole have been profitable.

We are still fairly sensitive and even suspicious of changes in our organizations while the Church is still in what may be termed the "honeymoon" period of union. The easiest course to follow is that of "waiting to see how things will work out." We reason that our leaders considered all the difficulties and finally arrived at a solution which, whatever its defects, represented the studied conclusions of the majority. Still the disquieting feeling that our gains in membership are far below what we had anticipated is widespread. The Church—Methodism—moving "like a mighty army," united, marching to conquest and winning glorious victories—this is to be accomplished, but in the future. We are paying off church debts. Large sums of money are being contributed by Methodist people everywhere. We are sharing in the material gains of inflation and income. It is true that Methodists are not giving nearly as much in proportion to individual income as we did in "depression" days, but the aggregate today is impressive. After all, our condition is not so bad when everything else is in such turmoil; why not wait for adjustments in our organization until things have "evened off" or "settled down?" There are people in America who are perfectly willing to wait until after the war to consider problems of international cooperation, boundaries, education, housing, and the whole realm of social and economic reconstruction.

The Methodist Church in America covers a vast territory. Within its membership are people of diverse temperament and environment. As we are confronted by a rapidly changing economic upheaval, it is altogether probable that our unity may be wrecked on the shoals of violent disputations on questions where agreement is improbable. It is admittedly true that different sections of the country are poles apart on matters that seem vitally important to millions of our people. It is not necessary that these questions be argued, but it is desirable that we weigh the issues and the consequences, and determine whether our organized church government is oriented in a way that will enable us to carry forward as it is related to the Kingdom, or will it, because of the involvements of our polity and obvious limitations, become cramped and restricted with the burden of unnecessary weight?

It might be agreed that our General Conference, even despite its impressive size, does not loom with such grandeur as in other days; that its "stature has diminished." When the elections of the bishops was stricken from the docket, something went out that was one of the chief topics of comment wherever Conference delegates gathered. There is considerable sentiment in the Church today for the restoration of this function to the General Conference. And yet so many are deploring the already "limited authority" and the sectionalism of the Jurisdictional Conference. Strip these six Jurisdictional Conferences of their authority to elect and consecrate their own bishops, and what is left for this new body in organized Methodism? And so the argument runs.

Methodist leadership is not bankrupt of a sound fund of common sense. We should be very thankful that we have men and women who love the Church and who rejoice in the commutation of the dream of a United Methodism.

Even now, with the machinery of our organization so new and its engineers hardly accustomed to its gears and levers, they are ready to weigh facts against wishful dreaming and to examine all phases of our productive capacity. They know that adjustments and changes will have to be made in the very nature of things, and even now they are willing and anxious to consider ways to simplify our united efforts to the end that Methodism may accomplish its God-inspired mission and not give itself to the multiplication of wheels within wheels—wheels that in the end may go nowhere save to the scrap-heap of futility.

It is possible that we might plan sometime in the future to enlarge "the diminished stature of the General Conference" and at the same time extend the "limited authority" of the Jurisdictional Conference. This may be accomplished by doing away with the six Jurisdictional Conferences and substituting for these and the one General Conference, three General Conferences, each of which would possess the authority to legislate for the churches in its area, to define and fix the conditions of church membership in that area, and in general to provide for the administration of Methodism in its area. The area or division for each of these General Conferences could be determined by a commission who would probably be guided by "natural" or logical boundaries. The fact that we did establish a "Central Jurisdiction," made up of "the Negro Annual Conferences and the Negro Mission Conferences," shows very clearly the studied conclusion of the framers of our whole plan of Union. To make of that a "General" rather than a "Jurisdictional Conference" would give to that strong and resourceful body of Negro Methodists the right to direct their own activities and to pass such legislation as may be desired, and in general to plan for the future without the consent or permission of the overwhelming number of Methodists who compose the membership of the other five Jurisdictional Conferences, and whose votes in the present General Conference would determine the results of any issue. This minority group of our Methodist Church is entitled to determine its future in terms of a well balanced autonomy.

The area of territory of the other two General Conferences would naturally be determined by a line that would run approximately from Los Angeles westward to Santa Fe, Cincinnati, and on to Washington, with the great Methodist forces on either side of the line holding their own General Conference, passing their own legislation, electing their own bishops and connectional officers, and adjusting their church programs to meet conditions within their own boundaries. It would naturally follow that each of the three General Conferences would need its own boards—Home Missions, Education, Church Extension, Sunday School, Lay Activities—and its own general or central organ, but in the field of foreign missions, it would find the effective channel for its World Service program in a board composed of members appointed by the three General Conferences and organized to direct our whole Methodist program outside of the United States.

Rather than disrupt the spirit and plan of United Methodism, such a simplification of organization and its adaptation to needs and conditions in the three areas or divisions could be made to strengthen the spirit of union by avoiding potential sources of discord that might threaten and even destroy all that has been accomplished toward a true union of the spirit. While a "college" or "council" of bishops could be organized for each General Conference, a united council of bishops for all the conferences holding annual or even quadrennial meetings should be convened for the purpose of exchanging ideas, reviewing the Church's progress, and recommending to all conferences plans for building a greater Methodism.

Only through the freedom of expression can we come to some understanding of our common problems. Opinions may and will be at variance, but if they are the result of a sincere desire to use all of our resources as a Church in building the Kingdom of God "on earth as it is in heaven," we will not fail to weigh them and test them in terms of their true worth. We cannot deny the fact that our church organization is very heavy. It is rather complicated and not too well understood even by the rank and file of our membership. It isn't something to "leave to the preachers." We may be in danger of losing much of the enthusiasm of our church life. There is a desire for simplification. We ought not to have to spend so much of our time in trying to understand our program and in oiling and adjusting the machinery to see it turn. Our Church membership gains in the past few years have brought disappointments. Our Church School enrollment and attendance have been subjects of great concern to our leaders all over the Church.

We are gathering in funds from the rising tide of inflation and abnormal wages, but we have a feeling that something—something very important, is lacking. Perhaps it was never the purpose that formed in the minds and hearts of John Wesley and his followers that the Methodists should become too much obsessed with size and great numbers. A new day has come. The demand of our age is not for physical or numerical enlargement to produce more—except in the field of war. We do not have to grow great to be impressive. Methodism has a message for today as Methodism has had a message for other days. If we could hear that Voice always and above the roar of the market place and the whirl of swift-turning wheels, then we could see the dawn of a new morning leading our forces into the day of victory.

Dr. John Hayes Creighton, minister of the Old First Presbyterian Church, San Francisco, Calif., has found a new use for the cover pictures of The Upper Room. He has had a number of them enlarged and is using them for congregational study. ,'They have inspired hundreds of people,' he says. Recently other ministers have appealed to Dr. Creighton to allow them to borrow his pictures for use among their groups. "So the good work of The Upper Room goes on

J. H. MINER—RESOLUTIONS

For a man to have lived and loved so as to have been loved and appreciated most by those who knew him best is the highest earthly reward which can be bestowed upon a good man.

He who has lived wisely and served efficiently his fellowman and our Heavenly Father has stored his wealth where moth and rust doth not corrupt and thieves cannot break through and steal. Such was the exemplary life of Brother J. H. Miner, deceased.

He was a good man in the highest sense of the word. He was a consistent churchman, a devout Christian, a devoted husband and father whose counsel was based upon everlasting Truth.

Brother Miner was deeply spiritual and left his impress for good upon all with whom he came in contact. He was alert and just in all his business affairs and his long and faithful service as a member of the Board of Stewards of Central Methodist Church, Meridian, Miss., was greatly appreciated by pastor and people.

Be it resolved, by the Board of Stewards and our pastor that we emulate his many virtues and ever hold in sacred memory the life of this good man.

Be it further resolved that we send a copy of the above expressions to his immediate family, a copy to the Meridian Star, and a copy to the New Orleans Christian Advocate.

DR. H. M. IVY,
H. H. ELLIS,
S. M. GRAHAM,
Committee.

THE WAR CREATES NEW NEED FOR BIBLES

Out of this war has grown a new feature of Bible distribution, unknown at any time before in the world's history. Under the leadership of the American Bible Society, Testaments or Gospels and Psalms are now a part of the standard equipment on the life-boats and life-rafts of our Merchant Marine, our naval vessels and aircraft, and of our Flying Fortresses.

A chaplain recently asked one of the men who was packing life-rafts that go on our medium bombers if he could wait a day or two for the arrival of Testaments packaged in water-proof jackets. He replied, "Chaplain, I have to. I have been ordered not to pack these rafts until a New Testament goes in each one of them."

The Bible Society has sometimes referred to these life-boat Testaments as the books they hope nobody will ever have occasion to read. The Society firmly believes, however, that if need for the books arises men will find comfort and courage in the Testament. On the front cover of the envelope appears this request, "If you ever have occasion to use this book, please let us know."

The War Shipping Administration has reported to the Bible Society of one group of five young men who recently spent four days in a life-boat after their ship was torpedoed and sunk in the Atlantic. They found in the storage compartment a Testament in a water-proof jacket which was the only reading material in the life-boat. The seaman who told of this experience was the proud possessor of this little book and he expressed gratitude to the Bible Society for having made provisions for supplying their Testament. More than 40,000 such books have been tucked away in the compartments of life-boats and rafts and many thousands more will be required.

MARKETING COOPERATIVE THRIVES AT PITTMAN CENTER

To enlarge the marketing opportunities for beautiful hand-made linens, woven by the women of the Big Smoky Mountains, a cooperative has been established at Pittman Center, Sevierville, Tenn. In the first ten months of its organization, members received $3,949.39 for handicrafts sold. The cooperative was started when four women came together and expressed a desire to organize a cooperative, which was patterened on Rochdale principles, the price of each share being ten dollars. Pittman Community Center offered its facilities and furnished leadership for the project. The cooperative now has eight stockholders. One member has averaged between $200 and $300 per month, while others have steadily progressed.

Additional marketing facilities are needed, says Superintendent Robert F. Thomas, who will welcome inquiries concerning the purchase of the linens or of arrangements whereby they may be received on consignment by church members or organizations. A number of the designs are original with the mountain weavers.

"While we realize that this is a small enterprise, we feel that it is a step in the right direction," says Dr. Thomas. "We are helping these splendid people to help themselves by offering a little guidance as to the best use of their resources."

Dr. Thomas' address is Pittman Center, Route 9, Sevierville, Tenn.

FIRST BAPTIST NEEDS GOOD JANITOR, SO APPLICATION FOR JOB WAS FILED

The First Baptist church is in need of a good janitor, so last Sunday Pastor Bullard decided to appoint one of his millionaire deacons, O. W. Herring, and a well-known educator—who is not a millionaire—Dr. J. Leon Clark, to do the janitorial work until the vacancy can be filled. In Tuesday's mail to the Rev. C. Lee Bullard, the following application and recommendation was received. We publish it as is:

Aprell 3

Rev. Mr. Bullyard:

i heared that you was wantin a man to do janitor work at the baptis church. i wants a job like that. i has done that line of work before. i'se not able to do hard jobs like saw millin and rode work but i can sweep and clean up and mow grass an stuff like that. i knows what preechers likes and i'se a reel handie man. i'se married with a wife and four chillun; i don't drink or smoke cept sometimes i smokes a pipe. i'se a reel christin baptis bruther. mr. oddey herrin knows i'se a hones man and knows i pays my rent. doctor clarke knows i is a good man. ifen you all is interested in me tell one of them and they will let me knows. i lives in greenvill quarters.

Yours very truly,
george washington smith.

writ by ida smith, wife.

—Hammond Vindicator.

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

The light of my poor countenance
Lights up their world that else were drear.
"But you are lovely, mother, dear!"

So to be loved, so to be wooed,
O, more than mortal woman should!
What if she fail or fall behind!
Lord, make me worthy, keep them blind!

—Katharine Tynan Hinkson.

THE PRAYER-ROOM TODAY

I bring my heart to Thee, O Lord, this heart with all its bad and bitter roots, its scanty harvest of good, this heart that except Thou take control can bring no good purpose to fruition. Drive Thy ploughshare deep into my heart, O Husbandman divine. Root out from me the slothful love to ease and comfort that hinders me from answering to Thy call. Destroy in me the love of human praise that keeps me from seeing my life as it really is. Help me to offer unto Thee an honest and good heart, where Thy good seed shall have room to grow to harvest for Thy joy. Amen.

Vol. 91, No. 18.
NEW ORLEANS 12, LA.
THURSDAY, MAY 4, 1944.

A PRAYER

(Written for a friend in trouble)

By Rev. Vivian T. Pomeroy, D. D.

O God, to whom we needs must turn when our hearts are heavy with bewilderment and our spirits baffled by the mystery of life, there is so much we cannot understand, and we often are on the verge of helpless dismay at what seems the waste of loveliness and the loss of what is wholly innocent and good.

But we do believe that Thou dost ever suffer with us; that the strange chances of our mortality are the splendid risk thou and we together take; and that this is why out of their pain the greatest of Thy children have wrested a heavenly joy and have shown a gallantry higher than the dreams of hope and deeper than the darkest pit of sorrow.

Thou dost stay silent; there is no sign for our eyes to see, no answer to the questions our minds would put; yet the thick clouds break with a light coming from the shining peace of those we have loved, so that their spirit shatters the blackness of death and there comes to us the sound of a holy strain so brave, so beautiful, that it makes us at once ashamed and very proud.

We dare not ask to be as great as they who endured the cross for so long—we know ourselves too well. But we would pray instead to be near them in the smaller ways we can reach—that the sun may shine through our window and not find us without gratitude, and that we may not fail to know that what we have had of human loveliness is ours still, and nothing can spoil it now and nothing can ever take it away, because it was as fragile as the petals of a flower and strong as the earth from which it sprang and safe as the heaven into which it has gone—that heaven which forever is so close to our loving and unforgetting hearts. Amen.

WALLET OF THE WEEK

A CHILDREN'S NEWSPAPER, the creation of Mr. Arthur Mee, of England, completed the twenty-fifth year of its history on March 21. Its twenty-five years have been troubled by war and economic difficulties, but these things have not kept it from rendering admirable service as a builder of new hopes, heroic endeavor and noble enterprises. It enters upon its second quarter of a century with a good report and an auspicious outlook despite the war and its continuing fury.

* * *

THE TEN MILLION JEWS who were in Europe at the beginning of the war have suffered to such an extent that it is uncertain as to how many of them have survived the ordeal of extermination at the hands of the Nazi persecutors. A release by the International Committee on the Christian Approach to the Jews, estimates that when the war is ended at least half of those who survive will be in Russia. It is unbelievable that a people claiming to be civilized could have perpetrated such crimes against any race.

* * *

THE U. S. CHIEF OF CHAPLAINS says that the United States Army needs eight hundred additional chaplains. Of this number, five hundred are needed for the ground forces and three hundred and fifty for the Air Force. Bishop Peele has issued an appeal for the largest number of Methodist chaplains possible by the time the Methodist Commission on Chaplains meets on May 2, as those applying later than that date may not receive their commissions immediately following ecclesiastical endorsement.

* * *

MRS. DELLA HANSON is said to be the third most important person in Ethiopia. She is a gray-haired American woman who, with her husband, went to Ethiopia ten years ago as a Seventh-Day Adventist missionary. She is now housekeeper, lady-in-waiting and adviser on American affairs to the Emperor and Empress. She and her husband stayed through the Italian invasion, nursed the wounded Ethiopians, and were in Addis Ababa to welcome the British troops after the expulsion of the invaders. She is chief of the palace staff of fifty persons.

* * *

THE THREAT OF MALARIA has been greatly increased by lack of quinine, the most important specific for its prevention and cure. Under ordinary circumstances there is a yearly average of four million cases of malaria in the United States, and an annual loss therefrom estimated at five hundred million dollars. The menace is made greater by service men returning from the South Pacific and Africa who may provide an added source of infection. To meet such a possible emergency, health authorities have launched a record drive against the mosquito, particularly in the vicinity of war industries.

THE PROPOSED MERGER of the General Commission on Army and Navy Chaplains and the National Council of the Service Men's Christian League was rejected by the organizations meeting in Philadelphia recently. There was approval of closer cooperation and what seems to be more clearly defined spheres of activity for each group. The General Commission is to have the duties of "recruitment," and the National Council the responsibility for educational work in the armed forces.

* * *

FRUIT AND VEGETABLE products canned in Oregon and Washington were well above the 1942 record. The production of canned fruit fell off a million two hundred thousand cases, but the increase in the vegetable pack brought the total almost to the all-time high of 1941. and well above the 1942 output. It is probable that the war emergency caused a degree of conservation of all produce that might not have been the case under ordinary conditions. This was doubtless measurably true in canning centers elsewhere.

* * *

THE ISLAND OF FORMOSA, Taiwan, in the China Sea, has been a Japanese possession since 1895. Before that it had been Chinese. It has more than thirteen thousand square miles of landed area with a population in excess of three million people. On its east coast the mountains rise precipitously from the sea and a drive has been cut out of the cliffs and foot-bridges span wild gorges. On the western coastal plain it has paddy-fields, brickworks, and other factories and developments, including a gigantic air base.

* * *

DR. PAUL A. ANDERSON, of the International Y. M. C. A., and an authority on Russia, is said to have expressed the belief that there will be little chance of carrying on regular Christian missionary work in Russia after the war. He says that the only permissible occupation of a religious worker, under Russian law, is conducting a service of worship, and all services of worship must be carried on by citizens of the Soviet Union. It seems that the assistance of the Orthodox Church of Russia may be necessary for overcoming the difficulty.

* * *

MILK FROM SOYBEANS, according to Mr. Henry Ford, may do to the milk cow what the Model T flivver did to the horse and buggy a generation ago. Mr. Ford lived on a diet of soybean milk, bread, butter, and desserts during his winter sojourn in Georgia. He told reporters that, at Ford Hospital in Dearborn, Michigan, two hundred gallons of soybean milk are fed to the patients daily and that it has proved superior to cow's milk. It is used for babies and people allergic to other kinds of milk and the cost is less than three cents per quart.

New Orleans

CHRISTIAN ADVOCATE

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EDITORIAL

WORLD SERVICE AND THE WORLD TOMORROW

The goal for World Service offerings for the fiscal year ending May 31, 1944, was set at a twenty-five per cent increase over the receipts of the previous year. According to an "Extra" report issued on April 18, the Church lacked $1,922,762.75 of the goal, and only one month and twelve days remained in which to reach the figure named. The report shows that on April 18, no one of the six jurisdictions had reached the figures of 1942-1943. The time left for completing the task and the distraction caused by the General Conference and disasters in several sections of the Church, mean that success in achieving the goal established for the present fiscal year will require concerted effort and the consecration of every pastor, congregation and member in the connection.

The seriousness of the failure to reach the modest goal of a twenty-five per cent increase for the year can only be evaluated in the light of our ruined missionary enterprises all over Europe and Asia and in the islands of the Pacific. In addition to the scattering of our missionary personnel, the physical properties used in educational, evangelistic and hospital enterprises have either been expropriated or destroyed. The various boards and committees making estimates of the need for the guidance of the General Conference have submitted estimates totaling one hundred and forty-seven million dollars. This furnishes some idea of the problem which confronts the Church if it is not to surrender the fruits of the toils and sacrifices of a hundred years of missionary endeavor.

It is safe to say that the Church will not turn back, but it cannot go forward without the loyal support of every unit of its life and organization. The first test of that loyalty will come on May 31 when the final report on World Service giving for the fiscal year will be made. It is of the utmost importance that every congregation and Conference in the connection shall have its full share in the initial step of our advance. In the final analysis, the ultimate responsibility for success will rest upon the shoulders of the individual Methodist, no matter whether he be great or small, rich or poor. The world needs the ministry of Methodism today as it has not needed it before, and every member should respond quickly and liberally that it may be registered in the receipts for the year ending May 31, and that he may add an individual note to the message of hope which shall be heard around the world. The need is great and the time is now. We appeal to the congregations and Conferences of our constituency to meet the challenge. On April 18, the Mississippi Conference lacked $17,631.51; the North Mississippi Conference, $12,537.78; and the Louisiana Conference, $7,312.51. If we fail to anticipate our needs now, we need not expect to save the situation by appeals to war-ruined losers and war-exhausted victors.

AT LONG LAST

At long last it seems that decency is about to come into its own. According to an Associated Press dispatch from Cambridge, Mass., a court adjudged one of the newest of the salacious effusions "obscene," and a Cambridge purveyor was fined $200 for possessing and selling it. The Judge said that indecencies are scattered throughout the book, and "I'm of the opinion these were lugged in. They don't tell the story. They make the book dirty. I believe it was done with a desire to sell the book. As a whole, I find the book obscene, tending to corrupt the morals of youth."

We have not read the book in question and we do not discuss it, but we confess our weariness with nasty-minded writers, so-called, who wantonly besmirch public thinking for the sake of personal gain. It seems to us that the Government might take a little time to study the moral quality of that which it permits to be offered for public consumption. It should certainly not license indecencies nor permit salacious advertising to be transmitted through the mails. It is to be hoped that the court decision will at least call the attention of readers to the unworthiness of dirty pages which reflect upon the decencies of life. It should not be forgotten that the reader has a definite responsibility for the repression of such scandalous pages.

DOGWOOD IMMORTALITY

One of our esteemed exchanges makes editorial comment upon the instruction given by the late Irvin Cobb concerning the disposition to be made of his body. He refers to the somewhat contradictory facts involved in the order that his body should be cremated and the ashes used to fertilize a plot of ground on which a dogwood tree should be planted, and the desire that the pastor of his mother's church should read the twenty-third psalm and a group of colored friends should sing "Swing Low, Sweet Chariot."

We do not take the matter of Mr. Cobb's last instructions so seriously. It is probably true that the instructions may be disjointed theologically, but even at that it is not different from the repertoire of humor of Mr. Cobb, "Cobb's Bill of Fare." In the hour when the humorist was faced with truths beyond his depth, it might be considered as "One Way to Stop a Panic," "To be Taken Before Sailing," or an "Exit Laughing." We could wish that such genial souls might leave a better Christian testimony, but since to laugh at life was the vocation of Mr. Cobb, it was but natural that his departure should reflect the lack of serious concern for the deeper spiritual values which did not interest him while he lived.

THE COUNTRY CHURCH

Governor Thomas L. Bailey, of Mississippi, is carrying the banner for the country church at the General Conference, now in session in Kansas City, Missouri. He is making a determined and worthy fight for securing measures for the recovery of Methodism's lost heritage, the country church. He called attention to the fact that only one of the three hundred and sixty-six lay delegates composing the Conference is a "dirt farmer." The Governor might have gone further and said that the clerical delegation is equally non-rural in its composition. It is made up largely of city pastors, district superintendents, college professors, and heads of connectional boards.

We grew up in a little country church, we have written a number of editorials on this subject, and we endorse wholeheartedly the position of Governor Bailey. The remnants of the once thriving country church are now made to feel that about their only Methodist connection is "passing the hat," a formality which, with special interest and emphasis, is a feature of nearly every service. The pulpits of the country church change with almost migratory regularity, and the buildings in many cases are bat-infested, uncomfortable, and inadequate. These churches have become the victims of neglect and have ceased to be the radiant centers of evangelistic fervor and Christian devotion which marked their life even a half century ago.

We have arrived at a day when the urban church dominates the thinking and planning of Methodism. As an example, think of a country church feasting its soul on the five hundred and forty-two page ritual now before the General Conference by report of a special commission. When Mr. Wesley sent over for use in America practically the complete liturgy of the Anglican Church, Bishop Asbury had the good sense to toss it out the window, but his successors have shown the unwisdom of extending ritual and the country church has been tossed out the window. The hymnology of the Church has been divorced from country life, and in too much of our study and interest the country church meets with criticism, propaganda and much else except peace for their distressed minds and comfort for their hearts now burdened for soldier sons in fire-girt foxholes. This situation was in no sense deliberately brought about. It is in considerable measure the result of a one-sided representation and the resultant one-sided emphasis.

We join with Governor Bailey in his fervid appeal for the reestablishment of the fortunes of Methodism in the country church. By permitting the country church to die, we have lost a tower of strength, and in the loss of its undeflected devotion to truth, we have lost sources of wisdom and spiritual power which we shall sorely need. Without the country church, Methodism is destined to become another array of glamorous pagan shrines with glorious yesterdays, but utterly blind to the immortal tomorrows of Christian faith and hope.

THE SWEET SINGER OF METHODISM

If David was the Sweet Singer of Israel, Charles Wesley certainly deserves that title for Methodism. He set all England to singing. He is perhaps the most voluminous hymn-writer of all time, being credited with some six thousand in all. He broke with tradition in that he wrote songs that were intended to make religion a thing of joy. It was considered religious in his time to be solemn and gloomy and not only so, but to be any other way was positively irreligious. The Methodists enjoyed their religion and for that reason thousands flocked to them, and joined them in their singing.

Dr. A. P. Hamilton

I believe it was this robust optimism expressing itself in song that appealed so strongly to pioneer America. This was a new country, everything was on the up and up, and a religion that expressed its theology in song and that too a theology that held out hope of salvation for every man, naturally carried the day.

Methodism is constantly accused of having no theology. But one needs but to glance at some of Charles Wesley's most famous hymns to see that here is the depository of our theology. And that is natural for in the eighteenth century hundreds and thousands could not read or write, and books were not so plentiful.

For these and other reasons there were those appointed as "tune-raisers" who "lined out" the hymn and then raised the tune. And in most cases there was no instrument to accompany the singing. In fact, musical instruments in the sanctuary were positively frowned upon as instruments of the devil.

These great hymns of early Methodism positively bristle with theological terms and ideas, but with a new emphasis. The theology was of the New Testament rather than the Old. It was Christ-centered rather than Jehovah-centered.

Take for instance that wonderful hymn beginning, "Arise my soul, arise, shake off thy guilty fears. . ." and the final words, "With confidence I now draw nigh, and 'Father, Abba, Father, Cry.' "

Or the one which is built on the cardinal doctrine of Methodism, "Witness of the Spirit":

"How may a sinner know
His sins on earth forgiven!"

* * * *

"What we have felt and seen
With confidence we tell.

* * * *

"We all His unknown peace receive,
And feel the blood applied."

Again the seeking God is seen in "Sinners turn: Why will ye die?"

And the office of the Holy Spirit is revealed in: "Spirit of faith come down, Reveal the things of God."

But greatest of all of course, and one of the four greatest hymns in the English language, according to Matthew Arnold, is: "Jesus lover of my soul." Here the love and mercy and unfailing sufficiency of Christ are summed up and held out as the final refuge and strength of our weak and faltering humanity.

A Methodist who does not sing then, has certainly employed his Methodist privilege of falling from grace to a reprehensible degree.

A. P. H.

TALLULAH, LA., ON THE MARCH

Dear Dr. Duren: There is always something worth saying about Tallulah, one of the most satisfying appointments in the Conference.

We are having a four-course training school here, May 7-11, with Delhi and Newellton cooperating. The courses are "Hymn Study," led by A. C. Voran, of Centenary College; "The Child's Approach to Religion," taught by Mrs. Roy Scales, of Shreveport; "Recreation for Young People," with Mrs. Jolly B. Harper, of Bastrop, and a Bible course on "The Book of Acts," taught by Mrs. Robert Contois, of Tallulah.

We reorganized the Adult Division in the Church School, putting in four elective courses, lasting for three months. The classes like it much better, and it is much easier to get teachers for a three-month period. A mother's course on "Understanding Children," for example, has proven popular.

The board of stewards has fixed the salary at the rate of $3,000, beginning June 1st. They are making some repairs to the building, looking forward to redecorating it.

We are receiving a class of Juniors into the church on Mother's Day and a class of high school students on May 28.

We have a regular Junior Choir, which is a definite help.

The young people here attend church services well.

We are canvassing the membership for the L. S. U. Church and Student Center fund, and the response is very favorable.

Church attendance is good and the spirit of the congregation is excellent.

Now, when finances are not a problem anywhere, we must emphasize our ministry to persons. Such ministry is needed and appreciated.

Sincerely,
HENRY A. RICKEY.

NORTH VICKSBURG DISTRICT GROUP MEETING

The meeting was held at the Rolling Fork Methodist Church on April 27, 1944. Beginning at 5:30 p.m., the meeting was called to order by the chairman, Rev. M. R. Miller. The business phase was attended to under the direction of the chairman. The next meeting will be some time in September. Accepting the invitation of Rev. R. H. Clegg, the next meeting will be held at Yazoo City.

The program for this group meeting was conducted by Rev. O. S. Lewis, district superintendent of the Vicksburg district. All preachers present were called upon to give a short report on their work. The main phases covered by these reports were: First, the attendance upon Church Schools and church services, and whether there has been an increase in membership for both. Most of the pastors reported an increase in church attendance and also a definite increase in other departments of the church. Second, finances of the churches were reported. These reports indicated that the financial conditions of the various charges are better than at this time last year.

A report of interest to all present and others over Methodism was that given by Rev. T. O. Prewitt, pastor of Crawford Street Church, Vicksburg. A debt of approximately $40,000 has recently been liquidated. An encouraging thing in this report is the fact that under the leadership of the pastor the membership of this church raised and paid most of this money, although some help came in from outsiders and friends of the church. Every Christian should be proud of this achievement and rejoice with Bro. Prewitt and his people at Crawford Street.

Those present at the meeting, including visitors, were: O. S. Lewis and Mrs. Lewis, M. R. Miller and Mrs. Miller, E. A. King and Mrs. King, L. L. Matheny, R. H. Clegg, B. M. Lawrance, T. O. Prewitt, E. L. Ledbetter and Mrs. Ledbetter, L. J. Snelgrove, W. B. Alsworth, J. W. Leggett, Jr.; E. C. Presley and Mrs. Presley.

Supper was served by the Rolling Fork church ladies. The ladies of the W. S. C. S. who served the fine meal were: Mrs. James Hand, Mrs. M. J. Few, Mrs. M. R. Miller, and Mrs. George Cortright.

Rev. E. L. Ledbetter preached to the group and visitors as the closing phase of the program.

E. C. PRESLEY, Reporter.

A DISCLAIMER

In an opening paragraph in Judge Hulan's "Memorandum Opinion" in the case against the Board of Pensions of The Methodist Church instituted by Rembert Gilman Smith, plaintiff, I am surprised to learn that I am an object of charity. The judge says: "Defendant (the Board of Pensions) is a charitable corporation organized under the laws of Missouri, etc." As to the suit, until I am able to comprehend what it is all about I am not interested. No doubt the plaintiff was honest in thinking he had a just cause. And, I am sure the Board is innocent of any

(Continued on Page 13.)

GOVERNOR EXEMPTS ORPHANAGES

Governor Tom Bailey is here shown signing a bill exempting denominational and fraternal Orphanages from the 1938 act which gave the State Board of Public Welfare supervision over all child-caring organizations. A Committee representing affected institutions in the state sponsored the legislation and were present when Governor Bailey signed the bill. Shown in the picture behind Governor Bailey, left to right, are R. M. Hederman, Jr., member of Board of Trustees, Baptist Orphanage; John Holloman, Columbus, Chairman of the House Judiciary Committee; Forest G. Cooper, Indianola, member of Board of Trustees, Baptist Orphanage; Fred J. McDonnell, Supt. Methodist Orphanage; W. G. Mize, Supt. Baptist Orphanage; W. C. Keady, Greenville, Chairman Judiciary Committee of Senate; T. J. Luke, Jackson, member of Board of Trustees, Methodist Orphanage. Not shown in the picture are C. H. Dean, Canton, member of the Committee from Baptist Orphanage; Vaughn Watkins, Jr., member of Committee from Methodist Orphanage. The Bill passed both Houses of the Legislature with only one dissenting vote.

CONFERENCE NEWS AND PERSONALS

Rev. J. L. Nabors, pastor at Caledonia, Miss., reports progress in his work on that charge. Bishop Peele will dedicate the church at Caledonia on June 18. This is Bro. Nabors' fifth year on that charge.

Rev. J. T. Garrett, pastor at Chatham, La., sends a list of 25 subscriptions from his charge, 10 of them renewals and 15 new subscriptions. This is a worthy record, and we take our hat off to Bro. Garrett.

Rev. Jeff P. Paul has moved a building about two miles for a recreational and Sunday School building in connection with the church at Lisbon. The building was the gift of Mr. H. E. Patton, one of his laymen.

A card from Mrs. James H. Felts reports her husband as definitely improved. The asthmatic cough has subsided, his appetite is reasonably good, and the outlook for better days grows brighter.

Friends who miss the column of Dr. Carley will regret to learn that Mrs. Carley has not been well for the past three weeks. Dr. Carley brought his wife to the Baptist Hospital, in New Orleans, on last Thursday, where she is to have a thorough check-up.

Among those who have been ill in the Ruston district are Rev. J. W. Lee, of Cotton Valley, and Rev. B. P. Durbin, of Athens. We underestand that they have not been seriously ill and are now probably well on the way to recovery.

Rev. Percy Hoffpauir is making progress toward the reconstruction of the Evergreen church, on the Shongaloo charge. It is said that they have about 3,000 stone and concrete blocks on the ground, with money coming in for the rebuilding enterprise.

Sarah Lane, born to Mr. and Mrs. C. V. Maxwell, Jr., on March 22, is at home with her maternal grandparents, Mr. and Mrs. Marion S. Rogers, West Point, Miss. Mr. Maxwell, the father, has been with the Seabees in the South Pacific since last November.

Mrs. W. N. Duncan, who with her late husband did noble service in the North Mississippi Conference, has just completed another year's work in the public school at Becker, Miss. She is returning to her home at Drew for the vacation and expects to teach at Becker again next year.

The only new chaplain from our territory in the list just released is R. L. Langford, of Collinsville, Miss. Among the promotions from Lieutenant to Captain are: A. P. Smith and Wesley R. Cain, of Louisiana, and A. M. Ellison and John B. Shearer, of Mississippi.

Dr. A. M. Serex, pastor at First Church, Monroe, La., is having a great pastorate. He had a splendid Easter service, and the building fund, which amounts to $66,500 in cash, they expect to increase to $75,000 by June 1. A special offering for the fund will be taken on Mother's Day.

Rev. L. W. Cain reports progress in the work at Kentwood, La. His son, Rev. Jerome Cain, was with him for two services on last Sunday, and Rev. Alton A. McKnight will do the preaching in a series of services beginning next Sunday. Bro. Cain is to preach the commencement sermon for the high school on May 14.

Rev. R. P. Neblett, retired member of the North Mississippi Conference, paid a visit to his sister, Mrs. DuBerry, of Nashville, Tenn., at which time he attended the Cole Lectures at Vanderbilt University. Bro. Neblett writes that he lost a brother, John Horace Neblett, who died at the home of a sister at Ripley, Miss., on April 16.

Rev. W. L. Hamrick says that he has many things to be grateful for in his pastorate at Hawkins Memorial Church, Meridian, Miss. Twenty-one new members were received on Palm Sunday and a fine spirit of cooperation prevails. A survey and findings committee was appointed at the second quarterly conference with a view to rebuilding or remodeling the church.

Dr. Roy H. Kleiser, of Laurel, and Rev. A. Y. Brown, of Lexington, Miss., were representatives from Mississippi at the seminar on "The Direction Our Society Is Moving," held in Washington, D. C. The seminar consisted of about 50 men representing 24 states and was conducted jointly by the Commission on Courses of Study and the American University at Washington.

NOTICE, CALLED SESSION, NORTH MISSISSIPPI CONFERENCE

A special session of the North Mississippi Conference will convene in Wood Junior College, Mathiston, Miss., at 2 p.m., Tuesday, June 6, 1944.

"This special session shall be composed of the ministerial members of the Annual Conference and of the lay members elected for the previous session of the Annual Conference." (P. 450, p. 146, 1940 Discipline).

W. W. PEELE,
Bishop-in-charge.

PASTORS' SCHOOL ANNOUNCEMENT

We are glad to announce that the faculty has been completed for our Pastors' School and Conference for Christian Workers, which will be held at Southeastern College, Hammond, La., June 5-9. We are urging each district superintendent, pastor, and Conference staff member, to present the program to their various organizations.

The following instructors and courses will be presented:

"Preparing and Preaching Sermons"—Dr. Wm. L. Stidger, Boston University.

"Missions and the World Tomorrow"—Dr. Fred Gealy, Southern Methodist University.

"The Church and Community Life"—Dr. Mary Mimms, Baton Rouge, La.

"Guiding Intermediates"—Mr. Darwin Andrus, Beaumont, Texas.

"Plans for Beginner Children"—Mrs. Roy Scales, Shreveport, La.

"Course for the Woman's Society of Christian Service"—Mrs. G. W. Dameron, Shreveport, La.

The registration fee this year will be $2. Room and board, $8, making a total of $10 for the entire School.

B. C. TAYLOR, Dean.

BISHOP HUGHES ILL

Many friends throughout the South will feel deep concern on account of the illness of Bishop Edwin H. Hughes. He was stricken with pneumonia while holding the Central Pennsylvania Conference at Altoona. On April 17, his condition was reported as slightly improved, but his advanced age would indicate a lack of recuperative power which added to the seriousness of an attack of pneumonia gives reason for anxiety concerning his life and continued leadership in the Church.

PACHUTA, MISS., CHARGE

Dear Dr. Duren: I, as secretary of the Conference, wish to make the following report of the second quarterly conference on the Pachuta charge, held at McGowan's Chapel. We had an inspiring sermon, good weather, excellent congregation, splendid reports, a good spirit, and our budget paid in full for the year, with the exception of the items of ministerial support. These items were paid up to date.

Rev. C. H. Gunn is our district superintendent and Rev. G. Eliot Jones is our pastor.

Sincerely yours,
D. A. McKINNON.

BELMONT, MISS.

In spite of the downpour of rain Sunday morning, April 23, a good crowd attended the service at Belmont Methodist Church in honor of the boys who have gone into the service of their country. There were thirty-one names called, and a candle lighted for each one by some of the relatives. Two pastors having left this charge and gone into the service as chaplains, their names were called first and candles lighted by the pastor, their names, Chaplain M. H. Twitchell (Navy) and Chaplain H. C. Lewis

LUZIANNE
COFFEE
100% GOOD

(Army). This was a very effective service and was enjoyed by all.

M. NASH HAMILL, P. C.

OSYKA, MISS.

Dear Dr. Duren: The Rev. Hilary S. Westbrook, our beloved pastor of the Methodist church, Osyka and Fernwood charge, Osyka, Miss., preached the baccaulaureate sermon for the 1944 graduating class of the Osyka High School, in the Osyka Baptist church, Sunday, at 11 o'clock a.m., April 23. He used for his theme: "Ye are God's building, or we are builders together with God." I Cor. 3:9, 11. His good message was to the point and most timely for that auspicious occasion, and it was greatly enjoyed by the members of the graduating class and the large congregation which was present at that special service.

MRS. R. V. DICKEY, Reporter.

EVANGELISTIC VISITATION AT LAUREL, MISS.

Dear Sir: I thought you might be interested in knowing that in the recent Every Member Evangelistic Visitation canvass directed by the three Methodist churches in Laurel, Miss., under the leadership of Rev. Roy Kleiser, of the First Church, and the Rev. Aubrey Smith, of the West Laurel church, and the Rev. L. M. Sharp, of the Kingston church, fifty members were added to the First Church and a good number to the other two. Workers went out three nights and supper was served by each of the churches for the group.

The parsonage of the First Methodist Church has been undergoing renovation recently. The upstairs was painted and other needed repairs made. In the church building, the office and a study have been redone, with new office furniture donated by Mr. O. U. Addison, of Laurel, and other equipment provided. Venetian blinds have also been installed.

Rev. Mr. Kleiser is just back from a trip to Washington, where peace plans were studied, and on last evening he gave his impressions to his church members.

Yours truly,
MRS. D. U. MADDOX.
839 Sixth Avenue, Laurel, Miss.

CELEBRATE FIFTY-FIFTH WEDDING ANNIVERSARY

Tuesday, March 7, 1944, marked the 55th wedding anniversary of the Rev. and Mrs. A. S. Byrd. They are the parents of eight living children and they have five grandchildren. Rev. Byrd and his wife served in the active ministry of the Mississippi Methodist Conference for more than forty years before their superannuation in 1939, the same year of theid golden wedding anniversary. For the past four years this splendid couple have made their home in Canton, where they are a pleasure and inspiration to their family and their many friends.

Their children are: Mrs. Tip Allen and Mrs. S. M. Bolding, of Canton; Mrs. Ulric Gilbert, of Montgomery, Ala.; Mrs. N. C. Moore, of Chunky; Mrs. S. H. Childress, of Satartia; Mr. A. S. Byrd, Jr., of Morton; Mr. Paul Byrd, of Jackson; and James Byrd, S. 2/c, of the U. S. Navy, Toledo, Ohio.—Madison County Herald.

IS CAPITALISM WHOLLY BAD?

By J. W. Reily

Capitalism **cannot** exploit labor. Capitalism is mathematics—recognizes that two plus two equals four, and that as no two years are the same, it is necessary in good times to lay up for hard times as Joseph advised Pharaoh.

Capitalism most effectively administers the law exemplified in the parable of the talents. Jesus himself in his parable of the unjust steward (Luke 16:1-17) gave recognition to the worldly wise as a valuable part of society.

Capitalism endeavors to make every man earn his own pay plus a little profit. The best producers must carry the others.

Capitalism is a slave driver to "him that hath not" because it continually seeks methods to make these self-supporting. And these unfortunates, under normal times, realizing their incapacities are fearful to change one master for another, must take the pressures put on them to produce more. A feeling of injustice results.

Capitalism is the servant of "him that hath," as capital is seeking new avenues for profitable investment just as water is seeking its level. The man who raises food is master of him who only has money. That is why inherited money is mostly in the hands of cowards—the owners, if not self-sustaining, realize their poverty, and live most fearful lives.

Capitalism cannot exploit labor. Give me 10,000 workers. Let me sweat them at lowest wages and make myself a profit of $1,000,000 a month. Being a hard, cold man full of greed, I put those profit dollars out to work for me to bring me interest. But I cannot put this money to work unless I turn it over to other workers—perhaps under hired management more liberal minded about wages than I have been. My best workers in my No. 1 industry are offered jobs by my No. 2 industry financed by my profits and under "humane" management. Some worker somewhere is getting all the money there is every Saturday night.

However, the **labor leader**—the emotional salesman of labor—comes into the picture. He takes a group—picks out some poor, benighted soul with 10 children and no ability, and uses him as a cross section of labor. He has a fact—an indisputable fact—as a starting point, but his fact represents a lie when applied even to the 50 per cent.

Labor unions endeavor to get a fair living standard for the bottom man even though he is unable or unwilling to earn his pay.

Capitalism endeavors to make that man produce more by his brain if not by his muscle or manual dexterity.

My experience with capitalists leads me to believe most of them have a deep sense of responsibility to the society in which they have been able to grow "successfully." They **must be mathematicians in their business administration—not emotionalists.**

The labor leader knows such is necessary, but his pay comes from convincing his workers that business could be run on a basis of brotherly love alone.

Often I am led to believe that capitalism is the result of a deep, deep wisdom of the masses accumulated during thousands of years. This wisdom says, "let this man gain position and wealth. **Such** perquisities produce pride of ownership, pride of position, and permit us to keep our most able citizens working more hours and longer years, producing for us greater comforts. As they work and think harder we have to work and think less. If we put the pay high enough we can find plenty of smart, ambitious, energetic fools to accept money and position as a satisfactory reward for their invaluable services. When these slaves of ours get too high and mighty, and forget who is boss, we quickly send the proper whipping boys to Washington to teach them their places."

'vox populi Vox Dei"

REV. RUFUS BYNUM MISSING IN ACTION

Dear Dr. Duren: Rev. Rufus Bynum, of Rienzi, Miss., the son of Mr. and Mrs. G. W. Bynum, is reported missing in the Pacific. He was quartermaster, 1st class. He was on the . . . reported lost with her crew. Bynum was a local preacher. He was in his second year at Millsaps College when he volunteered in February, 1941. He has two uncles in the North Mississippi Conference—Rev. W. W. Jones, of Duncan, and Rev. W. M. Jones, of Leland.

Young Bynum had asked for appointment to Yale to train as a chaplain. He was making his last patrol prior to going to Yale when his submarine was lost. He was an outstanding young man.

J. E. STEPHENS, D. S.

New Orleans Christian Advocate

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FIFTH STREET, MERIDIAN, HAS REVIVAL

A revival meeting was opened at Fifth Street Methodist Church, in Meridian, Miss., April 16, and closed April 23. Rev. T. A. Carruth, our pastor at Terry, Miss., did all the preaching except the final sermon at 7:30 p.m., April 23. His general theme was "The Kingdom of God." He preached two sermons each day to large and appreciative congregations. The singing was led by Billy Bob Dement, a fine lay member of East End Church, Meridian. Mrs. T. A. Carruth helped very much with the music with her inspiring solos. Mrs. O. L. Davis was the accompanist at the piano.

Before the meeting began, the pastor and a large number of his parishioners, inaugurated and prosecuted a campaign of personal evangelism, which was vigorously continued throughout the meeting with good results. Some of the tangible results of the meeting are: The church greatly revived, the Church School roll enlarged, the Youth Fellowship strengthened, and thirty-nine added to the church.

Bro. Carruth is a very attractive preacher. His sermons were thoroughly Methodistic and evangelistic and inspiring. He did not resort to any kind of sensational methods to attract people to himself, or high pressure methods for a large ingathering into the church, but he gave preeminence to Christ in every service, and cooperated in a most affectionate manner with the pastor. He spent much time in prayer, held special meetings with the young people, conducted prayer and counsel services each evening after the preaching service, and did much visiting from house to house. My prediction is, his work is abiding, and the results of this meeting will be manifest in Fifth Street Church for a long time.

T. J. O'NEIL, Pastor.

SEASHORE DISTRICT NEWS

This district enters the four-week period before district conference with many of the charges having already established all-time records in evangelism, stewardship, missions, lay activities, or Church School work. When ministers and laymen meet at Picayune May 30 for the conference, to be presided over by District Superintendent J. L. Neill, they will hear reports indicating uniform progress along all lines, but will also be pointed to unfinished tasks and inadequate efforts. District committees are now being formed by the superintendent following election of lay delegates by all congregations.

Major item occupying attention of this district during May and early June will be raising of the $6,600 quota for the Christian Center building on Millsaps College campus. Van Cleave charge, the Rev. G. H. McBride, pastor, was first in the state to pay its quota of $100. It is believed most of the charges in this district will pay their full quota or exceed it. Logtown, the Rev. W. B. Jones, pastor, and Handsboro, the Rev. D. R. O'Connor, pastor, have both announced such plans.

First Church, Gulfport, the Rev. C. C. Clark, pastor, has a new bulletin for Sunday worshippers, which features an attractive picture of the church edifice, embellished with summer skies and waving palms.

Among pastors of the district finding time for a victory garden is the Rev. J. H. Moore, Coalville, who points with pride to his acre of corn and to his productive vegetable garden with everything in season.

Leakesville, the Rev. W. L. Elkin, pastor, is starting in preparing for its revival with numerous prayer meetings.

D. R. O'CONNOR, Reporter.

ARMY PICTORIAL SERV

Chaplain John B. Shearer, Houston, Mississippi, performs baptismal services in chapel of the . . . Station Hospital, Italy. Story on page 14.

FIRST CHURCH, NEW ORLEANS, MAKES PROGRESS

First Methodist Church of New Orleans is going forward along all lines. Congregations are steadily improving and every phase of church work has felt the growing enthusiasm. All the benevolences, the City Board of Missions assessment and the 8 per cent of pastor's salary for superannuates was raised at Easter time and 95 per cent of it paid in cash.

First Church has recently purchased the property at the corner of St. Charles and Calliope Street, adjacent to the church property, and eventually hopes to build a "Youth Building" on the corner.

The work of painting and repairing is a continuous one; just now the beginners' and nursery rooms are being done over.

The W. S. C. S. has recently purchased a large restaurant-type stove which will facilitate the giving of suppers for the Men's Club of the church.

The recreation hour at the close of the Sunday night services, has proven a happy event. Usually about 100 service men and women stay after church and avail themselves of the fun. Songs, games and refreshments are the order of the hour.

This old church, down "where cross the crowded ways of life," preaches the Bible, the Word of God, and has an altar service every Sunday night. Strangers from all over the United States come, marvel to see men and women, captains of industry and four stripe officers, sailors, and newsboys, gracious women of the church, girls of the teen age, and women of the Service, all kneeling at God's altar asking for Divine guidance for the days ahead. More than 30 conversions thus far this year; 87 altogether have joined this church. Yes, First Church is going forward.

GOLDEN CROSS—METHODIST HOSPITAL, MEMPHIS

The Golden Cross in the North Mississippi Conference serves its needy through the Methodist Hospital at Memphis, of which hospital the Conference is one of the joint owners. In 1941 the total contributions to the Golden Cross amounted to $1,389.83; in 1942, $1,876.26, and in 1943, $2,532.50. As may be seen, the Golden Cross contributions were nearly doubled in the past three years.

Hospital Week this year is May 7 to 14, and the urge to greater liberality finds expression on every hand. Free service rendered by the hospital in the past year amounted to $130,000, and the indications are that more will be required of this institution the coming year than in any previous year. Indeed, it is almost certain that many will be unable to pay for hospital service even during critical illness. Over against that situation is the fact that many will be able to share in this task as they have not been able to do before. Money is easier and the tragedies of war have laid the basis for sympathetic interest which in pre-war years was lacking.

The services offered by the Methodist Hospital are as varied as are the needs of the sick throughout its constituency. This means a training of nurses to minister as well as the actual care of those who may be ill. Surely it is not too much to expect that the Golden Cross offerings for the week culminating with Mother's Day will break all records and thus make it possible for this splendid institution to meet the needs which are sure to increase in the months ahead. Mississippi Methodism must not turn broken and diseased bodies away from its door of healing. There should be a great Golden Cross enrollment this year, and the offering should be greatly increased.

ENROLL IN THE

GOLDEN CROSS

METHODISM'S MINISTRY OF HEALING

MAY 7-14, 1944

METHODIST HOSPITAL
Dr. Henry Hedden,
Superintendent
1265 Union Avenue,
Memphis, Tenn.

North Mississippi Conference
Golden Cross Hospital

$130,000.00 Free Work, 1943

Every Golden Cross Dollar
Helps the needy sick

METHODIST HOSPITAL
School of Nursing
Mrs. Julia P. Fishbaugh,
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1265 Union Avenue,
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A Vital Factor in
Methodism's Ministry of
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If interested in taking
Nurse's Training, Write
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**PASTORS AND GOLDEN CROSS DIRECTORS,
NORTH MISSISSIPPI CONFERENCE:**

Give your people an opportunity to enroll in the Golden Cross and thus share in the work of the Master, Methodism's Ministry of Healing.

TINSLEY B. THROWER, Conference Director, Golden Cross

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

May, 1944

May 1—Child Health Day.

May 7-14—National Family Week. May 14—Mother's Day.

May 14 (?)—Church School Rally Day.

May 21—"I Am an American Day."

May 22-27—Pastors' School.

Monthly Program: "Infant Voices—Nursery Schools."

* * *

Child Health Day

May 1st was Child Health Day, which is a very real part of Christian Family Month. We hope that it was observed in your community. If not, plan some special child health work in your community during the month.

* * *

National Family Week

Let's celebrate National Family Week!

Why? Christianity exalts the home.

National Family Week, May 7-14, in Christian churches is sponsored for Protestantism by the Inter-council Committee on Family Life. It is a part of National Family Week in which our Roman Catholic and Jewish neighbors, as well as civic agencies, cooperate.

The Methodist Church is engaged in a nation-wide effort to "Strengthen the Family in Wartime and Afterwards." These plans will be continuous year after year, but a special emphasis this year will make particular use of National Family Week.

"Christian ideals in personal, social, and international affairs can spell the difference between continuing tragedy and fuller life for mankind.

"This ideal is capable of measurable achievement. Families have it in their keeping to establish good will and the kinds of living which will make abundant life universal. No other school has quite so much promise for the establishment of Christian ideals universally as does the Christian home. Churches know how necessary and important are table talk, grace at meals, the way we spend our time and money, whether or not discussion of God and religious interests are natural. Parents know in a general way how important their influence is. They welcome aids for their work. There are stories and resources in poetry, in hymn and scripture which can come to be important aids, or tools, as parents carry out their adventuresome and sacred tasks of teaching religion."

From our Board of Education our pastors and church school superintendents have received several pieces of material which may be used and which may be ordered from the Methodist Publishing House, Nashville 2, Tenn.

* * *

Mothers Day

The giving of a Life Membership to mother on Mother's Day is not a new idea, but it has a new significance this year.

Our mothers' sons are stationed all over the world and, strange as it may seem, "from Greenland's icy mountains, from India's coral strand; where Africa's sunny fountains roll down their golden sand; from many an ancient river, from many a palmy plain," they write that they have "found the missionaries." Not only that they have found the missionaries, but that they have found the work they are doing "good."

If in years past we had given more money to send "more missionaries" today our boys might spend Mother's Day at home.

So, a Life Membership to mother this year will be promoting the cause she loves and making a contribution toward that new world order for which she hopes and prays.

* * *

Church School Rally Day

A very timely program, "Forward Together," by Edith Kent Battle, has been arranged for Church School Rally Day to be held during this month. This will be a part of the observance of Christian Family Month, and we hope that our women will assist in its observance. A copy of the program has been mailed to your church school superintendent.

* * *

"I Am an American Day"

May 21st is "I Am an American Day." It was set aside four years ago by a Congressional resolution as a time when exercises should be held "to assist our citizens, both native-born and naturalized, to understand more fully the great privileges and responsibilities of citizenship in our democracy."

Following our recent study of "The Church and America's Peoples," our women should take the lead in observing this day. A special worship service for Citizenship Day may be secured from Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

If it is not convenient to use May 21st, this observance could be made on May 30th (Decoration Day) or on Flag Day in June.

* * *

Pastors' School

Three women from each society should attend Pastors' School, without fail, this year:

The secretary of Missionary Education and Service should attend and take the course on Leadership of Study Groups, to be taught by Mrs. Paul Arrington, who will use the fall topic, "Southeast Asia." In preparation for this course, the new "best seller" by Dr. Seagraves, "Burma Surgeon," may be read.

The secretary of Christian Social Relations and Local Church Activities, who is also a member of the Committee on Study and Action, should attend and not only take the course taught by Mrs. Arrington, but attend the seminars to be held in the afternoon, when the study, "Christians and the New World Economy," will be discussed.

The secretary of Children's Work must attend, for Miss Ruby Van Hooser, secretary of Children's Work of the Woman's Division, will teach a course for the work with children.

In fact, every member of the W. S. C. S. who can possibly get to Copiah-Lincoln Junior College, at Wesson, May 22-27, should be there to receive all the splendid instruction and information which will be available.

More detailed information will be sent soon.

* * *

"Infant Voices—Nursery Schools"

"Faith of our children we will guard
With the full measure of Thy love.
O, how our hearts are filled with joy,
That we may guide them to Thy throne.
Faith of our children, glorious faith!
We will protect it by Thy strength."

The May program from "The Lord's Song in a Strange Land" was planned to fit in with the observance of Christian Family Month. We must think of the Christian family around the world, as well as within our own home.

* * *

Invasion Day

Our secretary of Spiritual Life, Mrs. E. E. McKeithen, is anxious that we share in the movement to make Invasion Day a day of prayer. She feels that communities in our Conference can follow the plan outlined in the following news item from Montgomery, Alabama:

"Clergymen of all faiths, both white and colored, in collaboration with the Civilian Defense, have arranged to open the doors of all churches for services of prayer for the success of the invasion, and a quick end of the war. The program will start with three minutes of reverent cessation from all activity throughout the city. Traffic will stop, work benches will stand idle. Buglers will be stationed throughout the city, both business and residential sections, to sound the call for three minutes of prayer. The news will first be received by the Office of Civilian Defense somewhat in advance of the regular release. This office will then get in touch with the clergmen."

Why not make your community's plans with all denominations and races cooperating, just as we do for the World Day of Prayer, and ask your Civilian Denfense Office to assist you. The Boy Scouts could be the buglers, etc.

Surely we need to pray in advance of Invasion Day, when the invasion begins and as it progresses. We shall have to pray earnestly for courage to meet the terrible cost which it is going to bring in the lives of our boys, as well as for the success of the effort.

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

NATIONAL MUTUAL CHURCH
INSURANCE COMPANY
11 South LaSalle Street—Room 1533
Chicago 3, Illinois

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MISS MILDRED CLEGG, EDITOR, CLARKSDALE, MISSISSIPPI

Missionary Units for Children

All primary and junior children will engage in the study of missionary units in April and May in church schools using the Closely Graded Church School Courses. Juniors using the Group Graded Lessons will also take part in the study of a missionary unit in June. In connection with all of these units the church has provided that additional sessions shall be held.

The emphasis, "Christian Adventures in Learning and Living," will be continued, with special reference to Christian ventures in India; Africa, and China. Secretaries of Children's Work, as well as other leaders, will wish to make thorough preparation for the teaching of the missionary units in both the regular Sunday morning and additional sessions of the church school. In the outline that follows the missionary opportunities are listed, together with the unit that should be used:

1. Missionary units in the Closely Graded Courses during April and May. (For the larger church).

(a) For Primaries, Course II, Part 3—"From Sea to Shining Sea" (six sessions).

Course III, Part 3—"Children Go to Church Around the World (seven sessions). Additional sessions should be planned in connection with both of these studies, and the unit, "Friends and Neighbors," by Rauschenberg, used. Price 25 cents.

(b) For Juniors. Course IV, Part 3—"The Church Cares for Children" (six sessions).

Course V, Part 3—"The Church and a Fair Chance for All" (seven sessions).

Course VI, Part 3—"The Church Around the World" (seven sessions). In connection with these units for Juniors during April and May additional sessions should be planned. "Helpers All," by Hubbard (25 cents), or "The Plans for Additional Sessions" for January and May, 1944, found in "Child Guidance in Christian Living," should be used.

2. Missionary units in the Group Graded Lessons during the spring quarter. (For the smaller church).

For Juniors. During June juniors will study the unit, "The Church at Work in Our Community." The teacher's notes will be found in **Child Guidance in Christian Living for June, 1944.** The pupils' material will appear in the Junior Quarterly. For additional sessions use "Plans for Additional Sessions" for May, 1944, or the second part of "Helpers All," by Hubbard.

3. Missionary units for additional sessions during the spring quarter.

(a) Weekly additional sessions throughout the year:

Juniors will spend the month of May in the study of a unit on "Christian Adventures in Learning and Living in Other Lands." The materials will be found in **Child Guidance in Christian Living** for May, 1944.

(b) Monthly meetings.

(1) For Primaries—"Friends and Neighbors," Rauschenberg; 25 cents.

(2) For Juniors—"Helpers All," Hubbard; 25 cents.

The pamphlets and materials referred to may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, or from the nearest branch of the Methodist Publishing House.

Helping Children in Other Lands

In a message to the Methodist children, Mrs. Otis Moore says:

"Children in India (and in other lands, too,) like all the little extra things in school just as much as you do. They like to do things with their hands, to make things out of paper and wood and cloth, to use crayons and paints. But the trouble is, there are never enough of these things to go around. People in Indian villages are poor, you see—so poor that a man will work a whole day for a quarter. And so they can't just go to a store and say, 'I'd like two packages of construction paper, with the colors mixed, blue, green, yellow, red.' They just have to pick up little things they see around on the ground—a feather dropped by a bright-colored bird, a scrap of cloth from some one's torn sari, a smooth white stick, a bit of bone—and see what they can make of them. And they do make lovely things. And if they just had a tiny bit of money they could do a lot more. For in their own bazaars—that means stores—there are all sorts of gay things, paper and crayons, and beads to string, and bright yarn and such things. We wish we could send them some of the things we have. But we can do better than that. We can send them money to buy their own things, and they'll just love it. Want to help?"

Of the medical work in India, Mrs. Moore also says:

"One of the first things the Christian Church tries to do is to teach the fathers and mothers something about how to keep well. And in some of the villages the church puts a compounder—that is, a man who has learned how to mix up the right medicines for all the common diseases—and a nurse to help all the people get well and keep well. They need medicines. And bandages. And a few of those little instruments that your doctor has so many of. You would like to send them some, wouldn't you? Well, because the war makes it hard to get things across the ocean now, we can't send things, but we can send money, and the people over there can buy the things. For twelve dollars you could buy the neatest little medicine kit that a missionary or a nurse can take right along with her whenever she goes to a village, a tidy little bag with all the common medicines right there. And for five dollars you could buy stacks and stacks of salve for sores. And for a dollar you could really save a lot of eyes that just need a few drops of argyrol to clear them up. How about helping?

In accord with these suggestions, children may wish to make specific gifts to some of the missionary enterprises about which they are studying, in addition to the regular missionary offerings on World Service Sunday and in additional sessions. The following possibilities are offered by the Supply Work of the Woman's Society of Christian Service:

In India, China, and Africa

1. Equipment for village schools. $2 per school per year will help immensely.

2. Medical supplies. $5 will help purchase a medical kit. $2 or $1 will help to secure medicines and needed equipment.

3. New Reading Books for Children. For $3 some interesting books can be bought for children in a village school or church.

These gifts should be sent in accordance with the regular provisions made for the Supply Work of the Woman's Society. The local secretary of supplies will be glad to furnish additional information where it is needed.

* * *

Letter from Murphy, Miss.

Mrs. Louise Barnes, corresponding secretary of the Woman's Society at Murphy, Miss., has written the following letter concerning a gift for the society:

"Recently Mr. P. M. Ryals, who is one of the founders and oldest living member of the Murphy Methodist church, presented the Woman's Society of Christian Service with a gift of twenty dollars.

"The impressive talk he made to our Society inspired each member to 'go forward' in her work.

"Mr. Ryals is a beloved person of Christian character and one of the dearest persons it has been my privilege to know. He celebrated his eighty-first birthday in November. May God's richest blessing shine on him always."

INDIAN WOMEN WRITE OF PROBLEMS

The American Indian will be the subject of home missions study classes in thousands of Protestant churches throughout the land during the coming fall and winter. For the first time in many years of such studies, two of the leading books to be used by women in these study classes will be from the pens of Indian women. Heretofore they have always been written by white men and women. Ella C. Deloria, an Indian member of the Episcopal Church, contributes a volume, "Speaking of Indians," and Ruth Muskrat Bronson, whose affiliation is with the Presbyterian Church, has written "Indians Are People, Too."

A CURRENT WANT-AD

There are want-ads and want-ads, but one now appearing in a metropolitan daily is somewhat unusual, to say the least. It reads:

"Good-looking secretary, 16 to 60, with sense of humor. Poor pay, hard work, but interesting."

For one thing, this rare gem seems to be a beauty contest with a range of forty-four years. It pits grandma against her granddaughters. It has some of the earmarks of a religious vow of perpetual poverty, and a sacrificial devotion of oneself to hard work. The least understandable condition is that the entrants into this queer contest must have "a sense of humor." We can understand how the spectators might double up with laughter.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. John J. Miller,
Secretary, Lake Charles District

The Presence

"Where two or three are gathered together," Lord,
We have your promise that you will be there;
We cling to it, your dear unbroken word;
We bring the burdens that we cannot bear;
We bring our heart's deep gratitude and praise,
And all the supplications of our days.

And you are here among us as we plead;
We reach our hands to touch your garment's hem.
Your treasure house is opened for our need
As much for us today, Lord, as for them
Who walked beside you on the earthly roads,
And found your hand beneath their heavy loads.

So, Lord, within our midst, and by our side,
Continue to be our strength and guide.

—Grace Noel Crowell.

• • •

The first quarter of 1944 is now history. The reports show interest and more enthusiasm in the work of every local society. The annual conference of the Woman's Society of Christian Service held in this district at Crowley has given new impetus to every phase of the work. The Woman's Society of Crowley did a most efficient and gracious task of entertaining the large crowd that attended. Lake Charles district is happy to have been honored with the privilege of having this annual meeting within its bounds.

The Conference Program Committee was fortunate in obtaining inspirational speakers for every occasion. Dr. Sidney Smith gave glimpses from his experiences in China; Miss Julia Reed showed a picture of the task at home with a minority group; Miss Winnie Buckles taught an arousing lesson on the great responsibilities of Christians in promoting narcotic education. Mrs. O. W. Prince led most inspiring closing devotional services. Mrs. David Tarver and Mrs. G. J. Wyatt brought beautiful and inspiring music at every service. Mrs. George Sexton, Jr., and Mrs. W. M. Ledbetter, with their thorough understanding and sympathy of all Conference and local as well as the general needs, brought to all a desire to meet the challenge with more determination.

• • •

Report of Rural Work for March

By Miss Shiela Nuttall

The four Woman's Societies of Christian Service are using the Bible study, "God and the Problem of Suffering." They are also using the regular program materials. The two societies meeting weekly have a business meeting, a program meeting, and two study meetings monthly. The society meeting twice a month has one meeting for the following combinations: Spiritual Life and business, and Bible study and program. I think they are progressing very nicely; some more than others, of course.

I was very sorry that I could take only one of our church school workers to the Man-Power Institute. She is superintendent of the Children's Division, the only division not emphasized at the Institute.

There has been a great deal of sickness this month, which has necessitated more visiting than usual—that is, visiting sick folk.

This month also included more conferences with individual local workers. I met with each of the new officers of the Hopewell W. S. C. S. to talk about their work and to make plans for the month ahead.

This month also included the anuual meeting of the Louisiana Conference of the Woman's Society of Christian Service. I enjoyed the meeting very much. I took one of the members of the Hopewell society with me. The society paid her expenses outside the traveling.

The Oberlin society appointed a committee to plan a special pre-Easter service to be held on the regular meeting day just before Easter. It was held in the evening instead of the afternoon. I assisted by supplying my envelope of Easter materials. The committee made some excellent plans and made a good start for this month's program. The members of the Junior Church were to have a part in the service, using a candle light march.

An Easter play was selected and practice started at Hopewell. Discussions of possibilities of special pre-Easter services at Kinder and Pine Grove were held.

• • •

District Notes

Several societies do not have a definite Spiritual Life leader. All members should help, but one person should be elected for the responsibility and for contact with the Conference secretary and the district key-woman of Spiritual Life Work. The Spiritual Life key-woman for Lake Charles district is Mrs. L. L. Harris, 625 Kirby Street, Lake Charles, and Mrs. Guy Hicks, Box 816, Lake Charles, is her assistant.

The District Parsonage Committee reports $38 in the treasury. Mrs. Don A. Collette, 729 Iris, Lake Charles, is the committee treasurer. Send this offering to her and write the amount for this purpose on your quarterly report to the district secretary.

Eleven churches reported additional sessions of mission study for children. Only three Interest Groups for youth were reported.

Simpson church again leads in the Youth Fund.

Iowa has a fine youth group, an Interest Group for Girls, and additional sessions for children. Watch for interesting reports about these groups.

The Welsh Interest Group of boys and girls is improving in attendance.

Jennings led in children's additional group offerings.

There are several small societies of ten to twenty-five members that are doing excellent work. Most of them have doubled their pledge to missions and are collecting canned food and clothing, besides sending cash donations for supplies.

All the larger societies carry heavy responsibilities and meet every emergency promptly. Large increases for missions and supplies have been made by each.

• • •

Children's Missionary Group Meets at Jennings Methodist Church

The children's missionary group met Thursday evening at the Methodist church.

The meeting opened with the theme song, "I Was Glad When They Said Unto Me," followed by the song, "Easter."

Miss Mae Shafer then gave an interesting and instructive talk on "The Meaning of Easter," which was followed by prayer by a member of the junior group.

In place of the usual cash offering, the members brought wash cloths as a special missionary gift.

Plans were then made by the group for the next three months' work, and William Knight was elected primary group leader while Catherine Brower was chosen as leader of the junior group.

The primary group then resumed their study of "The Friendly Missionary," and of the book, "Welcome House," which was enjoyed very much by the members. This was followed by a discussion of "Friends and Neighbors."

The junior group studied the topic, "Christian Living in Relocation Centers," and how Christians are helping these people to live better, fuller lives. Chapter three of the book, "Tommy Two-Wheels," was then reviewed by the leader and thoroughly enjoyed.

The entire group then assembled for a social hour and refreshments. Mrs. B. L. Simmers, assisted by Beatrice Simmers, Gloria McClellan and Wilma McClellan, served refreshments consisting of a beautifully decorated birthday cake and punch, honoring her daughter, Shirley Ann Simmers, on her birthday.

Those present were William Knight, Bennie Simmers, Bobby Moore, Wanda Low, Ronnie Tate, Bobbie Myers, Delma Gordon Cooke, Manning Cooke, Pauline Faulk, Sue Pugh, Rudy Richert, Catherine Brower, Harriet Ann Fontenot, Roy Tate, Edgar Trimble, Shirley Ann Simmers, Mary Jean Faulk, Beverly Faulk, Janis Denson, Judy Ann Daigle, the group leaders, Mrs. George Brower and Miss May Shafer, and the hostess, Mrs. B. L. Simmers.

• • •

Some Suggested Goals for the Second Quarter

1. Life Memberships promoted.
2. Lenten offering for our retired workers, not a sacrifice but a token of appreciation.
3. A Student secretary in every society, who keeps in touch with the student, whether in college, in the service, or away from home in war work. This work is a privilege and a blessing.
4. A Youth secretary in every society (if there are any young people in the community). Some small societies use the girls in the Woman's work.
5. A Children's secretary who will hold additional sessions if possible, and report

(Continued on Page 16.)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
MAY 7, 1944

By Rev. W. C. Newman

A PEACEFUL INVASION OF EUROPE

Lesson Text: Acts 16:13-15; Philippians 3:7-14.

Golden Text: I press on toward the goal unto the prize of the high calling of God in Christ Jesus—Philippians 3:14.

W. C. Newman

One of the amazing things about the spread of Christianity is how often it has been that one single person carried it into a new area or revived it in an area where it had long been dormant. Wesley was individually responsibile for the Christian invasion of this continent; the familiar stories of David Livingston in Africa, and of William Carey, Judson, and Bishop Lambuth in the Orient are typical examples. But the first of them all was Paul, who moved upon Europe with the fervor if not the destructive intent of an invading army.

Aggressive Goodness

Some of us, at least, are speculating now about what might have happened if, in the last twenty-five years, we had spent as much money, time, and effort at trying to convert Germany and Japan as we are being forced to spend on this war.

The simple, and not creditable truth is, that we Christians are not as imaginative and eager in the spreading of our faith as many evil men are in the spreading of their evil. Preventive medicine is now an honored and accepted principle of the medical world. And preventive morality ought to be equally honored and accepted among us. It is not an adequate reason for missionary effort—this desire to replace evil with good in order that we may not suffer by the evil. But it is one good reason. We are surely safer, happier in a Christian than in an unChristian world.

Imaginative Boldness

But immediately we begin talking about "Christianizing" the world, the cynics appear and begin to tell us how utterly impractical that is. They talk about inferior races, about man's bent to war that cannot be altered, about wasting money on too idealistic ventures, and about the folly of missionary collections.

WHEN IN NEW ORLEANS
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Well, Paul was not as sophisticated as we are. He did not hesitate when he felt the call of Europe for help. One man against a whole continent—that did not deter him; was not the thing he possessed the greatest thing in the world for all people? And was not God on his side?

So, with the imagination to conceive of conquering a new area for his Christ, and with the faith to believe God could do it through him, Paul set out on the task.

And that is not bad equipment for a man or a church anywhere. Something of the same imaginative boldness will produce results for a church or a minister in the smallest town, or in the wildest country.

The Compelling Motive

But it was not alone the need in Europe that drew Paul. He heard that Macedonian call—but he heard another call, too. His was not simply a charitable venture to do good to needy people. He went in response to an irresistible urge from within—the necessity to declare his faith in Christ.

Herein, I believe, lies the weakness and failure of many of us. We do not feel that insistent urge. Our congregations are no longer willing to give the simplest testimony of faith in public. Christians of the average church among us do not have any trouble restraining their religious enthusiasm. And even we preachers who must make religious declarations every Sunday, do so as often as not with composure and complacency, as if it did not much matter whether anyone heard or believed.

But such insipid religion cannot conquer a small congregation, to say nothing of a continent, or a world. If we would have a better world, if we would see the spread of Christianity to every corner, if we want global Christianity, we must ourselves achieve that compelling motive of Paul to tell the good news of the Son of God.

A DISCLAIMER

(Continued from page 5)

wrongdoing or mismanagement. So far I am thoroughly satisfied with their administration, and eagerly look forward to the coming of their check. The thing that is "eating" me is the statement going out to the world, from this high source, that our Board of Pensions is a charitable corporation, thus making its pensioners, the superannuates of The Methodist Church, objects of charity. The sense in which the Judge used the term charitable here could have no other meaning than as it applies to almsgiving, or the relief of the poor. A pension is payment, or an allowance made for past services, etc.

I am not unfavorably criticizing the Judge; I feel sure he is not acquainted with the usages of The Methodist Church, hence, unwittingly made above statement and is therefore also innocent of any reflection on the pensioners of the Board. However, this does not prevent an erroneous impression going out to those who are uninformed as to Methodist policies.

When I was in active service I looked on our superannuates as a worthy group, and endeavored to teach my congregation so to regard them. When I became one myself I felt that I was an humble and somewhat inconspicuous member of an honored class, a sort of "exclusive set," when lo, I now find that I am one of a great company of alms-takers.

I hereby take it upon myself to enter a disclaimer to this classification in behalf of all Methodist superannuates both living and dead.

A. S. BYRD.

WISE OR OTHERWISE

By James H. Felts

There is no substitute for honest labor.

I myself determine largely the amount of help my pastor gives me.

Prohibition was discarded because it didn't prohibit. The black market is another question, eh?

"War profiteers" easily constitute an outstanding menace to decency, fairness, and democracy itself.

Job argued, Jeremiah wept, David cried aloud, Elijah found a juniper tree, we just criticize.

The late Dr. Crisler, Sr., was known as a man of great spirituality, yet had no church affiliation. We wonder why?

Losing your sense of humor accentuates your feeling of old age. Keep on smiling if you would keep on living.

"In Washington, the halls, the offices, the streets ring with oratory, most of it having to do with the great love all officeholders have for their fellow Americans." Bah!

Horse sense is the kind of sense men use when they are living sanely and soundly.

In "I Shopped the Black Market," by Patricia Lockridge, her experience ranged from "A minister bragging to me about the nice butcher who gave him extra meat," to a "bank president whose desk drawer was full of nylons at $5 a pair to his best depositors." Prohibition never prohibits among the selfish or lawless.

True or false? What a man is determines what he hopes to be.

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THE CHRISTIAN FIRESIDE

MY THRUSH

By Rev. Vivian T. Pomeroy, D.D.

I am willing to admit that I have never been very clever about birds. There are unwritten stories—none of them altogether true—about my mistaking jays for woodpeckers and chickadees for cedar waxwings. But I have always been willing to learn; and some time ago two kind friends gave me Mr. Forbush's three fat books about the birds of Massachusetts. I have read some of the pages and have been fascinated. So that during the past winter I have been known to call firmly and proudly to somebody in my house: "Come quickly! There are eleven quail mincing across the garden." And, in spite of a disposition to jeer at me, I have been proved right. During the winter I have identified quail, pheasants, a flock of waxwings (that was my great triumph). And juncos, chickadees and geese flying north or south are now mere trifles to me.

So you will be impressed, as I myself was impressed, when I woke before six a few mornings ago to hear the lovely song of a hermit thrush—liquid, clear, amazing. I need not go into further details. You know the song of the hermit thrush. If you don't, read Mr. Forbush.

I listened, entranced. Very faint and far away; but how lovely! And no less lovely the pictures it called up. Woods in summertime; scenes of long ago; happy adventures in childhood. Again and again I heard it. My heart was thrilled. Between six and seven I was lost in delight.

At breakfast I said nothing to the lady who comes to help me with my letters. I hugged my secret. Why should I tell about my heavenly hour and my hermit thrush? And then—in a silence when I was glancing at the newspaper which nowadays arrives by mail—I heard it again, louder, nearer, in the garden. I held my breath.

Then a voice, crisp and cool, although pleased, said: "Why, that is a robin singing. The very first. He must be near. Well, spring is here at last."

I stilled my beating heart and said calmly: "Is that a robin? I didn't know a robin had that clear trill."

"Oh, yes," replied the voice. "That is a robin. They have quite charming notes."

I said nothing more. So I had been mistaken! Hermit thrush indeed! A common robin! My delight, my excitement, my dreams—all over a common robin. The first, but only a robin.

And then I shook myself. Of course, a robin! And none the worse for that. If all my delight and my thrill had been caused by a robin, a common robin, was it any the worse for that? Was it spoiled? Of course not. A thousand times no. All the lovelier that what I had thought to be made by something so rare had been made after all by a fellow in my own garden—an ordinary fellow to be seen any day.

How marvelous! I had been given my thrill—as good as if by a hermit thrush—by a faithful, everyday, ordinary bird. A robin, in fact. Enough said.—Reprinted by special permission of the author and The Christian Leader.

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"GIVE MY LOVE TO THE CHURCH"

These words, vividly suggesting the devotion of a consecrated **Christian** worker for the **Christian** community with which he has served, were written, not by a clergman or a missionary to express pastoral affection for a group from which distance separates him, but were written by an overseas soldier, recovering in a hospital from battle wounds, in a letter to his family somewhere in the rural quiet or in the midst of the city's hurried activities, or in some busy industrial area of our variegated American scene.

As the censor hurriedly scanned a stack of letters addressed to the friends and relatives in the homeland of the soldiers here overseas, in order to insure that no information of military value to the enemy be sent unwittingly by the soldier, these words seemed to leap from the page and to glow in the mind and heart of the censor.

They arouse certain questions. What was this soldier's relation to the church at home, that he should be concerned to send it his love? What had his church done for him? What had he done for his church? How will his church receive him when he returns?

We can not know if he had been nurtured through childhood and youth at the altar of his church, or if when he faced life's grim realities, it was his church that offered him sane counsel and helped him solve his questions, thus to become an object of his love. But it is evident that at least his church had ministered to him as he departed from home to enter the service and had maintained the relationship already established since his departure. Some pastors keep in touch with their members and offer them news of one another, and the church at home, the organizations of the Church assisting in this activity. These pastors have proved to their service men that they have not gone beyond the range of their pastoral interest, no matter to what part of the world they have gone. The relationship between Church and member is thus unbroken.

The soldier's words were not idle words, but rather they were the sincere expression of a fighting soldier of the affection he had for the **Christian** community in which he had found God and his fellowman.

It would seem that his Church had learned the blessed secret of serving him by leading him to do something for his Church—for he added in his letter, "I want to do something for the Church." In mastering this secret, his Church had truly served him, for it recognized the worth of his consecrated and shared personality in promoting the Kingdom of God. And all we want in order to be willing to serve is to feel that our service is needed and will be appreciated. Even from afar we can share.

How will his Church receive him when he comes home? This Church will maintain upon his return a tie which separation has not broken. It will take into account the varied experiences through which he has passed, the shocks he has sustained, the readjustments he has made and will again have to make, and will serve him as carefully as he resumes his civilian duties as it did when he assumed his military obligations.

Yes, it is true that pastors, too, have been released from their civilian parishes that they might go along with the men in the service, to offer them services, their counsel, their love which they were accustomed to receive in the church at home from their own pastors, and these clergymen, now chaplains, are doing these things gladly, often courageously, steadfastly, and with joy that they share the experiences of those they serve, but they realize that their effectiveness is influenced by the liaison maintained between the Church at home and the man in the service. And the task is so great and there are so many for each chaplain to serve.

Nor do the chaplains want to break the tie between their men and the churches at home, but rather their heart's desire is that this tie be strengthened and that the spiritual home may be truly a spiritual haven when they do return, a haven of mutual understanding, of progress together, and of glorious service in the name of our Heavenly Father.

Reader, was it your church to which this soldier sent his love? It might have been, you know. If not, why was it not your church? Surely, yours is not one of that small number whose service men wonder why their church either does not care or does not show that it cares. Do your service men love your church?

JOHN B. SHEARER,
Chaplain, U. S. Army.

No life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby.—Owen Meredith.

While the American Bible Society saw its work cut off last year in Thailand, the Philippines, Bulgaria and Greece, and in much of China, it reports a large distribution in Free China and an increased circulation of the Scriptures in Latin America.

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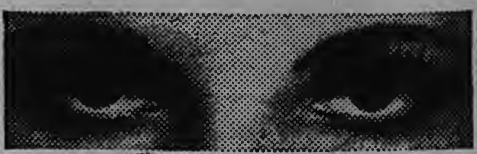
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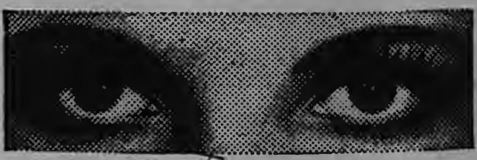
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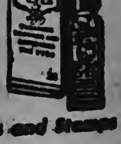
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LETTER WRITTEN BY WILLIAM B. CARRUTH TO HIS PARENTS, MR. AND MRS. W. H. L. CARRUTH, SUMRALL, MISS.

Dear Mamma and Pa:

It is believed that you shall have heard the substance of this letter ere it reaches you, but, if you have not, I shall try to break the sad news to you as softly as possible.

Wilson is with us now only in spirit, and if you can be brave enough to listen, I shall tell you the unique story of how I found it out and attended the memorial service given for him ten days after the tragedy. Knowing how to tell you this in a letter has been the most difficult job of my life, and I have prayed fervently that God will help me in it. Soon after returning to this ship, I was instructed that I could not tell you about this until the Navy had had time to give you the official notice, and the tenth of March was set as the time for me to mail letters telling about it. You can easily see how this has given me much time for thought and consideration. May God help you.

Here's how I found it out:

You will recall, in a letter to you some two weeks ago, I told you that I had found a friend of his who knew where his unit was. Well, with proper permission, I took an airplane ride—my first in the air—to make him a visit. It would not be fair to fail to tell you in the outset that I had had such a strong premonition of what had happened that a great deal of the shock was absorbed before the trip. So strong was this premonition that to a couple of my friends I had made the remark that I thought the worst had happened to Wilson. They can never forget this. This is said to let you know that God had prepared me as far as possible for this. He had done all He could! but I, being human, and with the excitement of the possibilities that seemed within a few hours' grasp, let myself momentarily disregard this presentiment, and alighted at the proper place, and began to ask questions. Misinformed that he had not been as I had feared, accompanied by an accommodating sailor, I went immediately to his unit to surprise him. Within a brief minute, all was different. A few steps further found me in the tent of the Commanding officer and the Executive Officer, the latter being present at this time.

"I understand, Sir, that my brother is dead; is that true?" was my opening.

"Yes, that's true," he said, very calmly.

When he was asked for the particulars, he gave me this story, as near as can be related under the circumstances: "Wilson, as you know, was our Supply Officer, and he was on duty at the time, having asked for that particular 'watch.' He was engaged at his work at the time. The explosion that caused his death occurred at two o'clock in the morning."

"What day was this?" I asked him.

"Saturday, February 12th," he told me.

"How was his body affected?" was the next question.

"There was no sign at all on him, William, for it was concussion without a doubt, that got him. He never suffered a fraction of a moment, for he actually never knew what happened."

"Were you able to give him any kind of burial, individual, I mean, and so forth?" I questioned further.

"Oh, yes," he encouraged, quickly. "We have a little plot over here, and I shall be glad to carry you over there any time you care to go, either this evening or in the morning."

At sunset on Monday, just as colors were being sounded, he and I drove up, got out, and walked over to the white sands where Wilson had seen the same sunset only ten days previously. Fifth from the end, in an orderly fashion, his body rests in sand as beautiful and white as ever a grave was made in; and, please God, his soul rests in a mansion as beautiful and white as ever a home was made in.

I would not have you think I did not cry, for surely I was not that brave, but if there is one thing you must believe me in, it is that through all of this, God and I were closer together than we ever were before. I would be telling you less than the truth if I did not say that during the time there, there were many, many occasions where the sadness was outweighed by the sweetness.

Jim, Wilson's closest friend in the unit, was at the Headquarters when we returned. From that moment on he was everything to me that a twin brother's friend could have been. He is a genteel, cultured man with a soft baritone voice; and you will see as the story progresses what bearing this has. His major, in which he has his degree, is music. This, too, is not without merit in the story.

As he and I were becoming better known to each other, the Commanding Officer came out of the Headquarters and he measured in all respects, equal to the occasion. With him, as with others, it was always "Wilson," never Mr. Carruth. He is an international banker, having spent eleven years in London, with a pocket and heart of gold. He is as human as Mr. H. V. Waits, and as dignified as Bishop Dobbs.

Jim suggested that we contact the chaplain who had planned a memorial service for the next Sunday. In our search for him, we found the Catholic Chaplain, a very lovable Irishman who, you will recall from Wilson's letter no doubt, invited Wilson to bring the Thanksgiving sermon last year, also the sermon the following Sunday morning. Later the Protestant Chaplain was found, and plans were made to have the memorial service the next evening at such an hour as to permit the maximum attendance. The Commanding Officer was wholehearted in his cooperation with the change. He was splendid. Early the next morning the Chaplain came over, and he and Jim and I planned the service.

The unit has a quartette, of which I learned that Wilson was a member, always carrying the melody. Ordinarily, it was composed of officers, but two officers and two enlisted men sang for the service. In planning the service, naturally, we included this quartette. For the songs, Jim suggested "Abide With Me," and "Rock of Ages." I thought of "Safe in the Arms of Jesus" for Mamma's sake, but they did not know this at all, and I wondered what Johnnie would have wanted us to use. I did very much want "My Faith Looks Up to Thee," but we could find no book with the music, and they do not sing any other way. One member, like Wilson and myself, knew every word of it, but we could not try it without the music. There was one song we all agreed on—one without which the service could not have been true or complete: "Battle Hymn of the Republic." "How Wilson did love that," Jim said, "and he could sing every word of every verse without looking at the book." Then he quoted Wilson as saying of the song: "They always leave out that third verse, and it is the core of the song." (Jim did not know just how much he had said in that, and how much it means to me. Last year when I heard of his commission, on Sunday morning, I got the accordion and, off to myself, played the entire song in dedication to him, and sang aloud this third stanza. It is indelible in my memory and in my heart. And I know Wilson is singing it tonight wherever he is).

Originally, I was to have returned the next morning, but knowing my officers on the ship would want me to stay over for the memorial service, I met the plane, sent a letter back explaining, and stayed over.

But before that, having slept almost none, I arose early, about an hour before sunset, and at my choosing, walked to the grave, alone. As I knelt there and prayed, somehow, instead of being overcome with grief, I found new strength, and closer communion with God and Wilson's spirit. There was no tear in my eye when I walked away. God is love. Make no mistake about it; I was not in a trance. Nothing could be more real.

The most of the day was spent with Wilson's friends among the officers, more especially Jim. He knew, through Wilson, much about me, and it was he who had censored most of Wilson letters to me. His understanding was remarkable. He cried when we first met, but he seemed strengthened to be with one so much like his best friend. He told me this repeatedly as he and I took long walks before turning in Monday and Tuesday nights.

No account of the two-and-a-half days' stay there could be true without mentioning the most pathetic aspect of it all—pathetic in one sense, yet very sustaining in another: the recognition by everyone there of the striking physical likeness between Wilson and me, in appearance and voice. Now, I know that touches you deeply, but if you fail to realize that this served as a wonderful help to me, this letter will fall far short of its mission—that of helping you in going through this experience. And when you think about it, it is really easily understood; just this: in every glance from one who knew him, the resemblance automatically set up an atmosphere of understanding and sympathy. It was not a morbid feeling; certainly it was not gay like the ones we enjoyed so much at Terminal Island. But each glance so definitely said, without saying, "You're his brother. I understand. I know."

One of the most unforgettable incidents of the stay involved a friend who was next to Jim in Wilson's affections. He is a Jew, some younger than we. He came up just after the Commanding Officer had so well expressed himself. He had not heard that I was there, and when he was called over, there in the fading twilight, he looked at me, shook hands, and for at least two solid minutes he froze in his tracks. He never moved a muscle in his face—just as though he were paralyzed. He never said a word at that meeting except to excuse himself. Before he came back later to explain—although I understood—Jim told me this about him: "He and Wilson were very close. Their friendship was a bit puzzling to some, and when he was asked about it once he explained it like this: 'Sure, Wilson and I see a lot of things differently, but what of it? He believes in God, and I believe in God, so . . .'" Then Jim added: "When he heard the next morning of what had happened, what do you reckon he did? He called his men together, got out one of our New Testaments, with Psalms, read a chapter in Psalms, and had prayer. That's how much he thought of Wilson." I confess to you that that touched me more than any other single incident there.

Between supper and the memorial service Tuesday night, I lay down a short while to rest. When I got up, remembering his pride in personal appearance, I shined my shoes and made other such improvements as possible. The thought beforehand that the entire service would be, since I was the only relative present, more or less focused on me, made me a bit tense, if you get what I mean. But again, the altogether adequate Power was there.

The service was for him alone, since he was the only one lost in the unit.

Jim told me, in preparing for the service, that he liked things done "just so," punctual, and carried out right. That made me think of you, Pa, especially, and I told him you would be glad to know Wilson's service was carried out with such an idea. And it was.

The service started exactly on time, 7:15. We met out in an open place, well lighted. The attendance must have been as nearly unanimous as possible. Most of the men were seated on the ground. The quartette, of which Jim is the leader and bass member, was on the right, facing the group, the Chaplain in the center, the Captain next, then I, and the Executive Officer on the extreme left. Now I shall give you what I believe to be as nearly an accurate account of the service as is humanly possible to give.

Jim, as I would have had it, made the opening remarks, about two or three minutes. His ability to handle the situation surpassed my fondest hopes. I never saw a better job. (He is about Bro. Slay's size and easily commands attention—which was his in full measure). The Chaplain followed with scripture selections, which he quoted mostly from memory. In his reading or reciting of the scripture was my biggest surprise. He had impressed me as being a "weak stick." But let me assure you that that former African missionary veritably shook my soul with his reading of "I know my Redeemer liveth," and the verses that follow, together with "In my Father's house are many mansions, if it were not so, I would have told you," and a few lines further on. His voice is in no way like Wilson's, but his emphasis so symbolized Wilson's convictions on Immortality, it was as though Wilson were there saying himself, "I know my Redeemer liveth." I am sorry, and you must forgive me for not knowing all the selections he used, but he did not state them all, and it is one thing I failed to ask later. I do know he concluded with the seventh verse of the thirty-ninth Psalm: "And now, Lord, what wait I for? My hope is in Thee." He turned the page of the little white Testament (with Psalms) at this selection, and presented the book to me to keep as my own.

"Rock of Ages" the quartette sang first. It was beautiful, and words of a song never meant more to me than these did then. They did not leave me with an urge to cry. They were too meaningful. Their deep assurance made me want to smile.

I never thought I would ever hear a eulogy so well given as Jim gave for Wilson. I do not deny that subject of the eulogy had its bearing on my appreciation for the eulogy, but no one can deny that it was a masterpiece. His voice was as clear as a bell, masculine but soft. For about eight or ten minutes he spoke out of a clear mind and a full heart, of what Wilson had meant to him personally and to the unit as a whole. Courage of convictions, kindliness, gentleness, love of fun, of music, of friendships, a high sense of value of hard work, these were among the attributes he discussed. He remarked that none of them who knew Wilson well would ever forget him. (And again, except for the introductory statement, it was always "Wilson" rather than Ensign Carruth). Then, for the last, he truly added that, although Wilson had answered his country's need the first week of the war, that his one desire and soul's ambition, both in war and peace, was that men might have a growing knowledge of Jesus Christ; and that he was as definitely in the ministry among his fellowmen in the Navy as he was in the clergy on the outside. And how Jim did read that poem on the inclosed sheet, as the conclusion. I tell you frankly, I can never be the same after hearing that talk by Jim Berry. By the time he had finished, I was as calm as I will ever be. Again, I must insist that this was no trance. My thoughts were concentrated heavily on you, Johnnie, and the rest of the family, that I might be the more able to pass on to you something of the fineness of that service. I hope and pray that this is being done in this.

The entire group, you will notice, sang "Battle Hymn of the Republic." Jim explained why it was chosen, and asked particular attention to the third stanza. It seemed that everyone sang. It was during the singing of this third verse: "He has sounded forth the trumpet that shall never call retreat. He is sifting out the hearts of men before His judgment seat. Oh, be swift, my soul, to answer Him, Be jubilant, my feet, Our God is marching on;" it was during the singing of this that I "broke down," the only time during the entire service. It was not that I was ashamed to cry or tried to hold the tears back at other times, but God's mercy was so completely underlying my needs that they just did not flow.

The Chaplain's message, since I am committed to giving you the truth, was not exceptional. It was all right, but did not measure up to his reading of scripture, nor by any means to Jim's talk—the latter, of course, being easily understood. The message was about fifteen minutes long. His memorial prayer was much stronger, more "personalized." He expressed gratitude for Wilson's life and influence, and implored God's blessings to its usefulness. He prayed for you, Johnnie, for all the family and friends at home, and concluded with a special petition for his twin brother.

"Abide With Me," like the first song, had a new depth of meaning as I followed the three familiar verses word for word.

(To be concluded next week.)

LOUISIANA W. S. C. S.

(Continued from page 12)

what is being done for mission study.

6. Wesleyan Guilds organized wherever there are women who work and cannot attend the regular meetings of the Woman's Society.

7. A Study Class in every society and for Special Jurisdictional credit if possible.

8. **The Methodist Woman** and the **World Outlook** read and correlated with every program and study class.

9. Supplies kept moving to our institutions. A few extra jars of fruit and vegetables canned to send to MacDonell French Mission at Houma.

10. Spiritual Life work, the axis on which all study and stewardship rotates, improved in church and community.

11. The 1944 goals on "Singing and Serving" poster in December **Methodist Woman** promoted each month to check improvements and attainments.

12. Reports made full and accurate and sent promptly by July 1.

YE MUST BE BORN AGAIN

(Part I)

(St. John, 3-7)

By Rev. C. B. Powell

I have always liked the word Must—a very little word, just four letters. It is so definite, so clear, no beating around the bush. It stands alone. It states facts plainly. However, there are some people who object to it. They say it is too strong a word. It should say, you should be born again, or, you ought to be born again, or perhaps it would be better for you to be born again. The fact is, many do not like the word must. "Ye must be born again." Many years ago, a gentleman was at a lady's house for tea. While there, a little girl brought a birthday textbook and asked him to write in it. He did so. When he had finished, he handed the book back to the little girl. Just as she was putting it away, he said, "Would you mind handing me that birthday book back again? I have another birthday I would like to write in it." She handed back the book and he wrote this second birthday. Then he explained to her what it meant. "The first date that I put into the book is the day upon which I was born into the world a sinner. The second date was the day upon which I was born again by God's spirit." He left the home. Some time later a lady came. Down came the birthday textbook again, and the lady was requested to write her name in it. She did so, then handed the book back to the little girl. The little girl said, "Won't you write your second birthday?" The lady said, "Second birthday! Why, I have only one birthday." "Well, said the little girl, "a gentleman here the other day said he had two birthdays. He was born into this world a sinner, upon one date, and born again by God's spirit upon another date." "Ah," said the lady, "I know nothing of that." She left the home. Three days later she returned and said to the little girl, "Would you mind lending me that birthday textbook again?" "Sure," said the little girl. The lady said, "Since I was here three days ago, I have received a second birthday." The words of the child had so impressed themselves upon her that they had made her see her need of a second birthday.

Being born in a Christian community does not make you a Christian. If you have been born once you must be born again. Added to this is, if not, you cannot see the Kingdom of God. I believe with all my heart the time has come when it ought to be preached in every congregation and no means spared in doing it. If there isn't a change of heart there is something wrong. You know the reason Paul said, "I am not ashamed of the Gospel?" He had an evidence, a clear vision from God. He had been born again. He had torn himself away from the world. He had no pleasure in the sinful things of the world. You cannot be a Christian and live with the world (sin).

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THE LIVING CHURCH

When Jesus saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

Then he said to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. John, xix. 26, 27.

THE PRAYER-ROOM TODAY

So may it be with me, my Saviour. Help me to follow Thee in loving obedience along whatever road the Father appoints for me, to know Thy presence in all that comes to me, and to offer all life's work and all life's suffering, as Thou in life and death didst offer Thyself to do or to suffer Thy Father's holy will. Amen.

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THURSDAY, MAY 11, 1944.

MOTHER

(EDITORIAL)

This Mother's Day should have for its aim to create in the hearts of American men and women constant and tender regard for the mothers of the land. It is not enough to recover a vagrant affection and focus it for one brief day in the year. It is no compliment to a true mother to wreathe a garland upon her brow for a day if she is then to be left desolate and heart-hungry for the days, weeks, and months until Mother's Day may come again. To send a neglected mother a box of candy or a dozen roses on Mother's Day, is but to remind her that our slumbering love has been awakened by shop talk and the conventional words of praise heard in the street. Mother longs for constant thought and the assurance of abiding affection, not just a spurt of commercially-inspired remembrance.

We can do mother no greater honor, nor reflect upon ourselves greater credit than to make this Mother's Day the beginning of a period of thoughtfulness which shall keep her central in our affection and interest. One day her bent form and her lovely face will fade into the sunset, prelude of her entry through the gates of the eternal morning. The heartaches caused by the neglect of those she loved and for whom she gave all will be over. A white carnation will then replace the red, not more the symbol of our loss than the reminder of our failure to make soft the pillow upon which her devoted head rested as the flickering taper of life burned low.

Let us remember that neglect gives to our Mother's Day flowers the odor of the mortuary chapel, but constant and affectionate remembrance will lend to them the freshness and the beauty of the spring time. Let this Mother's Day be the birthday of a new affection for her. It will help to smooth the wrinkles on her brow and it will ennoble our own souls.

WALLET OF THE WEEK

AN ANTI-LAMENESS REMEDY has been found to exist in small quantities in raw cream. The tests made on animals shows that the new substance relieves muscle-stiffness and lameness. The conditions caused by a deficiency of the new substance are said to be similar to several aspects of human arthritis. The tests were announced to the American Chemical Society by Professor William J. Wagtendonk, of Oregon State College. Its possible human applications are still undetermined.

* * *

THE AMERICAN BIBLE SOCIETY has announced that portions of the Bible have been published in one thousand and sixty-two languages up to the present time. During 1943, four new language translations were added: One in Ethiopia, two in French Equatorial Africa and one in Northern Australia. The entire text of the Scriptures has been published in one hundred and eighty-four languages. This language distribution shows the vigor of our Christian missionary adventure, and also the spread of Christianity throughout the world.

* * *

CHAPLAINCY CASUALTIES in World War I were twenty-three for the Army. For the present war there have been one hundred and two casualties among Army chaplains—nineteen killed in battle and thirty-three prisoners of war, according to figures for early February. Seven Navy chaplains have been killed, but other casualties have not been reported. Twenty-six Army chaplains have met death by accident. These figures are an indication of the extent of our participation as compared with the first World War, and they also foreshadow events to come.

* * *

THE PHI BETA KAPPA SOCIETY furnishes an interesting and informing side light upon the relation which obtains between scholastic attainment and public achievement. The membership of the Society represents a cross section of the upper bracket of mentality as such may be disclosed by college standards. Of the fifty founders of the Society, two were members of the Continental Congress, two became United States Senators, two judges of the Higher Court of Virginia, two justices of the Supreme Court, and one a diplomat. Eighteen per cent of the number achieved public eminence.

* * *

THE EGYPTIAN MUMMY is a source of never-ending religious scientific interest. The questions why and how are asked by all who see the gruesome remains of men who lived more than three thousand years ago. The bodies were preserved because of the belief that immortality is inseparable from the physical body. No one knows how, nor the exact method employed. It is known that all organs except the heart were removed from the body and the cavities filled with linen pads and resin. The body was soaked in a salt bath for thirty days and then subjected to a process of dehydration for ten days before being wrapped in three miles of linen bandages with a liberal application of hot resin. The entire process required seventy days.

THE ANCIENT WALDENSIAN CHURCH in Italy and Sicily has retained its democratic and Protestant beliefs throughout the reign of Mussolini. It is said that only three of the eighty Waldensian pastors were Fascists. A religious revival which broke out in Southern France eight hundred years ago was followed by persecutions. Some of the persecuted families fled to the Alps and there the Waldensian Church was born. The Church has suffered great property losses as the result of the invasion, but it still lives.

* * *

THE FEDERATION OF MEN'S BIBLE CLASSES of Dauphin county, Pennsylvania, has distributed more than nine thousand Testaments to inductees since the beginning of selective service, according to an exchange. A volume is given to each man personally, and it is inscribed with the soldier's name. This is said to be a national record, as it is the only county in the entire country which presents a copy of the New Testament to each one of its inductees. Many letters of thanks have been received by the organization.

* * *

EUCALYPTUS AND PINE TREES to the number of six hundred thousand have been planted in the Valley of Jezreel, Palestine. It is a part of a program of reforestation begun in 1932. It also aims at land reclamation which is sponsored by the Zionist movement. The Valley of Jezreel leads from Jordan River on the east to the great plain of Esdraelon which spreads to the Mediterranean sea on the west, in the land of Galilee. It is part of the largest tract of level land to be found in Palestine.

* * *

JUVENILE DELINQUENCY is described as problem number 1 of the home front of the world. A canvass made by a certain church in an American city of twelve thousand found four hundred and eight unchurched children. Several religious bodies are cooperating in a program of child evangelism, and for the dissemination of information regarding the problem. It is pointed out that sin, the basic cause of delinquency, is not recognized in solutions proposed by secular magazines and picture shows. For that reason, the basic factor of the solution, the Christian Gospel, is also left out of the list of remedies proposed as a solution.

* * *

A TRAPPIST MONASTERY has been established at Conyers, Georgia, according to recent press dispatches. These monks are the most extreme of the monastic orders of the Catholic Church, and there are very few such monasteries in the United States. Just why Georgia should have been chosen as the domicile of an institution having so little in common with the people of Georgia is not explained. The Roman Catholics represent slightly more than one-half of one per cent of the population of the state and it is practically certain that the rigorous asceticism of those monks will find little sympathy or understanding among the rock-ribbed Protestants around Conyers.

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EDITORIAL

FACTORS OF CHRISTIAN LEADERSHIP

Whatever else may be said of the man of Tarsus, his whole life was that of an absolutely dedicated man. In his earlier years, he gave himself without reservation to a system of law and tradition by which his mind had been completely mastered. At the peak of this dedication, came his experience on the Damascus road which had the effect of toppling the entire legal structure upon which he staged a despotic fight against any and all who challenged the validity of his legalistic loyalties. His about-face is indicated by his Christian declaration: "This one thing I do." To the end of his life, he held absolutely to the experience which he had on the way to Damascus.

These two opposed phases illustrate the fact that dogmatism is an inseparable associate of a perfect commitment of the mind. Paul is an illustration of the dogmatism of limited knowledge, a defense against a field of activity which it does not comprehend and for which it does not feel equal—the dogmatism of debate and intellectual uncertainty. On the other side is the dogmatism of an experience of truth which was too real to bend to challenge. Once convinced, Paul was not a man for halfway measures.

The very same thing which made him the terror of the early Christians made him the crusading apostle whose missionary labors have not been surpassed in the history of all the years since his day. His call to a missionary career was as definite and unmistakable as his Christian experience. The voice of the man of Macedonia speaking to him in the night at Troas was for him both the will and the authority of God, and the same was true of the voice in the storm as he journeyed to Rome.

Vision and experience for Paul were not ends in themselves, things to be enjoyed as emotional exhilaration, they were starting points for new conquests for his Lord. He did not find the marks of Christian maturity in the yesterdays of his experience, but rather in the tomorrows of the purpose of God through him. He offered the pagan peoples of his world no finished ecclesiastical program to be donned upon the discarding of an old allegiance. He looked confidently beyond the legal, the formal, and the human to the absolute and personal experience of God in Christ, and he called his hearers to march with him in quest of the prize of the high calling of God in Christ Jesus. "I count not myself to have apprehended: but this one thing I do."

That which made Paul mighty as a Christian and a missionary was the fact that his own soul was the laboratory in which the experiences and the hopes shared with others were tested and brought to perfection. Deep experiences are still but the beginnings of great living, and the way of evangelistic and missionary effectiveness for all.

CROWN RIGHTS OF THE REDEEMER IN HIS CHURCH

In his thought-provoking moderatorial address to the Free Church Federal Council in London, Principal Henry Townsend made a defense of the foundation principles of the Christian Church which has the earmarks of great thinking and the ring of sound theological opinion. Among other things, he declared that the Christian Church is "a spiritual and supernatural society in which the Crown Rights of the Redeemer are alone authentic and absolute." In this address, he spoke mainly of the Free Churches, but he also spoke fearlessly of churches which exalt a priestly view of the ministry and which, by so doing, drift into a vicious alliance with the State. The implication of what he said was that priestcraft is a sure road to "Fascism" and beyond it to the spiritual destitution which we know as the Dark Ages.

Principal Townsend was addressing himself to the issues and the problems of the Free Churches of Britain, but he was dealing no less with the issues which confront every Christian Church which would be true to evangelical faith and tradition. The attitudes and trends which rob the minister and the members of any church of all initiative in Christian work are unwholesome and spiritually undermining in their effect. The organization which surrenders to "campaigns," "crusades," and "drives," may sweep to victory upon the plane of temporary objectives, but it will not secure in its people the "Crown Rights of the Redeemer."

It is a tragedy that in some cases the priestly office of the ministry is accented to the extent of crushing the spirit and the initiative of the prophet. The inevitable effect of priestly and puppet actors in the drama of redemption will be, as it has been in the past, the development of an ecclesiastical rather than a Christ-centered church. The world never needed more the Jesus Gospel with its emphasis upon repentance and faith in God through Christ than it does today. The world needs to be faced with the necessity of giving answer, "yes," or "no," to the "authentic and absolute" in Christ. The Gospel is still, "Ye must be born again," and that is personal. Only that has the promise of life in Him, or the hope of re-establishing the moral front in the Church.

THE GENERAL CONFERENCE

With the General Conference of 1944 a matter of history, the question naturally arises: What were its achievements? For one thing, it may be said that it was more conservative than the long list of memorials, 835, indicated that it might be. A further evidence of its conservatism is the fact that it failed to make the front page of the secular press of the country outside of Kansas City a single time, and only once did it receive column-length notice.

It is not easy to summarize the results,, even from the official proceedings. Reports on pensions, education, and missions are quite long and sometimes technical in their meaning. We do not think that the goal of $25,000,000 for postwar rehabilitation and reconstruction of our missionary enterprises is daring or even adequate. We had hoped that the goal might be at least twice that amount. Surely "eight million" Methodists cannot think that the goal adopted is radically optimistic.

We note from the press reports that the special emphasis on evangelism is to be delayed until 1946. It seems to us that evangelism should have been placed first on the schedule of church-wide interests. It appears to us that the time is ripe and the need pressing for a great evangelistic effort throughout Methodism. If it be a delay for the milling and minting plans, we have only to say that the great revivals of the Church were unplanned. The place of organization in evangelism is in the conservation of results, not in the details of promotion.

The issue which nearly brought the Conference to its feet was the report which sought to continue the declaration of 1940 concerning war. This effort was decisively, though not overwhelmingly beaten, in a fight led by a New Jersey layman. We believe that the minority report is wise, conservative and Christian in its terms, and we do not think that a commitment to pacifism would have been either consistent or tenable. In two editorials, June 18 and July 19, 1936, we sought to point out the inconsistency and danger of our drift toward the pacifist position.

Other matters disposed of in the closing hours of the session, had to do with our six hundred conscientious objectors now in Civilian Public Service Camps, and the strike situation. Both of these were settlements which passed the cases on to others. We respect the conscience of the man who declines to participate in war, but we do not see why the conscience of the man, who feels that a war may be necessary to save civilization, should be violated by taxing him to support the man who refuses to fight, even though support funds be levied by churches or annual conferences. We do not think that the Government is consistent in giving recognition to the objector while it refuses to take full responsibility for his maintenance and employment in keeping with the classification. On the other hand, we think that church support has the effect of encouraging pacifism and organized resistance of the war effort.

On some other issues, we think the Church is being high-pressured into action which may result in an unenviable impasse such as that which led to revoking the commitment against war. Someday, perhaps, we may appreciate the good sense of the stand taken by St. Paul: "All things are lawful unto me, but all things are not expedient," and then we may refuse to be brought under "the power" of partial truth. On the whole, we think the Conference did well and under difficult internal and external conditions.

WHAT THE WORLD NEEDS TODAY—BACKBONE

B. P. Brooks

We read with pardonable pride the reports of the deeds of heroism and courage of our brave boys on all the battle fronts. Courage is the keystone of their military prowess without which the whole structure would fall. The successful termination of the war depends on their courage. Without courage, initiative is powerless and failure is inevitable. We expect their bravery, however, and take it as a matter of course. It is equally essential that those on the home front have the spirit of self control and fearless faith.

We like to see a brave preacher of the gospel who has courage to take a stand on moral issues. Religion often maintains a diplomatic silence when these vital issues arise. There is an anecdote of Latimer which forcibly illustrates the moral courage and fidelity to conviction which the world so much needs today. As he was going to church upon one occasion, a friend cautioned him thus, "Latimer, take heed what you say today for the king is here and will hear you." His reply was, "Latimer, take heed what you say this day, for the King of kings is here and shall hear you." If all men would remember that there is one King above all others who demands loyalty the cause of Truth would suffer less.

We like to see a brave man in his home—a brave father, a brave husband, one who fills a father's place, and who stands by the side of his wife when she is trying to solve the vexatious questions of life. All sorts of troublesome problems arise, in which the anxious wife says, "Husband, what should I do? The children want to go here and they want to go there; they want to do this or they want to do that; what shall I do? They say the neighbors' children go here and sometimes there. What course shall we take with them?" It is great to see a brave husband who dares to stand by the side of his wife at such a time and say, "Wife, you do the right thing. No matter what anybody else says or does, we will serve God and keep our home on the right side of these questions."

Spurgeon said that, when he was young, he was inclined to be wild. One day his mother took him in her lap, kissed him, and said, "Charles, if you continue to live as you are, you will die in your sins and your father and I will have to witness against you in the day of judgment." It takes a mother like that to have a son like Spurgeon.

A father was approached by his little son who asked him what he would rather be. The father hesitated as he pondered the question. The boy pressed him, "Would you like to be a great poet, a great statesman, a great scientist, or a great inventor?" The father experienced a flash of divine wisdom and, putting his arm about the lad's shoulders, said, "I would rather be a great father." Given a generation of fathers like that and this youth problem one hears so much about would vanish like snow flakes on the river.

Courage in business, in politics, in the quiet of the noonday, in the marts of trade, in the secret chamber, on the housetops, around the peace table, in the hearts of men—this is the need of the hour. Courage will make preferment more likely in this world and, in the world to come shall lift us far above earth's potentates and princes, shall raise us from grief and greed to the golden throne of Grace!

B. P. B.

A WISE AND WINSOME EVANGELISM

(Episcopal Address)

When we survey the record of Methodism across two hundred years, we have every reason to rejoice and be grateful. In order to transmit to a distraught world and to coming generations the Gospel which has already seen such splendid triumphs, we must keep faith with our fathers; keep faith with our children; above all, we must keep faith with Christ. We must preach the Gospel with confidence and with passion. We must tell men that while they inherit the infirmities and sins of the race, they also inherit the salvation which Christ offers all mankind. We must tell them that they live not in a lost world, but in a redeemed world, and that when man accepts his true relation to Christ, he lives under a new heaven and on a new earth.

The one fact that sent Methodists early to the open fields and eventually to the ends of the earth with infectious joy was that God in Christ had come to the rescue of sinning humanity. They witnessed everywhere because they had found Christ as the Saviour from sin, the Creator of new character and the Guarantor of everlasting life. Their main emphasis was upon the fact that God had heard the cry of broken humanity and had sent in the person of His Son a divine Saviour to deliver mankind. They never overlooked the implications of that fact. They never dismissed it, nor obscured it by any naturalistic interpretation. They declared it in creed, experienced it in life and expressed it in a glad and intense evangelism. With warm hearts and eager spirits they went everywhere to bring men into a saving knowledge of the truth as it is in Christ Jesus. They felt that a special responsibility rested upon them for the redemption of mankind.

From then until now the normal mood of Methodism has been the evangelistic mood. The stirring story of our advance across this continent and of the establishment of younger churches around the world is the story of a resistless evangelism. God raised us up to be Christianity in earnest, and no church can forget its original mission and have bright prospects. We must be careful lest we give lip service to evangelism and yet lag behind other churches in the effective proclamation of the great certainties of evangelical Christianity. Methodism set out two centuries ago to win men from the kingdom of darkness and evil and to organize them into a church which would help save the world. It was not necessary to acquire or develop a spirit of evangelism; we were by nature evangelistic. From the very beginning we went everywhere proclaiming the story of the transforming cross, the empty tomb, and the risen and glorified Lord. We are the trustees of a complete gospel which holds hope for society and offers men release from sin.

What is more needed today? One could hardly claim that we are in the midst of a revival at the present time, but undoubtedly we are witnessing a general turning of the masses to an interest in the things of the spirit. Soldiers, statesmen and writers are confessing their faith, sometimes in language the church has not employed. The facts of spiritual life have come into the common speech of man. Writers no longer hesitate to discuss religion. In fact, one of the great gains out of the stress and anxiety of the war is the recovery of the consciousness of God and a sense of responsibility to Him. The time seems ripe for the church to interpret Christ to the inquiring mind and seeking heart of our time. We must be diligent lest this new search for God by-pass the organized church. The business of the twentieth century church, as was true of the early church, is to help men find God. In order to lead them to Him we must have an unquenchable faith in the reality of the gospel we proclaim and a keen awareness of the infinite importance of the things that make for righteousness. Only thus can the church become what it was meant to be, "the place where those who march with God can find their point of rallying."

> A father may turn his back on his children, brothers and sisters may become inveterate enemies, husbands may desert their wives, wives their husbands. But a mother's love endures through all; in good repute, in bad repute, in the face of the world's condemnation, a mother still loves on, and still hopees that her child may turn from his evil ways, and repent; still she remembers the infant smiles that once filled her bosom with rapture, the merry laugh, the joyful shout of his childhood, the opening promise of his youth; and she can never be brought to think him all unworthy.—Washington Irving.

The urgency of soul which characterized our fathers must possess us. Surely by this time we have discovered that soft sayings about virtue, the evolution of the race, and the inherent goodness of mankind will not produce the evangelism the world sorely needs. We must speak again of the ghastly reality of sin, of the atonement of Christ, of justification by faith, of the eternal profit of goodness and of the everlasting loss to those who will not have Christ. We should be particularly careful to deal adequately with the intellectual difficulties and the moral and spiritual problems of these exciting days. Our gospel must be suited to the anguish of our time. But we will not help groping humanity to find the way by underestimating the need of man for redemption or failing to declare that the Cross of Christ with all it typifies is something more than an example of how a good man should bear pain. This generation, like all others, must come to see that sin is the gulf which separates man from God and must learn that Christ by dying on the cross did something for man which he could not do for himself.

Our generation would be religious on its own terms. It would run sentimentally to the manger of Bethlehem, but at Calvary it would "stand afar off beholding the sight." It seems at times to prefer a religion without suffering and sacrifice. For the church to offer such a gospel is to give the hungry-hearted world a stone when it needs bread. We must be careful to see that our evangelism is of a nature which stirs the conscience, influences the will and brings men to believe in Christ who alone is able to change the heart and to renew the life.

Methodism marched into the eighteenth century singing "no foot of land do we possess, no cottage in this wilderness." It lacked numbers, social standing and stately cathedrals. The mighty and learned of the earth were not numbered in its membership, but with its message of a divine Saviour it brought salvation to the sinning, comfort to the sorrowing, rest to the weary, security and confidence to the dying, and to men everywhere a spiritual and intellectual awakening. What a tragedy if twentieth century Methodism should lose this power! With its vast membership, its trained ministers and its up-to-date methods it must steadfastly continue to exercise its power to transform the individual and regenerate society.

Any serious discussion of evangelism brings one inevitably to the importance of preaching and of the immediate obligation of those whom God has called to proclaim His message. The responsibility of preaching is still laid upon men, and the need is as urgent as ever before. No situation has arisen which is outside the divine interest or beyond the compass of the truth as revealed in Christ. It is hardly necessary to enter into any defense of preaching as a method of making Christ known to men. The world's dependence upon preaching is clearly stated in the words of St. Paul: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

The preacher is called of God and commissioned by the church to proclaim a gospel in which there is a complete and sufficient message for the spiritual requirements of all men. He goes carrying a message from someone to someone. He goes bearing the proclamation of God in which grace and pardon are offered. He offers to men who are under the sentence of death God's provision for their forgiveness. He announces the good news of a loving Heavenly Father who loves men, not if and when they become good, but while they are yet rebellious sinners. His mission is to tell men of a Divine Redeemer whose mercy is measureless. But he has more to say to men. He tells them that life is more than a struggle of seventy years for bread; it is of eternal duration, and they are privileged to live it, if they will, as the sons of God and the comrades of Christ.

In all generations it has been the voice of the inspired prophet that has aroused a slumbering church and quickened a dying world. The great need of this generation is a succession of such prophets to stand in our pulpits with an interpretation of the Christian gospel which will enlighten the intellect, quicken the imagination, stir the conscience and reinforce the will. There are always new truths to be discerned, and unless God's ministers discover them for themselves and preach them with power, the world will not be brought to the certainty and confidence of a vital faith. The truth as we have it in Christ is sufficient for the individual, for society and for the world. It cannot be given up without darkening the hope of the world.

(Continued on Page 8.)

CONFERENCE NEWS AND PERSONALS

Bro. Dan P. Yeager, writing from Moselle, Miss., reports much rain and many sick people, but despite the handicaps the work is moving forward in a satisfactory manner.

Rev. W. M. Jones, pastor at Leland, Miss., says that he has a church-attending people to serve and that he and his people are getting forward in their program of work.

Rev. A. W. Coody appears to be having good cooperation at Springfield, La., and he is enjoying his work very much. He expects to have a good report for the Kingdom this year.

Rev. A. P. Stephens reports that he has been quite busy since early March and that all his time is taken until early fall. Bro. Stephens is an evangelist and director of young people's work at Kosciusko, Miss.

In a personal which appeared in our issue of last week, we noted the arrival of Sarah Lane, daughter of Mr. and Mrs. C. V. Maxwell, Jr. The linotype operator made us say that her home is West Point, but it is West, Miss., as we wrote in our copy.

Rev. M. Kinsey, who has been in Houston, Texas, for some time, where he had a serious accident some months ago, is now back in Hattiesburg, Miss., at 218 35th Avenue, where he may be reached by any who desire his assistance in filling any appointment.

Rev. V. S. Coleman, now in his first year on the Foxworth, Miss., charge, is much pleased with the people of his charge and pays high tribute to his predecessor, Rev. Frank M. Casey. Since Bro. Coleman's arrival, improvements have been made on the parsonage in the way of new furniture.

Hon. Robert E. Brumby, who is well known throughout the Louisiana Conference, is now located in Marietta, Ga., but he still retains business and personal interests in Louisiana and keeps up with the Louisiana Conference through the columns of this paper.

Our good friend, Rev. H. H. Wallace, Drew, Miss., has our thanks for a message concerning his appreciation of the Advocate. Bro. Wallace is not only a loyal Methodist preacher, but he is a loyal American and is represented in many theatres of the war now in progress.

Chaplain Luther L. Booth, of the U. S. Naval Reserve, was a caller at the Advocate office on Tuesday of last week. Our statement that he was being transferred was in error. He is to return to the Naval Air Station at Ottumwa, Iowa, where he has been located for some time.

Mrs. A. S. Ford, of Homer, La., writes of the paper: "It has brought joy and comfort to my home for more than sixty years, and we don't expect ever to be without it." Sister Ford has passed her eighty-first milestone and, although she declines in physical strength, her faith and trust in God's promises grow stronger each day.

Chaplain James E. Reaves, of the U. S. Naval Reserve, was a caller at the Advocate office on April 29. Chaplain Reaves, who has spent practically a year in the Pacific, is now on shore duty at the Naval Training Center, Great Lakes, Illinois, where Mrs. Reaves has joined him for his stay there.

Rev. Frank E. Dement, Jr., is both a friend and a capable campaigner in the Advocate cause. He recently had an experience which indicates the value of a courageous stand for one's own cause. In the Evangelistic Visitation Campaign, 23 were received into the church, most of them adults, and on profession of faith, two of them advanced in life.

Rev. J. H. Felts, 907 Walnut Street, Fulton, Ky., reporting "in person," says: "I have deferred my trip to the cemetery indefinitely." This will be good news to his wide circle of friends. His cough is gone and he is now able to walk about the room a little. His past experiences will probably impose a less active life, but he knows his condition and has the prospect of living out a reasonable allotment of added years.

A MOTHER'S PRAYER

By Martha S. Clingan

As Thou didst walk the lanes of Galilee—
So, kind and loving Saviour, walk with my dear son for me.
The years have passed, and now that he has grown
I cannot follow, he must walk alone.
Be Thou my feet that I have had to stay,
For Thou can'st comrade him in every way.
Be Thou my hands that would keep his in mine,
And all things else that mothers must resign.
Be Thou my voice when other things allure,
Pleading with him to choose those that endure.
When he was little, I could walk and guide,
But now I pray that Thou be at his side.
And as Thy blessed Mother folded Thee,
Oh, kind and loving Saviour, fold Thou my dear son for me.

—Presbyterian Tribune.

Rev. A. A. McKnight, pastor at Leesville, La., reports the work as going forward in a satisfactory way. A recent contribution to the Memorial Mercy Home-Hospital amounted to $184, $667 was raised for the Orphanage, and $500 was budgeted for the Student Center at L. S. U., half of the amount to be paid in a few days. Leesville is in the midst of a local option campaign and the opposition to the sale of drink is looking forward to victory on June 20. We acknowledge with thanks the splendid list of 29 subscriptions, 13 of which are new.

MISSISSIPPI CONFERENCE PASTORS' SCHOOL, MAY 22-27, 1944

Co-Lin Junior College, Wesson, Miss.

(Tentative program)

Platform speaker, Dr. Ashley G. Chappell, pastor Walker Memorial Church, Birmingham, Ala.

Devotions.

Woman's Society Course, Mrs. Paul Arrington.

Missionary Activities of the Children's Division, Miss Ruby Van Hooser, Board of Missions and Church Extension.

Christian Bases of World Order, Mr. Scott P. Hauser.

Protestantism and its Message, Dr. Ray C. Petry, Duke University.

Christian Evangelism, Dr. James S. Chubb, Commission on Evangelsim.

Seminars: Christians in the New World Economy (Tuesday through Friday), Mrs. Stanley Wilson.

REV. J. W. WARD COMPLETING TERM ON GREENVILLE DISTRICT

At the recent district conference at Shaw, Miss., it was suggested that I write a brief note for the Advocate expressing the high regard the entire district holds for this devoted and consecrated leader. He first served the Greenville church for a period of six years, and is now closing out the sixth year as district superintendent. He began his work on the Greenville district November 1, 1938, as presiding elder, but will close out his official ministry on the district about the 1st of November next as district superintendent. He has lived it through, though I will not say he wore it out. The pastors and people hold Bro. Ward in very high esteem and they would be willing for him to go on as leader for an indefinite time. Bro. Ward is sympathetic, kind, considerate. He is a good preacher. No pastor has to apologize for him. He is well able to take care of himself. He and his good wife have many more years of service wrapped up in their young lives. They are in good condition, physically, mentally, and spiritually. May God continue his rich blessings upon these two leaders and upon their children. We will not forget them.

E. S. LEWIS.

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VIVIAN TRAINING SCHOOL

Churches of the upper end of the Shreveport District united in a School for Christian Workers, May 1-4, held at Vivian. 79 credits were issued and over 100 workers were enrolled. Four courses were offered, as follows: "Teaching Children" (Nursery and Beginner), Mrs. H. T. Wadley; "Teaching Children" (Primary and Junior), Mrs. A. M. Freeman; "Teachings of Jesus," Miss Grace Gatewood, and "The Methodist Youth Fellowship," Rev. Bentley Sloane. Churches and pastors participating were Belcher-Gilliam (11 credits), Rev. J. W. Matthews; Ida-Hosston (3 credits), Rev. Thurman Spinks; Oil City (10 credits), Rev. Marvin Corley; Mooringsport (6 credits), Rev. Van. Carter; Rodessa (15 credits), Rev. Jack Cooke; Vivian (34 credits), Rev. Bentley Sloane.

Plans for inter-church youth activities and a future Bible Conference were made during the school.

COMPANIONSHIP

The world was not made on the one-man plan. "No man liveth unto himself." As life deepens and broadens and grows more worth while, our sense of the need of companionship broadens and deepens as time rolls apace. If I cultivate only human friendship, life may be worthwhile today, and perhaps tomorrow, but there is an end to such sacred ties. Sooner or later we must part. If I cultivate the friendship of Him who can get closer to my soul than any human friend, and can retain that friendship, He will make my life rich in every way.

Life will be worthwhile then, even if all men forsake me. The fleeting years may sweep all my earthly friends from mortal sight, but I shall still be able to say life is worthwhile, and when I sit in the stillness of life's twilight, I shall not be alone.

"There is a friend that sticketh closer than a brother," and nothing can separate us from the love of God.

Writing of eternal friendship, Paul declared, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:38-39).

"He has called us not servants, but friends." He is the surest and best friend you have. What a high privilege it is for you to carry everything to Him as a friend.

Give me strength in my purpose to live and love as perfectly as did Thy Son, my Saviour and Redeemer.

In these testing days in which we are living, let us go out and live like men who "face the morning."

HILARY S. WESTBROOK.

SEASHORE DISTRICT NEWS

Indicative of interest in the work of children and youth in this district are 52 vacation church schools now being planned for the summer, and the young people's camp scheduled for Camp Wilkes, North Biloxi, August 7-11, under Seashore District auspices, for youth 12-23.

A renewed emphasis in youth work is to be noted over the district during the spring months as pastors and churches endeavor to hold young people to church loyalty despite special summer jobs and irregular home schedules. Several churches, among them East Lawn, Pascagoula, are having open house at the church for the young people one or more nights a week to provide recreation and fellowship.

When the Tri-county sub-district youth fellowship met at Columbia recently, 150 were in attendance. Columbia, the Rev. J. B. Cain, pastor, also had an outstanding Church School Rally Day program, and the offering amounted to $53. The Easter Sunday offering at Columbia was $725, probably the highest in the district, although several smaller congregations on the circuits paid entire World Service askings with Easter offerings.

Thirty-four ladies at Dantzler Memorial, Moss Point, participated in a Church Loyalty campaign the last week in April as a follow-up to the home visitation evangelism program. May 10 is to be "Church Family Fellowship Night," says the Rev. A. J. Boyles, pastor, when the 139 new members received during the past twelve months are expected as special guests. Moss Point has received 65 since Conference, 30 on profession of faith, largely the result of home visitation evangelism. Directors for the choir and Christian education have been added to the staff.

District Superintendent J. L. Neill, who is this week in revival services at the Coalville church, the Rev. J. H. Moore, pastor, is urging the 28 ministers of this district to attend the Mississippi Conference Pastors' School, May 22-27, at Co-Lin Junior College, Wesson. Mr. Neill will be in revival services next week also, when he is scheduled to preach May 14-21 at Leakesville, the Rev. W. L. Elkin, pastor.

I miss thee, my Mother, when youth health has fled.
And I sink in the languor of pain,
Where, where is the arm that once pillowed my head,
And the ear that once heard me complain?
Other hands may support me, gentle accents may fall—
For the fond and the true are still mine.
I've a blessing for each; I am grateful to all—
But whose care can be soothing as thine?

—Eliza Cook.

Woman's Society activities were strengthened at Main Street, Biloxi, with the recent organization of a Wesleyan Guild. During April nine infants were baptized and 37 received into the church, 25 of them on profession of faith or from other denominations, reports the Rev. M. L. McCormick, pastor.

Miss Louise Killingsworth, returned missionary from China, was featured speaker at the central zone meeting of the W. S. C. S. at First Church, Gulfport, May 11. Mrs. Charles Ratcliff, Conference secretary of Youth Work; Mrs. John Circlot, Moss Point, district secretary, and Mrs. W. L. Barbour, Ocean Springs, zone leader, were other speakers.

D. R. O'CONNOR, Reporter.

FOUNDERS DAY AT CENTENARY

By Mary Louise Hussey

On Monday, May 1, the faculty and students of Centenary College observed Founders' Day, the date set aside to commemorate the faith and devotion of the men who established the college over 119 year ago and the memory of those who have taken its heritage as an inspiration for their service and their hope.

The oldest institution of higher learning west of the Mississippi, Centenary received its charter from the State Legislature May 1, 1825, just thirteen years after Louisiana became a state. Founded as the College of Louisiana, a state institution, the college was located in East Feliciana parish at the town of Jackson, an early settlement which had been named in honor of Andrew Jackson when he and his Tennessee and Kentucky soldiers camped there during the campaign of 1814.

At the time the college was founded, a liberal education was generally considered a luxury which only the richer members of older or more established communities could afford. One of the first acts of the Board of Trustees of the new college was to make provision for the free education of students who could not otherwise afford it. Leisure and luxury yielded to the spirit of progress and democracy and a pattern was provided for the years in which the college would meet the growing needs of the community and the nation.

The year 1839 marked the hundredth anniversary of the work of the Wesley brothers, and the Methodist Episcopal Church, South observed the occasion with a renewed emphasis on the way in which the Church had constantly fostered and developed the cause of higher education in the United States and elsewhere. A centenary of service and devotion was observed, and "Centenary" was selected as the name of the college which the Church acquired as a part of an extended plan of developing a Christian and liberal education.

President of the college at the time it became a church affiliated college was Mr. B. M. Drake, and it is a token of tradition that five generations of his family have distinguished themselves as students and alumni of Centenary.

Growing rapidly and ever alert to the needs of the times, Centenary was the first college in the country to recognize military training as a required subject. During the Mexican War the college furnished the federal government a fully equipped, fully trained, fully officered company of men and established the precedent with which the college has met five great military conflicts with men ready and eager to serve a cause in which faith is revealed by action.

Famous names of the Confederacy are those of Centenary alumni: Jefferson Davis, Judah P. Benjamin, John Slidell, and others. Famous also is the record of the class of 1861, all of whose members died on the field of battle.

Equally important to the South and to the college was the work of Centenary students and officials who led in the rebuilding of a shattered land and the opening of new fields of endeavor. From the Centenary campus went forth men who became leaders in medicine, law, politics, journalism, and business.

In 1908 Centenary moved to Shreveport and opened a new chapter in the history of the college and the development of north Louisiana. Progressive business men urged the location of Centenary in Shreveport. Generous friends donated the beautifully wooded campus and contributed to the building of college halls and dormitories. It was in 1921 that Dr. George S. Sexton became president of the college. A man in whom religious ideals and a deep understanding of humanity were complemented by remark-

(Continued on page 14)

New Orleans Christian Advocate

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PERSONAL NOTES AND INCIDENTS

We thank Mrs. C. A. Thompson, of Columbus, Miss., for the assurance that the Advocate means much to her from week to week.

Rev. H. E. Carter asks us to state that his address is Senatobia, Miss., and not Longtown or Sarah, as some have addreessed him.

Dr. H. L. Johns, pastor of Rayne Memorial Church, New Orleans, will be the baccalaureate preacher for Gulf Park College, Gulfport, Miss., on May 28.

Mr. and Mrs. M. T. Lockman, formerly of Corinth, Miss., have moved to 700 Newport Avenue, Tampa, Fla., where their friends may reach them in the future.

Mr. Eugene Searles. who is now recovering from an operation for appendicitis, had along with his own illness sorrow in the loss of his father whose death occurred at his home in Minden, La.

Rev. M. E. Scott reports a splendid meeting at Eupora, Miss., in which he had the assistance of Rev. Thad H. Ferrell, of Booneville, Miss. There were ten additions to the church on profession of faith.

The editor appreciates a message from his good friend, Mr. J. G. Peterson, Sr., of Brooksville, Miss., who has been confined to his bed for three years, and to whom the Advocate has been a constant minister of comfort and strength.

Rev. J. T. Garrett sends us another list of subscriptions from the Chatham, La., charge. The fourteen in this list brings his total to forty for this year. That is a magnificent record and we greatly appreciate the splendid work of our friend.

A card from Dr. Henry T. Carley, written Sunday afternoon, reports that Mrs. Carley stood the trip home very well and that her condition is quite a little improved. Barring backset, she is expected to be back to normal before very long.

Mrs. Nellie Boyd, Route 2, Lexington, Miss., places us in her debt for a good word concerning the Advocate and what it means to her. She says that she has read the paper since childhood and would feel alone without it in her home.

Miss Susie Parker, the new conference secretary for the Wesleyan Service Guild of the North Mississippi Conference, writes that her address was given erroneously as Calhoun City, Miss. Her correct address is Eupora, Miss., and those interested can take notice of this correction.

Mrs. T. O. Hart, of Bentley, La., asks for space in which to thank Gov. Thomas L. Bailey, of Mississippi, for his interest and championship of the country church. Mrs. Hart says: "If we had a lot of Thomas L. Baileys our country churches would not be neglected so much."

Dr. W. A. Tyson, pastor at Tupelo, Miss., is preaching twice daily at St. Luke's Church, Memphis, this week. Among other things, he informs us of the passing of the editor's good friend, Mrs. A. E. Berkeley, of Tupelo. We shall expect a fuller account of her going in the near future.

Rev. W. T. Phillips, whose illness we noted a short time ago, returned to his home at Tchula, Miss., following a stay of some weeks at the Methodist Hospital in Memphis. We learn now that he has returned to the hospital in Memphis, and our information is that his condition was somewhat improved on last Friday.

Chaplain J. H. Brooks, of the United States Navy, recently accompanied Bishop Baker on a visit to Navy, Army and Marine Corps posts in the area superintended by him. He is a member of the North Mississippi Conference, and has 20 chaplains whom he supervises as chief.

Rev. and Mrs. B. P. Jaco, who live at Raymondville, Texas, had the delightful experience of celebrating their fifty-eighth wedding anniversary on April 28. They are happy in the blessings of a long and useful pilgrimage together, and many friends back in Mississippi will be happy to learn of their continued good health and optimistic outlook on the years ahead.

The Advocate acknowledges an invitation to the graduating exercises of MacDonell French School at Houma, La., on Wednesday evening, May 24. The five members of the graduating class are: Flossie Marie Martin, Sadie Amie Martin, Martharine M. Porche, Edith A. Rodrigue, Robert A. Hunter S 2/c.

> The mother, in her office, holds the key
> Of the soul; and she it is who stamps the
> coin
> Of character, and makes the being who
> would be a savage,
> But for her gentle cares, a Christian man.
> Then crown her Queen o' the world.
> —Old Play.

Rev. Robert E. Alsworth, in sending a partial list of subscribers from his charge, reports a wonderful time in a meeting in progress at Roxie, Miss., in which he had the assistance of Rev. J. F. Campbell, of Brookhaven. Bro. Alsworth promises a report of the activities on his charge up to the present time.

Rev. W. M. Wright, Brooksville, Miss., reports a most successful revival at that place, in which Rev. T. H. Ferrell did the preaching and Rev. H. L. Smith, of Brooksville, led the singing. Bro. Wright reports the happiest year of his ministry thus far and he is much in love with the people of Brooksville and Crawford.

Rev. Clyde T. Shaw, Melville, La., sends us a list of subscriptions and a check for exactly $75 which we found on the top of our mail on Monday morning, and that is a good start for any editor on any week of his editorial career. Remarkable as is this splendid list of subscriptions, Bro. Shaw says that others will be sent in as they are received.

The lovely bulletin issued by First Methodist Church, Water Valley, Miss., for last Sunday was in memory of that fine Christian leader and minister, Rev. J. W. Dorman. The bulletin was the contribution of Mrs. Dorman, Mr. Moody Dorman, and Miss Loretta Dorman—widow, son, and sister, respectively. Rev. E. H. Cunningham is the pastor.

A marriage of wide interest throughout the territory covered by this paper will be celebrated at the Methodist Church, Water Valley, Miss., on the afternoon of May 23, when Lois Townsley Kelly will become the wife of Rev. William Lewis Elkin, Jr., of the Mississippi Conference. The bride-to-be is a daughter of Rev. and Mrs. Inman Townsley, formerly of the Louisiana Conference. The groom is pastor at Leakesville, Miss.

Mrs. Leslie H. Purcell, Lakeland, Fla., who was originally from Mississippi and is well known in the Mississippi Conference, expresses her appreciation of the Advocate for its religious and news content. She says that it keeps her in contact with her friends in Mississippi. Her husband, who was formerly a member of the Mississippi Conference, has not yet been able to leave the hospital, where he went for observation some time ago.

COMMISSION FOR LOCAL CHURCH DIRECTORS ORGANIZED IN NORTH MISSISSIPPI CONFERENCE

The North Mississippi Conference Commission for Directors of Christian Education was organized at Winona, Miss., on May 2, 1944. Rev. J. Noel Hinson, Executive Secretary, has invited all the directors in local churches to meet for discussion of common interests. Miss Virginia Stafford, from the General Board of Education, led the discussion and advised the group in setting up the organization.

The following officers were elected: Chairman, Miss Mildred Clegg, Clarksdale; vice-chairman, Miss Alice Bending, Tupelo; secretary-treasurer, Mrs. Richard Lord, Jr., Greenwood. Other directors are: Mrs. Connie Bacon, Columbus; Miss Gayle Doggett, Grenada, and Miss Louise Law, Greenville.

Other people who have major responsibility for the program of education in the local church will be invited to the next meeting and will be asked to be associate members.

The Conference Commission followed the general set-up and plans of the National Commission in organization and discussion.

A WISE AND WINSOME EVANGELISM

(Continued from Page 5.)

The new Methodism with its modern message and methods will prove to be only so much cumbersome machinery except as it is a channel through which the grace of God is poured upon the world.

Originally Methodism was in a peculiar sense the church of the people. It went everywhere the people were. Upon every advancing frontier of American life the pioneers were accompanied by the Methodist minister, and in every new township there was erected a Methodist chapel. In 1801, one in seventy-two Americans was a Methodist; in 1841 the number had increased to one in nineteen. In 1861, one in every three Protestant church members was a Methodist. Between 1800 and 1830 Methodism increased seven-fold. This startling growth was the direct result of the church following the people and identifying itself with their hopes, aspirations and problems.

We are now faced with the danger of becoming a fixed church. The tendency is to-

WHAT IS HE WORTH

. . . that boy in a foxhole?

He's cost a lot—as a boy in school when Dad went without a new coat, and Mom didn't buy a new hat so as to get him a new bike for Christmas

But more than cold cash has gone into his life—affection, poured without stint from the hearts of loving parents; the guidance of pastor and Sunday School teacher—these, too, must be counted.

And we'd pay it all a thousand times over to bring him home—to prevent wars which destroy precious lives.

World Service is Methodism's answer. It proclaims to all the world the only principles which can prevent future war. It preaches the Gospel, it trains Christian leaders, it prints the Bible in every tongue, it brings healing to the nations.

Your gifts to World Service are dedicated to making a Christian world—a world without war.

The World Service Agencies of The Methodist Church

ward training our young ministers to go to established pulpits, there to put on a church program and a service of worship. We sometimes assume that the people, having been invited, will come, but if they fail to do so, we have no other plan to secure their attention and attendance.

The future lies in the hands of the masses. All great social and religious movements rise from the bottom, and there is now a world-wide stirring of the common people. In their hands lies the destiny of tomorrow socially, economically, and in every other area of life. We must be careful lest Methodists of today become a fixed type, a solid, respectable, middle-class people. We are honored to have as a part of our fellowship many educated and cultured people, but a church that neglects the great toiling masses will not dominate the tomorrows. It is highly important that we minister to people of education and culture. We would not in the least minimize this part of our mission; nor would we lower our standards for the ministry and ignore the necessity of carrying on the program of a fixed church. But to discharge our full obligation, we must minister to those in every sphere of life. We must have the technique for every different demand made upon us. We must not depend upon one stereotyped form of ministry alone. There must be a definite rural approach that will give us a fixed leadership in the country and a definite urban program that will enable us to cope with the demands of the city.

The future of Methodism is bound up with its ability to adapt its policies and programs to the age in which it lives. The early Methodists went forth with an initiative and mobility which resulted in a spiritual advance almost without parallel in Christian history. When churches were closed, they went out on the streets; when ordained ministers were insufficient, they laid the burden upon Christian laymen, who achieved admirable results. Ministers and laymen alike felt that when there was work to be done, they were under obligation to find the most effective way of doing it. Without an amazing power of adaptation to meet the unprecedented conditions of this age we will limit the influence and power of Methodism.

We have heard with interest of the plans of the General Commission on Evangelism to conduct throughout the church in 1945 a Crusade of Evangelism in which all of the time-tested methods will be employed. We believe this movement is timely and we are pledged to give to it our leadership, our prayers, and our best effort, for we are deeply concerned that Methodism shall be creatively and redemptively in contact with the life of today.

The roster of a flower committee hanging in the vestibule contains the Scripture quotation: "Solomon in all his glory was not arrayed like one of these," followed by the name of the committee.—Selected.

The New Testament does not begin with an argument about the Church, the ministry, and the Sacraments; it begins with Jesus and the Gospel.—Methodist Recorder.

There are few "glittering prizes" to be won in the teaching profession, so far as money and fame are concerned, but it does offer to consecrated men and women the prospect of a lay ministry of almost unexampled usefulneess.—Christian World.

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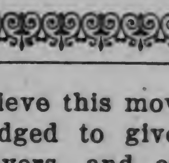

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From a Soldier to His Mother

"Are they praying for us at home?
  Are they meeting together for prayer?
Or going on still in the usual way
  As they did when I was there?
We thank them for all their money;
  We thank them for all their care;
But, oh, just tell them, dear Mother,
  We are needing so much their prayer."

* * *

Let's Talk it Over

"Whether or not there is going to be enough world order after the war to avoid another war will depend upon what people do as neighbors and citizens. These people are now in families. Some of them are parents. They will play an important part in the immediate future. Others are young people; the making of a Christian world order will still be a major task when they grow up. Each will have a part to play, and the home in which he now lives can be an invaluable training ground.

"So, every Christian family should have its own 'post-war plan.' The important thing is to begin training now.

"We talk of many things in our homes—around the family breakfast or dinner table, or before going to bed, or when the children talk over the things of the day with father or mother. Often we talk of the day-by-day events of the war or what is going to happen after the war is over. But how much do we know about it? How Christian is our point of view? And how do we unite as a Christian family in a feeling of responsibility for saving another generation from a yet more terrible war?

"The attitudes of both parents and children are greatly influenced by these family talks. If wisely used, understandings can be developed, wrong impressions corrected, ideals inculcated, conduct shaped. To guide families in this interesting experience, a splendid packet of four leaflets has been prepared. It does not attempt to tell the 'how,' but rather, it is planned to suggest the 'what' of these informal family discussions during one month.

"The leaflets are written by Mary Alice Jones, Director of Children's Work, for the International Council of Religious Education, with the definite expectation that the children of the family will participate in these discussions just as much as the 'oldsters.' They are intended to be read aloud, once a week, by the ten or twelve-year-old members of the family. They are arranged in sequence, so they may be read either at one sitting—after Sunday dinner, perhaps —or, preferably, in shorter daily readings—around the breakfast or dinner table."

This little packet, with the four leaflets, may be obtained from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.; price 10 cents. Title: "The Christian Family and World Order: Let's Talk it Over," by Mary Alice Jones.

We suggest that someone in the W. S. C. S. take orderes from mothers who are interested and send them together.

Summer Courses in Narcotic Education

One of the recommendations adopted at our annual meeting was: "That each society make an effort to send some capable leader of the community to one of the college summer school courses on Narcotic Education."

It has been suggested that perhaps all of the denominations and the P. T. A. might cooperate in sending some person from the community who would use his or her knowledge for all the organizations.

A narcotic education clinic for teachers, counsellors, and leaders in church and community activities will be held at Delta State Teachers College, June 7-16. This clinic is made possible through the cooperation of the college and the State Department of Education. The clinic will be under the direction of Miss Winnie Buckles, State Director of Narcotic Education. She will be assisted by consultants in related fields of health education and safety education.

The latest scientific, factual information regarding alcohol and other narcotics will be presented. The approach will be made from the standpoint of public health and mental hygiene. Suggestive teaching projects, units, and methods for the various age-grade groups and subject levels will be explored and developed. Opportunity will be given for re-examining and evaluating the conventional thinking, assumptions, and social customs of the day and the place of this problem in the educational program.

This course carries two quarter-hours credit. The cost for the clinic is $25, which includes room, meals and fees. For students who do not live on the campus the fee is $10.

The Narcotics Education Workshop at Millsaps College will be held June 19-30. The fee for those taking credit will be $10. for those not taking credit, $5. Credit offered will be two quarter hours.

* * *

Appreciation

The following letter has been received by Mrs. Stanley Wilson, Conference Secretary of Christian Social Relations and Local Church Activities, and is to all of the women of the Conference.

Dear Mrs. Wilson:

The Executive Board of the Mississippi State Federation of Colored Woman's Clubs, Inc., in session, wishes to express sincere thanks to you and those associated with you, for your untiring efforts in behalf of the Home for Negro Delinquents in Mississippi. The establishment of this home in the right place, under favorable circumstances, and with proper support and direction, should prove to be one of the most valuable investments our state has made in many years.

We have confidence in the venture to rehabilitate these unfortunate children and in the sincerity of those charged with the responsibility. We realize that it is a big undertaking, but we think that the united efforts of the Christian friends of this institution will help it to be a credit to the state and to the labor of those who have striven so earnestly in its interest. We trust that it will soon be opened and begin its work so as to prove itself.

Again, we thank you and your organization through you, for your deep interest and the sincere efforts put forth to give these unfortunate children an opportunity to become useful citizens under favorable circumstances.

Respectfully yours,
The Mississippi State Federation Colored
Women's Clubs, Inc.

(Have you thanked your representatives in the Legislature for their share in this project?)

* * *

Vacation Time

Schools are closing this month and soon many of our children will be saying, "What can I do?"

Members of the W. S. C. S. can answer this question in two ways:

First, by assisting the superintendent of the church school in planning and promoting a vacation church school. The materials for 1944 are splendid and the school may be planned for different age groups.

Second, by planning and supervising recreation for the different age groups. In many communities there are only two places where children and young people may meet for recreation—the school building and the church building. Why not make plans for a night a week for the young people and an afternoon a week for each age group—primaries one afternoon, juniors another, and intermediates another. Can't you find a space around the church where you may build an outdoor center with a place to cook a bit. What about croquet, tennis, etc.?

If you provide the place and equipment the children and young people will do their own entertaining.

* * *

News from Mary Cameron

Dear Mrs. Wilson:

I have thought of writing you some time about my transfer and my new work.

You probably know that I was alone with the work at Amherstdale, West Virginia, for all of November, December and January. I really worked trying to carry on the work that two of us had done before—I continued the kindergarten, the public school program (except that I did not try to get to all the grades in all the schools), and I kept my young people's work going and helped with the Christmas programs. The biggest job of the Christmas season, but the one I enjoyed most, was getting gifts to ten families, including two old couples, one orphan boy, a young widow and her new baby, and families with from two to five children.

On the 31st of January I came to Mt. Airy, North Carolina, to work with a group of rural pastors. A big part of the first month was spent getting adjusted to the new situation. It is really wonderful, coming from the coal fields to this place. I have thoroughly enjoyed the clean dirt after looking at it so black for two years!

You can know how happy I am that it is rural work this time—I did so want it to be.

I have been with the pastor of the Mt.

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MISS MILDRED CLEGG, EDITOR, CLARKSDALE, MISSISSIPPI

Malvina Community Center

Malvina Community Center is a project of the Woman's Society of Christian Service in the North Mississippi Conference. Miss Cora Lee Glen is the ordained deaconess who has supervision of the activities at the Center. In an interview, Miss Glenn told of some of the interests of the Center.

"We are so interested in boys and girls, whether tenants, Italian, or Mexican," said Miss Glenn, as she began to talk. "Malvina is, of course, a situation in which we work with migrants. They may move as soon as the cotton is picked this year. That is the difficulty in trying to do permanent work."

The need of the work with all age groups was made apparent. For the babies and smaller children there is a nursery school, meeting the need of those children who would otherwise be at the end of a cotton row or under cotton wagons. Miss Glenn referred to them as "crying babies" and "fretting toddlers." Cookies and milk and a story-hour are provided for the pre-school children. Older brothers and sisters who would otherwise be in school come to the Center to help with the care of younger children, and at the same time books are provided for them to do some studying. Because of the situation in which the families are always moving from one community to another, some of the children have scarcely been in school at all.

When it is possible for the children to go to school they are not needed to care for younger children whose parents are away working. The supplies sent in by local societies furnish clothing and shoes which they could not secure in any other way. The clothes are sold for amounts which the people can pay, are earned by helping at the Center, or are given, as the need may justify. Through the resourcefulness of the women, many of the clothes are re-made into very useful garments. Seams, alteration, and cleaning improve the garments to an almost unbelievable degree.

For the children, besides care during parents' working time and in addition to needed clothes and shoes, the Community Center provides an opportunity for religious training through the Sunday School and through vacation schools. Miss Glenn supervises the vacation school at Malvina and in adjacent communities.

Through supplies and cash gifts, the societies provide medical facilities for all age groups. First aid is given at the Center and first aid kits have been placed in the two Negro schools which are nearby. Last year the American Legion financed five tonsillectomies and the fitting of three pairs of glasses.

Miss Glenn described in detail the condition of one eleven-year-old child who had never been to school because his vision was too limited by crossed eyes. Through her supervision and planning the child had an operation which corrected the vision in one eye and now has glasses which will probably provide sufficient vision for normal activity.

"The young people are becoming Christian," was one of the significant statements in telling of the benefits of the Center to the community. "All of the people say that the community atmosphere has been changed. There is less gambling and less drinking." The Center has open house for the young people each Friday night.

A demonstration club for the women meets once a month. During the past year, home-owners in the community have taken the lead and the progress has been very interesting, according to Miss Glenn. Others have joined the club with the realization that there would be someone else to assume the responsibility.

Malvina Community Center is housed in an abandoned school building, which has been equipped to some extent to suit the needs of the people. A room had been added to the building earlier, and this is used as the chapel. Malvina was made a part of the Gunnison circuit this year and has a regular pastor. This year the special series of services will be held earlier in the summer to avoid conflict with the cotton picking season.

In addition to the supervision of the activity at the Center, Miss Glenn has been teaching some Mexican children. With the help of the mother, who has had only the first grade, she has two of the children almost ready for the second grade. Twice a week she has visited in the homes, keeping herself informed about the corresponding progress of children in nearby schools. Recently she has added five other children to her class.

To Mound City and the Lynn community Miss Glenn has extended some of the services offered at the Center. The Woman's Society at Lynn has taken some of the responsibility for leadership there.

Throughout the interview, Miss Glenn referred to many specific incidents in which she had been able to serve either through distributing supplies or offering personal guidance, always expressing appreciation for what the local societies have contributed to the project.

* * *

Conference Leadership School

Mrs. E. M. Sharp, Conference president, has requested that plans be made now for sending the local secretary of Missionary Education and Service (or a representative) to the Conference Leadership School at Mathiston, June 5-9. The School will be held on the campus of Wood Junior College, under the auspices of the North Mississippi Conference Board of Education, Board of Missions and Church Extension, and Woman's Society of Christian Service, the General Board of Education, and the General Board of Missions and Church Extension.

Mrs. W. B. Landrum, of Tyler, Texas, will teach the Mission Study course, "West of the Date Line," which will be of particular interest to the local leaders. The textbook, "West of the Date Line," by Constance M. Hallock, is available now. It may be ordered from the Methodist Publishing House for fifty cents. The suggestion has been made that the text be secured before the School, in order to allow more time for fellowship, worship, and quiet during the School.

Dr. Marshall Steel, pastor of Highland Park Methodist Church, Dallas, Texas, will be the platform speaker. A complete program, including four other courses, has been planned for the School.

The School will open Monday, June 5, with registration beginning at two o'clock, and will close at noon Friday, June 9. The first sessions of the classes will be held on Monday evening. The entire cost is seven dollars. Each person must bring linens, towels, etc.

Advance reservations should be made with Rev. R. E. Wasson, Mathiston, Miss.

Additional information may be secured from Rev. A. Y. Brown, Dean, Lexington, Miss., or from Rev. J. Noel Hinson, Box 182, Tupelo.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Airy circuit ever since I came. It is made up of seven scattered churches and the pastor, Rev. Robert C. Carter, of New Orleans, a young man who had his seminary training at Emory University and served three years in the South Georgia Conference, transferring to this Conference last fall. He has had special training for the rural situation and is exceptionally fine. I will work with him through the summer with the exception of five weeks with one of the other pastors, who has also seven churches.

On this circuit, four of the seven churches are fairly well organized with Youth Fellowship groups, and the women organized in the fourth one recently. I have worked with the other W. S. C. S. and am finishing the third study course, using "Christian Ventures in Learning and Living." We had one supper meeting in one group in an effort to secure new members. We meet with the youth groups as often as possible—two of them meet on week-day nights, which makes it easier—and assist with the program planning.

A sub-district organization of the Youth Fellowship was perfected during the month of February, and Rev. Carter and I were elected co-counsellors, and we have gone to all the meetings which have been attended by not less than 100 young people. One of our boys was elected president and one of our girls is secretary. I have also been made counselor for the Commission on Recreation and Leisure. We plan to have our group at the sub-district meetings once each quarter, break down into commission groups and meet with the counselors in an effort to give them something to take back to their local groups.

Vacation schools are "coming up." I will get in eleven weeks of them, running consecutively.

Mrs. Arrington comes to our Conference for the Pastors' School at Greensboro, the last week in May. I hope to see her.

At last I have got the work that I have wanted for so long (the work for which I trained at Scarritt), and I am really happy in it.

Love to you and all my friends,

MARY CAMERON.

132 Rawley Avenue, Mt. Airy, N. C.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Alexandria District

Mrs. T. D. Chapman, District Secretary

The district meetings will be held at Oakdale, Wednesday, May 24, at 10 o'clock a.m., and at Jena, Thursday, May 25, at 10 a.m. Two meetings are being held in the district this year as we did last year, in order to allow more members an opportunity to attend.

The theme of the program, taken from Annual Conference held at Crowley, is, "Today's Challenge for Tomorrow's Task."

The first quarter a new society was organized at Palestine church. This is in Zone 2 of the district, Mrs. J. Q. Elliott, leader of zone. The following officers were elected: President, Mrs. G. T. Hudson, Route 1, Pineville, La., Box 264; vice-president, Mrs. J. S. Beeson; recording secretary, Mrs. H. R. DeCamp; correseponding secretary, Mrs. G. W. Farrell; Treasurer, Mrs. Walter Bodie; secretary of Missionary Education and Service, Mrs. W. P. McCormick; secretary of Literature and Publications, Mrs. Charlie Kerlin; secretary of Christian Social Relations and Local Church Activities, Mrs. Henry Hollingsworth. This society is doing splendid work.

Mrs. W. H. Parker, Jr., is Spiritual Life Chairman of the district. District Key Woman, please send your Spiritual Life report to Mrs. W. H. Parker, Jr., Route 1, Ville Platte, La.

The Ville Platte Woman's Society have made for their members most attractive Year Books. On the first page the officers are listed, on the second page is printed the "Time of Meetings" for entire month. The following pages have the programs for each month. The "Theme for the Monthly Programs," Leader for the Day, Music, special numbers, helpers chosen by leader, are all given. Mrs. G. V. Ketteringham, past president, was responsible for these very helpful booklets.

Mrs. J. V. DeVinny, secretary of Organization and Promotion of Woman's Division, tells us, in our **Methodist Woman,** how important it is to spend some time studying the annual report of the Woman's Division of Christian Service.

The Annual Report is on sale at Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, 35 cents.

This report is in reality a reference library of the work of the Division, and valuable information can be obtained on practically every line of the work, administrative promotional, educational, and financial. Every local society should have a copy and make good use of it. Additional program material can be had from it.

Miss Genevieve Reynolds, Student Counselor, Wesley Foundation, Natchitoches, reports the last intensive month of work of the Wesley Foundation for the current school year. The efforts during May were to set up a strong council for the coming year in order to carry on what has been started this year.

The Spring Banquet culminated the work of the year and was held April 22nd. The Natchitoches Woman's Society of Christian Service prepared food which was most delicious. The guest speaker was Rev. John J. Rasmussen, pastor of the Trinity Methodist Church in Ruston. Officers for next year were installed at this time in an effective candle-light service led by the pastor, Rev. Carl F. Lueg. One could safely say that this occasion was the highlight of the year, together both in the area of worship and inspiration, and in that of recreation.

The Navy Cadets were sent to Normal the first of March. Every month a new group comes in, although each person stays three months. They have shown an interest and willingness to work in the churches of the town that the older pre-flight students did not manifest.

The outlook for the Wesley Foundation for next year seems to contain great possibilities.

BOOKS

Date With Destiny, by Ralph W. Sockman; Abingdon-Cokesbury Press, New York, Nashville, pp. 157. Price, $1.50.

This latest book from the pen of the gifted pastor of Christ Church, New York City, gives us the substance of the lectures which he delivered as Fondren lecturer at Southern Methodist University in 1943, under the title of "Religion's Third Front."

Would, Mother, you couldst hear me tell
How oft, amid my brief career,
For sins and follies lov'd too well,
Hath fallen the free, repentant tear.
And, in the waywardness of youth,
How better thoughts have given to me
Contempt for error, love for truth,
'Mid sweet remembrances of thee.
—James Aldrich.

Taking as his "text" the Preamble to the Constitution of the United States, Dr. Sockman makes a series of brilliant comments on an analyses of existing conditions, and develops the thesis that the task of the Church for this hour is to Christianize the culture of our day, to permeate the atmosphere of our civilization with the spirit of Christ. He points out that in the program of its expansion, Christianity may be said to have fought on various fronts. There was the front of Personal Evangelism whereby the Gospel was communicated from individual to individual through personal witnessing. Then a second front was established, the social gospel, seeking not merely to regenerate individuals but to reform conditions. But, he tells us, this is a day in which ideologies are clashing against each other, and we need to implement our Christian approach in that realm also. Just as modern warfare has revealed that land forces and sea forces are unable to advance or at times even to hold their own unless control of the air is also obtained, so in Christian warfare we need to secure control of the air, the cultural atmosphere in which we live and breathe.

Dr. Sockman calls this book "a preamble to Christian Culture;" and so it is, a preamble. For in it he does not attempt to answer all the questions, but rather to suggest avenues for fruitful and creative thinking.

It is always a joy to read Dr. Sockman. His style is brilliant and sparkling. He is a master in the use of analogies, illustrations and anecdotes. This book, as well as the author himself, has all the refinement and polish as well as a deep understanding of that culture to which it so ably addresses itself.

A. M. S.

"Take a Look at Yourself," by John Homer Miller. Abingdon-Cokesbury Press, New York, Nashville, pp. 192. Price, $1.50.

The author of this book is a Congregationalist minister and radio speaker of Springfield, Mass. In popular and convincing pages, the author develops the thesis that life, good or bad, is evolved from the inside, and that the two most important factors are self-confidence and faith. He holds before the individual many striking incidents from history and biography as a kind of mirror in which one may see himself and find inspiration for changing an unpromising prospect into constructive and joyful living. He presents in attractive and convincing manner the value of faith in overcoming our weaknesses and making possible the realization of our best selves.

"We Believe, A Creed that Sings," by G. Ray Jordan. Abingdon-Cokesbury Press, New York, Nashville, pp. 135. Price, $1.

Dr. Jordan adds a tenth volume to the list of his popular and widely appreciated sermon series. In this volume, he makes the separate affirmations of the Apostles Creed the separate themes for sermon studies under the sub-title, "A Creed that Sings." These interpretations are vivid, reverent and effective interpretations of the creed which sums up the faith of Christendom. Those who have delighted in the fascinating pages of his other volumes will find here that Dr. Jordan has sustained his well-earned reputation as a popular and effective preacher.

"Living Zestfully," by Clovis G. Chappell. Abingdon-Cokesbury Press, New York, Nashville, pp. 224. Price, $1.50.

The sixteen sermons which make up this volume by Dr. Chappell are in the best style of his ministry of preaching. The sermon which gives the book its title, "Living Zestfully," is based on Romans 12:11, Moffat's translation, "Maintain the spiritual glow," which in the Authorized Version reads, "Fervent in spirit." This volume is itself an explanation of the statement often made: "Great congregations come to hear Dr. Chappell's sermons." It also explains the abiding popularity of the most versatile and popular preacher in American Methodism. The style of these sermons is, of course, much the same as that of his preceding volumes, but they reveal as well a poise and maturity which come from meditating long in the atmosphere of spiritual realities. In this series Dr. Chappell is the slave of no translation, but he avails himself of the shades

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MAY 14, 1944

By Rev. W. C. Newman

THE MORAL LEADERSHIP OF THE CHURCH

Lesson Text: Acts 17:1-4; Col. 1:24-29; I Thess. 2:1-4; 10-12.

Golden Text: Even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God who proveth our hearts.

—I Thessalonians 2:4.

Christians ought to be different—even in a world at war. Unless Christians live by a different moral code, work for different motives, display different attitudes, then there is no good in being a Christian, and all our talk of religion is sheerest pretense.

W. C. Newman

It is not easy to be different. Indeed it is about the hardest thing in the world. For not only must one live up to a higher standard than ordinary, he must also suffer the sometimes excruciating pain of refusing to follow the crowd.

But Christians must be different, even in a world at war, in which much pressure is brought to lower standards, work for lesser motives, and display pagan attitudes.

Insight Amidst Confusion

A Christian leader ought to possess such faith in the meaningfulness of the universe and in the goodness of God that all the shaking of the world cannot shake him. The threatenings and slaughter that are all about us are enough to terrify men. But like Stephen, we must be more calm even in facing death than unChristian folk are. Every day now brings its dangers. Anxious hearts wait fearfully for tragic news of loved ones in battle. Here, if ever, the Christian, by his poise and faith, must show the power of true religion to hold us steady.

Kindness Amidst Cruelty

No easier temptation comes to us these days than the temptation to adopt the pagan attitudes toward our enemies. It is not easy to love them, as Christ taught us to love them.

But it is not only in that area that our attitudes need to be Christian. In our family relationships, in our congregations, in our citizenship, in relations with employers and employees, with servants, and members of other races—in all these we need to manifest to the world an attitude of kindness that radically differs from that of ordinary folk.

Purity Amidst Licentiousness

None of us who were old enough to remember can ever forget the tidal wave of indecency that followed the last war. Already that wave has set upon us again. Unless there be some who are so fixed in conscience and so strong of heart as to stand against that tide, our whole moral order will go.

Jesus never talked a lot about freedom, or about four freedoms. Housing, social security, old age pensions, fair labor practices —all these, I am sure, are thoroughly Christian in intent, yet Jesus did not mention them. But he had so much to say about purity—even to making it the one essential qualification for seeing God.

Everywhere, in every conceivable way, we are being assaulted by indecencies. Even the stoutest of us must fight against the inroads this resurgent wave of dirt would make upon us as individuals and as a society.

Yes, Christians must be different. And the more unChristian the times, the more necessary it is to have really Christian leadership. God help us to give it.

My mother!—manhood's anxious brow
  And sterner cares have long been mine,
Yet turn I to thee fondly now,
  As when upon thy bosom's shrine
My infant griefs were gently hush'd to
  rest,
And thy low whisper'd prayers my slumber blessed.

—George W. Bethune.

BOOKS

(Continued from Page 12.)

of thought furnished by them all for the illumination of the particular passage which he seeks to make live for those who hear him. To us the sermon on "Youth and Common Sense" is particularly discriminating in its analysis of problems faced in the training of youth.

"Dreams Come True," by Charles Reynolds Brown. The Macmillan Company, New York, pp. 115. Price, $1.50.

If Dr. Brown needed other recommendation than the score and a half of volumes which he has given to the religious public, or his long and distinguished service as a teacher of ministers, such recommendation could be had in the fact that he has delivered addresses upon the greatest Foundations in America, among them: The Lyman Beecher Lectures at Yale; Earl Lectures at the Pacific School of Religion; The Ingersoll Lecture on Immortality at Harvard, and the Fondren Lectures at Southern Methodist University. Best of all would be this volume of twelve brief studies in which the eminent author, teacher, lecturer, and preacher shares his faith with his readers. Under his simple and human interpretations of the visions found in the Scriptures, they become parables of a present and living belief in eternal verities. They are the stimulating and heart-warming messages of one who has reached a stage of certainty in his own experience, and who calls with confidence to those whom he would lead to the heights which he has attained for himself.

"More Sermons In Stories," by William L. Stidger. Abingdon-Cokesbury Press, New York, Nashville, pp. 137. Price, $1.50.

This is a volume of stories and not a book of sermons except in the sense that each story is made to bear a message. The stories are told in the charming and vivid style of one of the most unique preachers of the present time. The stories are made accessible by an index and cross-indexes as to Titles, Persons, and Topics. Those who have heard and enjoyed Dr. Stidger will find on every page the marks of his genius for turning the commonplace into the glorious and the uplifting. The book will be of particular interest to ministers and Christian workers of Louisiana, since Dr. Stidger is to teach a course and will be the platform speaker at the Pastors' School meeting in Hammond, La., in June.

Protestantism, A Symposium, edited by William K. Anderson. Published by Commission on Courses of Study, The Methodist Church, Nashville, pp. 282, price $1. (paper.)

In this volume twenty-seven representative Protestants summarize the past, the present, and the future of their history, belief, and practice. Part I. deals with the origin and development of Protestantism. The work of the leaders and organized phases of the movement is summarized. This includes Luther, Zwingli, Calvin, Anglicanism, and American Protestantism. In this section of the book, one is particularly impressed with the lack of cohesion which is manifested by the yearly addition of new sects.

Part II. deals with the cardinal principles of Protestant faith, and their expansion to meet changing conditions of life and culture. Dominant still is the Reformation foundation: The Bible, Theology, Worship and the Sacraments, music, preaching and mysticism. The emergence of the ethical implications, and the development of a spirit of catholicity are shown to be largely of recent development.

Part III. presents the Protestant outlook in the Orient, Europe, Latin America and throughout the world, and particularly in a new spirit of ecumenicity. It is a survey of the Protestant future under six phases.

The contributors are Methodists for the most part, but there are at least seven other major groups represented. The brevity of the treatment of so wide a field naturally makes the book a little difficult as reading, but the student and those who need a general reference book on Protestant history and faith will find it both suggestive and informing.

THE CHRISTIAN FIRESIDE

MOTHER

The mother's heart is the child's schoolroom.—Beecher.

One good mother is worth a hundred school masters.—George Herbert.

"An ounce of mother," says the Spanish proverb, "is worth a pound of clergy."—T. W. Higginson.

Mother is the name of God in the lips and hearts of little children.—Thackeray.

Unhappy is the man for whom his own mother has not made all other mothers venerable.—Richter.

I think it must somewhere be written that the virtues of mothers shall, occasionally, be visited on their children, as well as the sins of fathers.—Dickens.

What are Raphael's Madonnas but the shadow of a mother's love, fixed in permanent outline forever?—T. W. Higginson.

The future of society is in the hands of the mothers. If the world was lost through woman, she alone can save it.—De Beaufort.

No mother who stands upon low ground herself can hope to place her children upon a loftier plane. They may reach it, but it will not be through her.—Julia C. R. Dorr.

Even He who died for us upon the cross, in the last hour, in the unutterable agony of death, was mindful of His Mother, as if to teach us that this holy love should be our last worldly thought—the last point of earth from which the soul should take its flight for heaven.—Longfellow.

A mother's love is indeed the golden link that binds youth to age; and he is still but a child, however time may have furrowed his cheek, or silvered his brow, who can yet recall, with a softened heart, the fond devotion or the gentle chidings of the best friend that God ever gives us.—Bovee.

FOUNDERS DAY AT CENTENARY

(Continued from page 7)

able executive ability and a genius for organization, Dr. Sexton was the true developer of the college in Shreveport, a man who laid the cornerstone, spiritually and materially, for a greater Centenary.

When the college celebrated its centennial in 1924, tributes from outstanding men all over the nation paid homage to the beloved "Doc George" as a builder, as a leader, and as a personal friend. In 1932, Dr. Sexton gave up the presidency to permit others to carry on the administrative details, but he still exercised his great influence in the life of the college and the community. He died July 4, 1937, but his work and his ideals are an integral part of the college he loved and served.

After Dr. Sexton's retirement, Centenary had the good fortune to be guided by other men whose ideals were an inspiration to those associated with them. Following Dr. Angie Smith's brief but memorable tenure of the office, Dr. Pierce Cline was appointed president in 1933.

Widely known and respected as a teacher of history and philosophy, a thinker with the breadth of vision to know and interpret the real meaning of human affairs, Dr. Cline brought to the leadership of the college a character and spirit which deeply affected all who knew him. During his tenure as president the college added many new buildings, including the new science building, the student union building, and the new gymnasium. Through the generosity of staunch friends, Centenary also acquired the properties of the former Dodd College.

During President Cline's tenure, Centenary saw the outbreak of another great military conflict. True to his conviction that the college must serve the community in all its educational development, Dr. Cline welcomed to the campus a variety of activities which contributed directly to the national war effort and heartily encouraged Centenary's participation in training men and women in the special skills needed to assure the victory of the democratic way of life. In March, 1943, aviation students of the 86th Army Detachment arrived on the campus to open an extensive program of scholastic and military training.

Dr. Cline's untimely death, October, 1943, was a tragic loss to the cause of liberal education for which he labored so truly and so well, but those who knew him as a leader, a teacher, and a friend, know also that through the war and the post-war period, the memory of his democratic ideals and his liberal spirit will endure.

Founders' Day, 1944, finds a very different Centenary from that of former years. When the United States entered World War I, in 1917, there were only five students in the graduating class, including the present president of the Board of Trustees, Mr. Paul M. Brown. In 1918 only one student received a degree. The spring semester of 1943-44 finds 344 regular day school students enrolled at the college, with over 100 in the night school, 262 in government-sponsored war training classes, and more than 500 aviation students in the pre-flight school. Sixty-two students will receive their college degrees at the 119th Commencement, May 24.

For the past four years the students and faculty of Centenary have made Founders' Day the occasion for a special holiday. A picnic is given; intramural sports and games are played; student elections are held. The spirit of the occasion is light and gay, but in the hearts of all there is love and gratitude for those who founded the college and a re-dedication to their tradition and their memory.

A little Greek boy recently prayed the following prayer: "Dear God, please send us more people like Jesus in the world, and make them as much like Him as you can."

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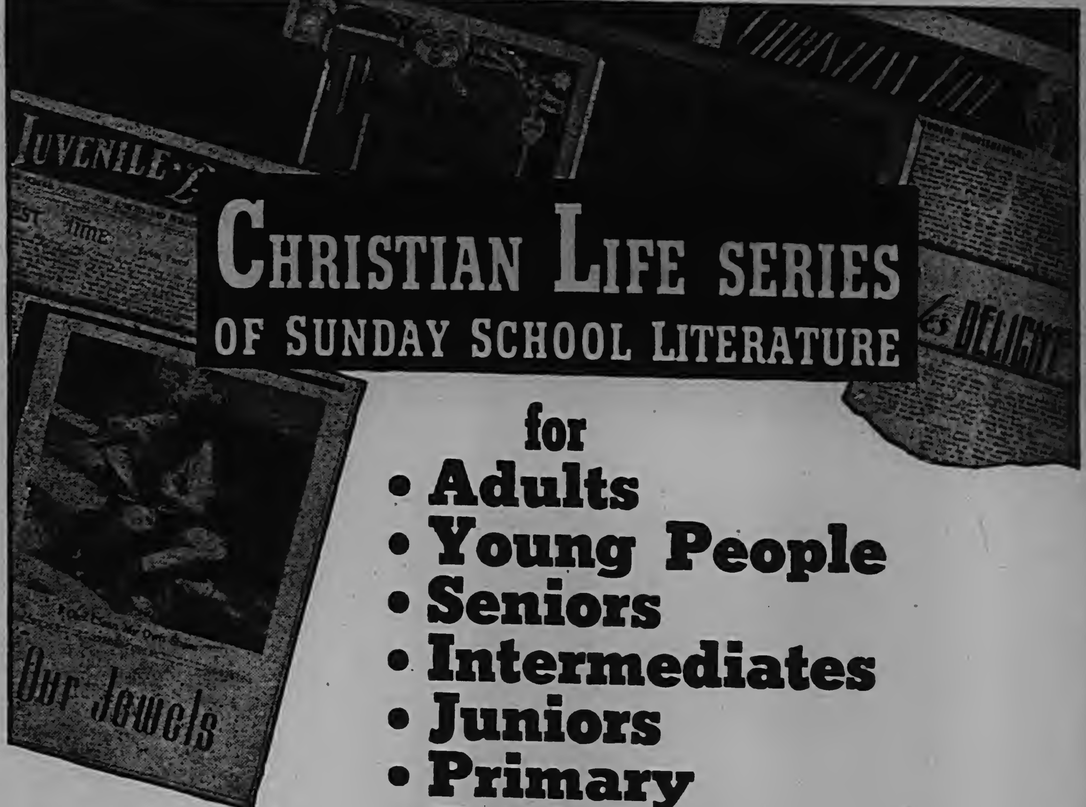

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LETTER WRITTEN BY WILLIAM B. CARRUTH TO HIS PARENTS, MR. AND MRS. W. H. L. CARRUTH, SUMRALL, MISS.

(Continued from last week)

After this, the Captain of the unit, Lieut. John McGuire Dalenz, stepped forward and was handed, by the Executive Officer, a new, unsoiled American Flag. Lieut. Dalenz's remarks were neither too brief nor too long. They were, in my opinion, just as appropriate as any man could have given. For the last statement, he turned, faced me, thus beckoning me forward, and as we stood face to face, about one pace apart, he dedicated the flag, held between his hands and mine, to Wilson's memory, and presented it through me to the whole family.

The male quartette closed the service and dismissed the group with "Taps." There were no guns fired at this or the burial, and of this I am very glad. This service lasted about fifty-five minutes.

The Chaplain wants me to tell you and Johnnie that everything that could have been done in the way of a burial was done. Every respect and care possible was given. He was laid to rest in khaki trousers and shirt. He further requested that you be told that he was buried and is honored as a war hero who gave his life for his country, his friends, and his loved ones—you.

The first night Jim remarked that Wilson had paid the supreme price. But as I walked to the grave the next morning, knowing how his whole being was in this cause, I thought: he did not pay the supreme price, he gave the supreme gift. He was not a militarist, nor never would have been in the real sense, but I have yet to see a professional man-of-arms who believes more in what we are fighting for than he did. May God add His blessings to such a life, is my prayer, too.

A few of us talked awhile after the service Tuesday night, Jim and I took a stroll and, being over the initial stages, I slept soundly Tuesday night. Jim and I got up at six-thirty, ate breakfast, drove by the cemetery, where Jim offered a nice prayer, and then to meet the plane for my return trip. But the plane did not make the run that day, so I stayed over for another day. This was valuable in that it made possible contacts with enlisted men with whom Wilson worked, a privilege much desired.

We all realize, of course, that the occasion lent itself to the saying of complimentary things about him, but there can be no doubt that Wilson was well loved and respected by the enlisted men who worked with him. Many said he was certainly the best-liked officer of the unit, but I am, as you know, not in a position to weigh that compliment. I was convinced after talking with one of the two who worked with him most, that there was a close attachment between him and Wilson. This man runs the unit's laundry machine and was sincerely anxious to be of any help or comfort he could. His services were very much needed and appreciated.

Another fellow I talked with quite a bit is a Pharmacist's Mate from Memphis, who knew Wilson real well. Both he and another Pharmacist's Mate saw the body the next morning, and examined it. The other man agreed with the Executive's statement that no marks were found on him, but this fellow, being honest, admitted there were, as the record shows, two marks, one on the skull and one on the face; but, he told me just as honestly, that they were of such minor nature that they could not possibly have had anything to do with his death. It took a close, second examination to reveal them. They are all agreed it was an instantaneous thing, caused wholly by concussion. I do not pretend to know, but I believe that these two marks were caused by the fall. Whether he was sitting, standing, walking, or riding, we don't know, but Jim and I believe that he was in his jeep and for very logical reasons.

The last thing he did before going on watch at midnight was to make a rather tiresome visit to Jim where he was being hospitalized at the time for an illness which kept him away from duty and from knowing about Wilson until four days later. There could have been nothing more like him than to visit a sick friend. His last sermon, as he wrote me, was "Evidences of Immortality." I heard him preach this one at Broad Street.

Plane connection was made next morning. But before leaving, I went back by the grave, with Jim, and I offered the prayer this time. In this I thanked God for what Wilson had meant to me and to others, for Jim's friendship to him and to me, and committed the spirit unto God's keeping. Then I prayed for you, for Johnnie, and the rest of the family and friends, and asked that we not let any spirit of hatred for the enemy mar our lives. And last, I asked for necessary strength of heart and body for myself to carry on, and for the love of One who sticketh closer than a brother.

Now, if you will summarize all the circumstances, you will agree that with all the sadness, we still have much to be grateful for. First of all, we know he did not suffer. Next, I had the privilege of going to the place where, and of meeting the friends with whom he lived and worked the last few months. That was as near a visit with him as anything short of that could have been. To tell you how unique was this privilege is impossible. In the light of all the angles, I think it is not exaggerating to say that it was a chance in a million. There will probably be no parallel in this war. Another comforting feature, if there could have been only one loved one at his memorial service, don't you think the one he would have wanted was there? To add to that, if I had been there that night, we would have been together, and you know what that would have meant. If I had been there any time within four days after it happened, Jim and I would have missed each other. If the trip had been postponed only one week, the memorial service would have been passed. One more thing, if I had not had the job I have, I would very likely never have found out as I did his location. And so, on and on it goes to add up, as one person put it: "I can't get over your going there as you did; it seems providential."

This letter was first written after returning, but I have gone over it with the hope of making it more helpful to you. You know I can never tell you how my heart has ached for you in this sorrow. I have never prayed so fervently in all my life for any one. I did so want to mail the letter at once, but I was instructed to wait until the Navy had had time to give the official notice. During this time, I have scarcely had you off my mind, day and night. I asked for a leave to come home and be with you, but this, as I knew, could not be granted. Then when I learned that Thomas and Sidney are both leaving, I tried again for a leave. You must believe me (and this is not for effect) when I tell you that the Command of this ship, all the way through, has been very gracious to me, and that my request to be permitted to be with you was not denied in any cold and heartless way. I have had every personal consideration, and more, than any one could ask for. In the first place, the trip was altogether an innovation in itself—nothing like it has ever been done by anyone else aboard since I have been on here. I just want you to know for a fact that everything was done and is being done for me that is possible. I never knew before there was so much kindness and consideration in the Navy.

Our Executive Officer and the Captain have both personally expressed their sympathy for me in this experience, and the officers and enlisted men in our Supply Department, as well as other friends on the ship, have been gracious beyond my telling you.

True, I have had some very lonely moments, but I must tell you, or rather remind you, of the experience on last Christmas Eve night, of which I wrote you the next day: The realization that to the extent I love other people in this world as I do my own immediate family, I am a Christian. The depth of that experience was very plain to me at the time, and I knew it had an unusual significance; it hit me a bit more meaningfully than anything else ever did. Without it, I don't know how I could make out now. It is sound; I've found that out, and it is my rock and stay during these days. Why this experience should have come to me, and why the premonition that something most unusual had happened to Wilson should have come to me, I don't know. I attempt no explanation. I just know they did. And I pray, just like I have heard you pray many times, that this sorrow will make us stronger persons, better Christians, and draw us closer to God.

The Sunday night before I went up there the next day, I read this poem at Bible Class, part of it rather, and mentioned it as being one of particular value to my twin brother. I read it again the Sunday night after returning. It was one of Wilson's favorites, and it should and does hold lots for us now, and with it I close (first verse omitted):

"Yet, in the maddening maze of things,
And tossed by storm and flood
To one fixed stake my spirit clings,
I know that God is good.
I dimly guess from blessings known
Of greater out of sight,
And, with the chastened Psalmist's own,
His judgments, too, are right.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death,
His mercy underlies.
And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.

And so beside the silent sea,
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.
I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

—John Greenleaf Whittier.

With love as never before,
Your son,
WILLIAM B. CARRUTH.

what MAKES A GOOD LESSON?

1. The teacher's character
2. The pupil's interest
3. Adequate preparation

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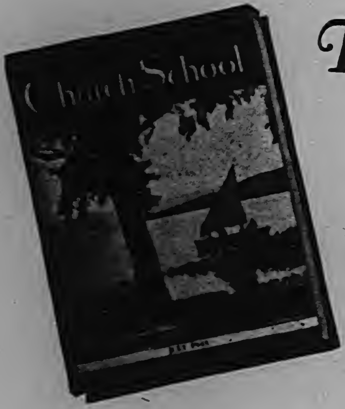

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THE LIVING CHURCH

Ride on triumphantly: behold we lay
Our lusts and proud wills in Thy way.
Hosanna, welcome to our hearts! Lord, here
Thou hast a temple, too, and full as dear
As that of Sion; and as full of sin—
Nothing but thieves and robbers dwell therein;
Enter, and chase them forth, and cleanse the floor. . . .

—Bishop Jeremy Taylor.

THE PRAYER-ROOM TODAY

Lord Jesus, come to me as in those memorable days Thou camest to Thy friends. Meet me when my spirit blindly cries for Thee, yet seems to find Thee not, and turn my sorrow into joy. As I walk and talk with those I love, join Thyself to us; be the bond of our fellowship, hallow our table by Thy presence, turn our daily bread into a sacramental food. As I go about the tasks of the day, let there be something in my heart that tells me, It is the Lord. And let there grow in me the deep conviction that Thou indeed art with me all the days. Amen.

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NEW ORLEANS 12, LA.
THURSDAY, MAY 18, 1944.

Playing Safe With Life

The temptation to play safe with life is one of the most subtle and dangerous temptations that ever comes to men. A refusal to take any chances is the one thing that has kept many of us from making our lives amount to anything. It was easier and surer not to attempt very much, but because we did not attempt very much there was no chance at all that we should achieve very much. It is indeed a risky thing to cherish ambitions, for the man who cherishes them is likely one day to attempt to do hard and difficult things, and then there is always the chance that he will fail. A man who never tries any hard or taxing or splendid tasks does not run nearly the risk of failing that the high-striving, ambitious man runs, and yet is there any failure as complete as this? What would the world have done without those men who were ready to put life to the test by attempting to make it count through hard and difficult and splendid achievements? Suppose Jesus had been satisfied with Nazareth, or even with Galilee, and had shunned Judea and Jerusalem because they hinted of danger and the cross. It is quite impossible to think of him as thus playing safe with life, but if we are as much like him ought it not to be about as impossible to think of our doing it? How much more like him we would be if we were more ready to take risks for the things that are supremely worth while! Even God took a tremendous chance when he made man.

—The Outlook (Canada).

WALLET OF THE WEEK

REV. GORDON DOMM, of the United Church of Canada pulpit, has announced his opposition to the laws of Ontario regarding the celebration of the marriage rites. At present, a legal marriage must be performed by a church and is a religious ceremony. His recommendation of civil marriages, according to his statement, was based upon the doctrine of "freedom of religion" which he holds implies the right to have neither religion nor church if one so chooses. It is conceivable that his opposition reflects other factors besides the political principle named.

* * *

ETHIOPIA'S BLACK JEWS, numbering sixty-five thousand, are reported to be slated for a new deal with the aid of Emperor Haile Selassie. According to report, he has invited Jewish leaders to full participation in the affairs of national development, including education, civil service, and industry. It appears that the sufferings inflicted by the Italian invasion of Ethiopia either had the effect of liberalizing the views of the Emperor, or they brought his attitudes to the attention of those to whom Ethiopia was little known before the country was overrun.

* * *

THE LEAPING SALMON is distinct from and far less numerous than the Pacific salmon. Its natural habitat is the North Atlantic—from New England and Labrador across to Great Britain and Norway. It is supposed to have originated in the Arctic region, but it has been transferred to South Africa and New Zealand. Spawned in fresh water, it spends two years before descending to the tide water, and the extreme distance of its sea travels is estimated at about six hundred miles. Henry Van Dyke referred to it as "the loftiest leaper, the bravest warrior of all creatures that swim."

* * *

THE CABIN, SLABSIDES, was built by John Burroughs nearly fifty years ago. It is a mile and a half west of the Hudson River near West Park, N. Y. It was a writing retreat for the great nature lover for nearly a quarter of a century. It is now maintained as a memorial to the man who gave it fame. Burrough's retreat at West Park is still as it was when he died. The pictures on the walls and the books are as he left them, and the magazines on the table were for 1921, the year of his death. In this manner the spirit of the man of the woods is kept alive for lovers of nature.

* * *

REV. RICHARD DENTON, according to research into Presbyterian records, appears now to have been the first minister of that church in America. It is said that he was the minister of a Presbyterian Church at Hempstead, Long Island, in 1644, approximately forty years before the date of the ministry of Rev. Francis Makemie in Maryland. After a ministry of fifteen years in Hempstead, Denton returned to England and lived in Essex for four years before his death in 1662. He stopped first in Massachusetts, but went to Connecticut on account of a somewhat unfriendly attitude, and he crossed to Hempstead where he secured a grant from the Dutch colony.

THE CONSUMPTION OF CIGARETTES is said to have increased during the last ten years from one hundred and six billions to one hundred and sixty-two billions. It is estimated that approximately sixty per cent of the men and thirty per cent of the women are habitual cigarette smokers. The business of war tends toward such dissipation, as it furnishes an imaginary if not a real refuge for lonely souls. One can hardly think, however, that a like excuse can be offered for the thirty per cent of women who have surrendered to the practice.

* * *

THE EPISCOPAL ENDOWMENTS of the Church of England are apparently scheduled for a wholesale reorganization. Under the Ecclesiastical Commissioners, the endowments and palaces used as episcopal residences will be taken over. Salaries will be drastically reduced, but this will be somewhat offset by relief from heavy expenses which the bishops have previously borne out of their larger salaries. Under the plan, Lambeth palace, the home of the Archbishop of Canterbury, and Fulham, the residence of the Bishop of London, will probably be taken over.

* * *

ATTENDANCE AT SERVICES held by U. S. chaplains is reported to have declined from 9,506,220 in December, 1943, to 8,913,440 for January, 1944. The Chief of Chaplains says this is normal for the armed forces as it is for civilian life. There was also a decline in the administration and reception of the sacraments. Chaplain visits to hospitals, guardhouses and pastoral contacts are said to have increased considerably for the same period. The figures given do not seem to justify a pessimistic interpretation of the religious interest among the men of the armed forces.

* * *

THE YOUNG MEN'S CHRISTIAN ASSOCIATION came into being on June 6, 1844, when George Williams and eleven comrades met in a small London bedroom and gave it form and a name. The editor of this paper has been in the room and seen the portrait of George Williams hanging on the wall. The organization soon spread to the United States and Canada, where there are today 1,400 Y. M. C. A.'s with two and one-half million members. Twenty per cent of the American membership are industrial workers. Through its War Prisoners Aid service the Y. M. C. A. ministers to six million men in prison camps.

* * *

DEMOCRATIC PORTUGUESE, of Casablanca, Morocco, gave a festival of beneficence for Moroccan People's Welfare, on April 8, 9, and 10, in Lyautey Park in Casablanca. The festival seems to have been an auction of objects contributed for the relief of people who have been the victims of public executioners of the "clergy-nazi-fascists." The invitation to the meeting is said to have been signed "Dear Compatriot," and was dated February 29. It seems to have been written by someone with poor ability to express himself and its meaning is not altogether clear to one unfamiliar with the facts.

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EDITORIAL

SUBSTITUTING AN AUDIT FOR FAITH

It is rather strange that so many people still try to establish for themselves a standing with God by an audit of their personal contributions and their loyalties to the organized church as an end in itself rather than as expressing the divine purpose and as the symbol of a sacred and holy relationship. The trouble with such a scheme is that the individual usually sets an exaggerated value upon his own wares, but fails to give God credit for the countless mercies and blessings which form the very pillars of existence and give life its real meaning. It is an example of how conscious we are of material factors and how utterly blind we are to the spiritual values which undergird life.

The interesting fact is that these audits are found upon the lips of those who are smitten with a sense of wrong-doing and moral deficiency, or who are unsure of their standing before God. Like the Pharisee whose prayer was a parade of his imaginary virtues, these audits are arguments with ourselves which seek to justify claims that we suspect are not enforceable with God. Naturally, the value of vagrant charities looms large in the mind of the man who feels unsure of himself religiously. It is something like reducing the severity of an income tax return by deductions.

In reality, the practice of trying to establish character out of our own resources is not new. Two thousand years of Christian history and experience have not been sufficient to effect many changes in the technique of such efforts. In the Sermon on the Mount, Jesus quoted certain persons with spiritually empty hands as saying: "Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" The answer was that it is not the deed alone that counts. Peter addressed his Master: "Behold, we have left all and followed thee; what shall we have therefore?" Getting by audit, Jesus described as the dominion of the princes of the Gentiles. Another angle of this spirit is manifest in the complaint about the waste of ointment that might have been sold for much and given to the poor. Clearly it was an effort to assume a virtue which the disciple lacked rather than to appear empty-handed before God. The one thing overlooked in all these efforts to establish religious character by audit is that expressed by the poet Lowell:

> "Not what we give, but what we share,
> For the gift without the giver is bare;
> Who gives himself with his alms feeds three,
> Himself, his hungering neighbor, and me."

YOUTH

The attitude of youth today is the subject of discussions which are often as inconclusive as they are general and sincere. Youth adjustment is something which affects every phase of social and religious life. The psychological reactions of youth for the past quarter of a century seem to us to have been much influenced by nerve strain, either as the direct result of the first World War, or indirectly as reflected attitudes. The youth of the present generation heard the rumblings of the approach of World War II upon a background of reverberations of the war which ended a quarter of a century before the new conflict began. In the preoccupations incident to war, the Church has neither the time nor the composure to analyze the thinking and the feeling of its youth. It has treated the symptoms as the normal and stable reactions of the group. In so doing, we believe that it has overvalued the temperamental factors and has undervalued the trends toward maturity of both the thought and devotional life.

We have studied the youth movement with varying degrees of alarm and succeeding times of composure. It is our opinion that "fox-hole" faith and challenging renunciation root in the same cause and reflect to a considerable extent the temperamental differences of individuals. We do not share the impatience of those who look upon the revolutionary attitude of youth as being deliberate and final. Neither do we believe that "fox-hole" faith is an exhibition of the spirit and commitment necessary to secure the fortunes of the Church tomorrow. We believe that both are abnormal reactions and must be discounted for the same general reasons and in opposite directions.

We think that the only sound approach to the solution of our youth problem is through history and experience rather than by repressive measures dictated by circumstances. A correct psychology would seem to indicate a firm, sympathetic and understanding course. To coddle the eccentricities of youth, tends to fix decisions at the worst stage, and such a course offers little for the day of maturity when life levels off, as it will, in reaction to spiritual realities and is not affected by emotional strain and inexperience.

It is probable that no generation of youth since the first decade of the present century has had a chance to be normal in its reactions, and a proper approach to youth problems should take this fact into consideration. If this is not done our efforts are apt to aggravate rather than help the situation. The Church needs to study the

normal and the stable in youth attitudes. By so doing, it may find that many of its fears were really groundless, and the problem itself half solved.

THE MAN IN THE RANKS

In conversation with men returning from zones of combat, one is impressed with a manifest cynicism in their attitudes and thinking. There is no evidence of a disposition to parade heroic exploits, but rather an air of disillusionment. It appears as an atmosphere of impatience and a feeling that the "freedom," which is both diet and destination for them, is unreal. No one says as much, but their very reticence points to a disappointment which is confirmed by disconnected remarks.

One instance which we have in mind had to do with the agitation about soldier voting. It was thought of as a political gesture rather than a **bona fide** move to secure for them an expression of their political rights. Another cause for dissatisfaction grows out of the feeling that the exploits of the men in the ranks have little chance of recognition—that gold braid figures too much in citations for meritorious conduct. We found the feeling that the rank and file of the fighting personnel are unrepresented, and that, no matter what their heroism in action, there is seldom a voice to proclaim it. Perhaps the greatest occasion of unrest and dissatisfaction is the garnished news reports of battles in which they had part heard on broadcasts from home long afterward.

In no case have we met anything but personal attitudes. It might be well for both church and state to remember, however, that it was when the "sans-culotte" found a leader to organize their pent-up emotions France had its "Reign of Terror." It might be well for us to consider what the men in the ranks are thinking, lest in their disillusionment they become instruments for releasing the winds of destruction upon our land. Widespread discontent, whatever its cause, is destructive in its effect and promotes anarchy rather than freedom and righteousness.

THE RACE QUESTION

The New Deal seems, like Don Quixote, to tilt with any windmill of social inequality, or with any vexed question of economic and social implications, that seems to be on the horizon. All these issues must be settled now while we are in the flux of change—and war—apparently.

Dr. A. P. Hamilton

Just as the post-war world, presumably, is to be presented with the four freedoms tied up in a blue ribbon, so likewise must all the outstanding unsettled problems of the race or clan, or international import even, be finally and fully settled, while everybody's mind is on winning the war, and not likely to see all the angles involved.

One of the perennial questions that doesn't seem to be settled is that of the relation between the white and colored races in the South. And while the administration has the whiphand and is not likely to suffer any political set-back from a section that is perforce "solid," in its democracy, anyway, it proposes to force the issue, by the poll tax bill first, and the Supreme Court decision and the Texas case second.

Now, no one is willing to go farther than I in giving economic and legal justice to the Negro. He must be given equal rights before the law and in the field of labor, but the right to vote, I think, should be allowed only with very definite qualifications, even to white men and women.

It seems to me that a state is thoroughly competent to set up its own laws and machinery with reference to the ballot.

Up to the outbreak of this war, we of the South had made astonishing progress in inter-racial relations. All this fine work is threatened, however, by coercion from without.

We have a program and a plan in the South if we can just be left alone to carry it out and perfect it.

Social and economic and political change must come, however, by evolution and not by revolution, to be permanent. It is a growth, first "the blade, then the ear, and finally the full corn in the ear."

We have been working on the task of the Kingdom of God for about two thousand years, and that is far from a reality now, I think we can all agree, so why be discouraged?

It is outside pressure that has us all up in arms. And, if I am any judge at all, more harm has been done to the cause of goodwill between the races for the future than can be remedied by a decade or more of hard united effort on the part of leaders in both races.

And the situation is not improving. The pressure is growing more and more pronounced from all sides.

But, whatever happens, we must keep cool heads and hearts that are warmed by a love of our brother men.

A. P. H.

Others Say. . .

TROUBLE FOR THE HEAD

A school boy in Africa wanted an arithmetic. Not knowing the name of the book or how to describe it, he finally put his wants into words by calling it "the book that makes trouble for the head." That wasn't so bad, as some of us can testify out of our own experience with books called Arithmetics. They did make trouble for the head and plenty of it. It is remarkable how much trouble there may be on a single printed page. In fact, a book that did not make trouble for the head could not be worth much. The head sometimes needs an awakening, a sort of earthquake shock. It is apt to be lulled to sleep or into a smug complacency unless something occurred to remind it that the world is moving, that it is crammed with life and is going somewhere at a pretty rapid pace. That is the condition of so many heads. One of David's complaints was that the wicked were "not in trouble as other men." That may have been why they were wicked. They didn't let anything disturb them. The Word of God makes trouble for the head, for no one can read it sincerely and remain at ease. Some people close their minds for the reason that they do not want to be troubled. The status quo suits them better. We have an example of this attitude of mind in the peope in that dynamic period of the apostles. How the people dreaded those fellows who were turning the world upside down. Those men had a message that made trouble for the mind. The lad who wanted the arithmetic had a hazy notion that the kind of trouble it made would be good for the mind. The opponents of the Gospel did not seem to be that wise. They did not want to break over their limitations into a larger and better world, preferring their own littleness to God's bigness because it did not demand anything of them. That is still the attitude of the foolish.

—Editorial, Religious Telescope.

A WHOLESOME GENERAL CONFERENCE

By Bishop John M. Moore

Ten working days have proven to be ample time for a good substantial General Conference. In the past General Conferences have invested much time and expense in glamor, but not this one. Glamor has value, but it may well be omitted when serious Church business is on hand. The Romanists use great Eucharist celebrations and some Protestant bodies great conventions to create glamor. Methodism could advantageously use a similar method.

The bond of union was decidedly strengthened and the constitutional structure of the Church clearly brought to better understanding by this General Conference. The Judicial Council rendered conspicuous service by its decisions and the leading parliamentarian in the Conference, Judge J. E. Skillington, the Chairman of the Committee on Rules, brought illumination by his proposals and interpretations. The system of government, constitutionally set up for the United Church in the Plan of Union, was definitely recognized and emphasized, and the outlook for its being more and more firmly established is quite reassuring.

Recognizing the Constitution

The Plan of Union made no provision for the election of Missionary Bishops, but not by oversight. The Missionary Bishop is not a member of the Council of Bishops, nor of any College of Bishops of any Jurisdiction, nor of any College of Bishops of any Central Conference. His amenability is not placed anywhere. He has no associates in his episcopal labors. The Plan of Union made provision for continuing those in office but none for electing successors. A proposal was made and voted by the General Conference that Missionary Bishops be elected by the General Conference in order to appeal it to the Judicial Council to determine its constitutionality. The Judicial Council declared the proposal was unconstitutional, as the Plan of Union made no provision for the election of bishops at all, or other general church officers, none will ever be so elected unless the constitution is altered by a two-thirds constitutional majority. This decision magnified the constitution as did others that were unanimously handed down. The result will evidently be a new and more thorough study of the Plan of Union and its constitutional provisions and requirements. That will be wholesome.

The General Conference of 1940 passed acts that imposed mandates upon the Jurisdictional Conference as to the composition, form and duties of the boards which they might set up. The constitution gives to the Jurisdictional Conferences alone that right, power, and duty. This General Conference changed such mandates into suggestions and thereby recognized the constitutional capability of the Jurisdictional Conferences to set up such boards as they deem wise and necessary for their own work, and at the same time auxiliary to the General boards. This removes all embarrassment to the Jurisdictional Conference, and is a wholesome action.

The Committee on Rules on the first morning brought in a provision which at once met opposition from two sides and was finally deleted. It read: "Advices, appeals, and resolutions which are not legislative in character, when adopted by the General Conference, are not to be understood as being official expressions of the mind of The Methodist Church, but rather only expressions of the mind of the majority of the members of the General Conference, present and voting." Dr. Skillington, the legal mind of the Conference, wrote that provision and defended it. He declared, and properly, that the General Conference had only specified law-making powers under constitutional limitations, and that outside of its law-making powers it spoke only as the Conference and not as the Church. The deletion was accomplished under the contention of the two distinguished leaders that the General Conference spoke for the Church. This proved to be incorrect, as a later vote shows.

Later a majority report and a minority report of the Committee on War and Peace was brought in. The two leaders referred to opposed each other. The minority report was adopted by a narrow margin of 373 for to 300 against. Would these two distinguished men now say that the vote of the General Conference is the "voice" of The Methodist Church? The General Conference in 1940 voted in a resolution what the General Conference of 1944 repudiated. A "social creed," when violated by any church member, cannot occasion a heresy trial nor even a trial for maladministration. General Conferences are too alterable for their votes on social issues to be the "voice of the Church," but they do represent the mind of a very large substantial, influential group in the Church, and are highly worthy of public and private consideration. Dr. Skillington not only proposed a rule; he stated a legal fact. To recognize it is to place social declarations, "social creeds," and social programs in their proper relations. This would be wholesome to much thinking and speaking.

Reversal on War

The big day of the Conference was all spent in discussing the statement on War and Peace brought in by the Committee on the State of the Church. The majority report called for a reaffirmation of the statement of the General Conference of 1940, which contained these words: "We stand upon this ground: The Methodist Church, although making no attempt to bind the conscience of its individual members, will not officially endorse, support, or participate in war." To this was added a statement that was thought to express as much interest in the 600 Methodist conscientious objectors as in the 600,000 Methodists in the armed service. The minority report repudiated the reaffirmation, invoked the blessings of God upon our armed forces, asserted the necessity of our participation in the military resistance to aggression, and breathed a prayer for victory. The majority report was presented and supported in five-minute speeches by Dr. Albert E. Day, Dr. Henry H. Crane, Dr. Edmund Heinsohn, Mrs. Frank Wright, and Dr. Ernest F. Tittle. The minority report was presented and supported by Attorney Chas. C. Carlin, Mr. Charles A. Jones, Dr. Paul E. Secrest, Dr. Nolan B. Harmon, and Dr. Lynn Harold Hough. No unkind word was said by any speaker. A finer Christian spirit was never exhibited in any debate of such moment. Many amendments to each report were offered, but none prevailed. The issue was clear-cut. No compromise was to be permitted. It was decided to vote by a registered vote and by orders. To adopt either report would require a majority of the lay delegates and a majority of the ministers. The vote of the ministers stood 170 for the minority and 169 for the majority report. The lay vote stood 203 for the minority and 131 for the majority report. The majority report failed, and the reaffirmation of "The Methodist Church will not officially endorse, support, or participate in war" was repudiated. This action will encourage our noble forces and all such in other lands who are fighting for humanity, and comfort their families at home; and it will bring to all our youth a new realization that their Church recognizes the great responsibility of Christian citizenship in a day of desperate aggression.

Later, the ten leaders who represented the opposing views came together to the platform and offered an excellent agreed-upon substitute for the item on war in the social creed, which was readily and unanimously adopted, and it will now become the "voice" of the General Conference for the coming quadrennium. The discussion and action on the war issue, it is hoped and believed, will prove very wholesome for the entire Church at this time.

Women Pastors

Quite a number of memorials went to the General Conference from Woman's Societies asking that women be admitted into the traveling connection to be appointed as pastors. The Committee on Ministry voted against the proposal. In the Conference, two preachers spoke in favor of granting the request, as did the two ranking officers of the Woman's Society. They argued for it on the basis of (1) the need of ministers, (2) the rights of women, and (3) the principle involved. Two women spoke against the proposal, basing their arguments upon (1) the unmet need for deaconesses, and (2) the general wish of the Church not to have women pastors. They said unmarried women were not wanted for pastors because the churches wanted the "parsonage family" and because they wanted pastors who would be leaders among the men of the community. They do not want married women because if their husbands are efficient men in business or profession they could not always accompany their itinerating wives, and if they are inefficient or deficient they would not be welcomed to the church through their wives as pastors. The vote was strongly against opening the Conferences for women itinerant preachers.

Negro Delegates

The Negro delegates complained that they received poor entertainment and at long distances from the Auditorium. The Committee on Entertainment claimed that conditions kept them from doing better by them. A resolution was offered, instructing the Committee on Entertainment for the next General Conference to undertake to find a meeting place where all delegates can have the same entertainment. The following substitute was offered and adopted: "We recommend that Committees arranging for general meetings of the Church locate such meetings only in places where adequate and suitable entertainment can be provided for

(Continued on Page 13.)

CONFERENCE NEWS AND PERSONALS

According to the calendar of First Methodist Church, Shreveport, La., Dr. Dawson, the pastor, baptized 22 babies at Easter and the welcome to new members showed 169 received up to that time.

Mrs. Wils P. Johns, Faraway Plantation, Woodville, Miss., after "reading the Advocate with increasing pleasure and profit," passes it on to those whom she thinks will enjoy it.

Rev. J. E. J. Ferguson is encouraged over the progress being made at Sumrall, Miss. The Army is drawing heavily upon the membership, but the work is moving along nicely notwithstanding this handicap.

Rev. E. W. Scott adds to a business note an expression of appreciation of the article by Rev. C. B. Powell, "Ye Must be Born Again," carried in last week's issue. He considers it a most timely and pungent article.

Rev. P. Olia Nix, pastor at Bay Springs, Miss., places us in his debt by a list of 26 subscriptions, for which we have made our acknowledgment to him, and we herewith give credit for the splendid work which he and his people have done.

Rev. W. H. Giles, pastor at Lafayette, La., spent several days looking in on the recent General Conference at Kansas City. He writes that it was an inspiring fellowship that he had with the Methodist leaders gathered there.

Friends of Rev. and Mrs. W. W. Bruner, of Swiftown, Miss., will be interested to know that Mrs. Bruner went to Memphis on May 7, for an eye operation, and expects to be in the Methodist Hospital for at least ten days. They covet the prayers of their friends for her speedy recovery.

The attendance upon the Aberdeen district conference at Water Valley on May 9 was very good. Report reaching us stated that Rev. W. B. Baker makes an excellent district superintendent, and presided as one "to the manner born." A more detailed report of the conference will be furnished later by the secretary.

Dr. Albert C. Knudson, dean emeritus, Boston University School of Theology, will deliver the baccalaureate sermon for Gammon Theological Seminary, Atlanta, Ga., on next Sunday afternoon. A special feature of the commencement occasion will be the celebration of the fifty-ninth anniversary of the Seminary.

Rev. J. H. Cameron, pastor at Chunky, Miss., reports a great quarterly conference for his charge on the night of May 10. Bro. Cameron says that the charge has paid its district work, Bishops' Fund, sustentation and administration in full for the year, and one church has paid Conference claimants in full. Orphanage collection exceeded $89, $100 has been spent in improvements, and $169.65 has been paid on World Service acceptance of $150.

The church at Donaldsonville, La., Rev. W. W. Perry, pastor, is making progress in all departments. A splendid offering of $200 was made on Easter Sunday for the Orphanage, and salaries and all other claims are being met as they come due. Special services will be held on the 28th to celebrate the 100th year of possession of the lot upon which the church house stands. Bro. Perry spent a time at Touro Infirmary recently, but is at home again and able to resume his duties.

Rev. P. M. Caraway has received 71 members to date this year at West Monroe, La. The pastor's salary has been increased $300 above last year, World Service apportionments were accepted in full and one-half of all connectional obligations for the year have been paid. The Easter Orphanage offering was $1,253, Day of Dedication $200, and Race Relations $50. Almost $3,000 worth of redecorating and repair work has been done on the church and parsonage this year and it is all paid for. Bro. Caraway and his people are doing a fine work. We note from bulletin sent us that the leaders of the various organizations are regular attendants at the mid-week service.

REV. R. B. CRICHLOW,
Aldersgate Church, New Orleans

OLD SPRING RIDGE CHURCH BEING REPAIRED

Spring Ridge Church was organized in 1830 and has occupied the same building for over a hundred years.

Friends of this fine old church will be happy to know that we are making some necessary repairs on the building and getting it in shape to be used another hundred years.

Last Sunday the Spring Ridge Sunday School had 54 present. This church last year paid over $100 on Benevolences.

Much of the fine work being done at Spring Ridge is due to the splendid leadership of Mr. G. W. Wynn, our Sunday School superintendent.

Spring Ridge Church is on the Terry charge in the Jackson district.

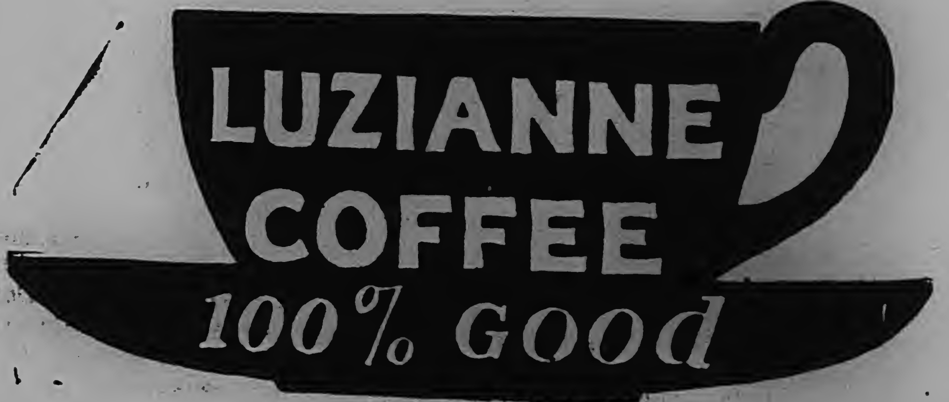
THOMAS A. CARRUTH.

DEATH CLAIMS MRS. SALLIE BENNETT FOSTER

Mrs. Sallie Bennett Foster, wife of J. M. Foster, died at a hospital in McComb, Miss., on Wednesday of last week following an extended illness. She was a daughter of the late James P. Bennett and Mrs. Sarah Carruth Bennett, of Franklin County. Mrs. Foster spent her entire life in almost the shadow of Ebenezer Methodist Church, which she joined as a child; there she reared her family, and in the little graveyard her body was laid to rest on Thursday afternoon. She is survived by her husband, three daughters, Mrs. Oliver Smith, Miss Lois Foster, and Mrs. Percy Rials, all living in that section; two sons, Robert, in the armed services, and J. M. Foster, of New Orleans. Surviving also are brothers and sisters, Judge R. E. Bennett, Meadville; J. S. Bennett, McCall Creek; Mrs. Pearl Mullins, and Mrs. W. L. Duren, New Orleans; and a number of grandchildren, nephews and nieces.

J. J. DAVIDSON, JR., HONORED

Hon. J. J. Davidson, Jr., a leading lawyer and civic worker of southwest Louisiana, was honored at the annual banquet of the Young Men's Business Club, of Lafayette, La., at which time he was presented the Club trophy in acknowledgment of his splendid service in civic activities. An interesting fact is that he received the reward by unanimous vote. In addition to his civic activities, Mr. Davidson is a Christian layman, a Methodist, member of the Board of Stewards of his church, a teacher of a class of college young people in the Church School, and is a delegate to the forthcoming meeting of the South Central Jurisdictional Conference. The New Orleans Christian Advocate shares in the spirit of this recognition of the work of Mr. Davidson in the field of civic activities as well as in appreciation of his contribution to the program of Methodism in the Conference and in the Jurisdiction.



CHRISTIAN CENTER AT MILLSAPS COLLEGE

The special session of the North Mississippi Conference called to meet at Wood Junior College, Mathiston, Miss., on the afternoon of June 6, is for the purpose of authorizing a Conference-wide collection for the Christian Center to be built at Millsaps College when the war has ended. The collection for this purpose will be taken on Millsaps College Day, and the authorization was overlooked at the last session of the Conference. It is highly important that this matter of a Christian Center where the religious activities of the College may receive not a social emphasis, but a distinctly Christian emphasis, should be taken seriously to heart by every Methodist in Mississippi. The campaign should be a great success and the Christian Center become a reality in the shortest possible time following the termination of the war. Certainly there is little excuse for a Church college unless it makes a distinctly Christian contribution to the content of education.

SEASHORE DISTRICT NEWS

"People are coming face to face with Christ in every service and we are receiving more than we have room to seat," states the Rev. E. W. Ulmer, pastor of First Church, Pascagoula, now conducting four services each Sunday as his growing congregation awaits construction of a $30,000 edifice. Since Conference, 104 have been received on profession of faith and 115 by certificate.

Improvements to church and parsonage buildings continue over the district. Coalville, the Rev. J. H. Moore, pastor, reports painting of three churches, re-roofing one, and plans laid for complete renovation of another. At a recent communion service at Coalville, 100 participated and the offering went to Memorial Mercy Home-Hospital.

A recent addition to the Van Cleave parsonage is a new butane gas cook stove and an automatic gas hot water heater. The Rev. W. C. M. Baggett, Ocean Springs, is assisting the Rev. G. H. McBride in a revival at Mt. Pleasant, Van Cleave charge, May 14-21. The Ocean Springs, North Biloxi, and Epworth congregations are winning district-wide recognition for outstanding response to the leadership of the pastor. Dedication of the Ocean Springs church is planned in July, following cancellation of all debts, including the recent improvements totaling $2,000.

A marriage of Conference-wide interest is announced for Tuesday, May 23, at 5 p.m., at the Methodist church, Water Valley, when Mrs. Lois Townsley Kelly, former director of Christian Education at Capitol Street, Jackson, becomes the bride of the Rev. W. L. Elkin, Jr., pastor at Leakesville.

D. R. O'CONNOR, Reporter.

THEODORE J. JEFFRIES DIES

Theodore James Jeffries, 31, husband, of Mrs. Callie Mae Porter Jeffries, died this morning (Monday) about 5:40 o'clock at Gulfport General Hospital following an illness of six weeks. Mrs. Jeffries, who became ill at the same time that Mr. Jeffries did, remains in the General Hospital but is reported slightly improved.

Mr. Jeffries, son of Mr. and Mrs. James Jeffries of 11 South, Newark, Ohio, was born in Newark August 31, 1913, and received his education at St. Francis School. He was a radio technician and for the last two years was with the Federal Communications Commission in Houston, Texas.

His parents, a sister, Mrs. Louise Curtis, and an aunt, Mrs. Minnie Stoup, all of Newark, have been in Gulfport at his bedside for a week. Mr. Jeffries and Mrs. Curtis returned to Newark last night.

Other than his wife, the daughter of Mr. and Mrs. J. R. Porter, of Gulfport, he is survived by a three-year-old son, Robert Jeffries; three brothers, Joseph Jeffries, on active duty with the Navy; Hugh Francis Jeffries, Army, stationed in Georgia, and Warren Jeffries, Newark; and four sisters, Julia, Clara Yoo, and Mary Elaine Jeffries, and Mrs. Louise Curtis.

The body was taken to Newark by train and funeral services will be held there the latter part of the week, with Father James J. Slattery officiating. Interment will be in the Mt. Calvary cemetery.

5-8-44. —Local Paper.

FIVE THINGS A PASTOR CAN DO FOR HIS CONFERENCE COLLEGE

By Dr. H. M. Bullock

What can a Methodist preacher do for his conference college which will actually help? Even though we proclaim that we are as busy as bees in a tar-bucket, we could find time to do these five things, or at least some of them.

1. Ask your Board of Stewards to put their college in the budget, even for a small amount, or else take an offering for it. Where even $5 of our treasure is, there is a part of our heart and interest!

2. Talk or preach about your Church college and about Christian higher education. Present facts and talking points about the Christian and democratic necessity of institutions of higher education under Church control, and free of state and political domination, if we are to have Christian leadership or democratic government for the future. No one should apologize for a Church college, however imperfect it may be. Such imperfect institutions as our churches themselves, and our colleges, have been the life and breath of both Christianity and democracy in America and in the world. College Day and Methodist Student Day (June 11) are good days for such sermons.

3. Get students. High school seniors depend upon their teachers and pastors for counsel as to their life plans, and pastors who will devote a pastoral call which helps a boy or girl make an intelligent vocational choice or a wise selection of a Church college is doing high religious service. Don't give up because the prospective student lacks enough money. If the student's high school record justifies the hope of good success in college, write your college president or dean. There are jobs and scholarships for those who will "scratch."

4. Get at least some members to put codicils on their wills, bequeathing either a definite amount, or residue, after certain other payments, or proportion of residue, to your church college. Now that the morte main law is repealed in Mississippi, residents of every state in the Union can direct bequests to Christian colleges. Many of our less well-to-do would gladly leave some portion of their estate to their Methodist college, who could not afford to part with their small means in their lifetime. A codicil which would generally be valid in any state might read as follows:

"I give and bequeath to.................... College, a corporation existing under and by virtue of a charter granted by the State of................ and located in the city of................ in said State:

"$................, to be used (or the income to be used) at the discretion of the Trustees of said College."

5. Encourage the family, or Church School class of former Church college students who are now in the armed services, to buy a $100 bond or larger in the name of your college, for use in some suitable honor to that man's service to his country.

HOW CAN WE HAVE A REVIVAL?

Our pastor has been telling us some of the things we must do in order to have a revival in our church. Perhaps the most important is that we repent of our unholiness, our lack of the "purity and passion of the Divine." The Psalmist speaks of the godly man as one who delights in the law of the Lord and speaketh the truth in his heart.

In a church where I visited, some one quoted from Psalms, "Worship the Lord in the beauty of holiness," and the leader thought it necessary to explain that this meant the holiness of God, not of man. The Psalmist also said, "Let the beauty of the Lord our God be upon us."

When passing a Negro church during services, I heard the preacher say, "The church of Jesus Christ is built on holiness and sanctification." That may be a strong statement to make to a people with only a few centuries of civilized and Christian background, but as we read and study about the first Christian church we realize the truth of these words. The Jewish church leaders were willing to form an unholy alliance with unbelievers in trying to destroy the power and influence of Jesus, but the first Christian believers were a people set apart, consecrated to the task of seeking and saving the lost. They took nothing away from the old Mosaic laws but added thereto the fulfillment in Christ and his positive laws.

A young woman said to me recently that she had actually had to fight in order to make a place for herself and her children in a certain church of Christian denomination. I judge from her remarks that this happened because she was not socially as prominent as other leaders in the church. She said her husband bitterly resented this attitude from the church people. I believe in her strength of faith to overcome, but wonder what effect this might have on the husband. Jesus, the Lord and Master, became a servant and washed the disciples' feet (both clean and unclean) as an example to us in our relationship to others.

I feel that most people attend church services because they hunger to know God better; and when they come a few times and do not come again, I am inclined to believe they do not find that for which they came.

Even after those years of close personal communion with their Master, Peter and others had to shed bitter tears of repentance for their lack of understanding faith and loyalty. With one accord, in one place they waited to be endued with power from on high, after which the people took note of their likeness to Christ. Then they were able to discern the spirit of truth and the spirit of error.

A METHODIST LAYWOMAN.

New Orleans Christian Advocate

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PERSONAL NOTES AND INCIDENTS

Mrs. Oakley Lee, who has been living at Houma, La., is now in Hamilton, Ohio, 506 Ross Avenue. Her friends will be able to contact her at that address.

We are glad to hear from our friend, Mr. J. E. Cammack, Fayette, Miss., who continues his loyalty to the Advocate and sends a gift subscription to another. We regret to learn of Bro. Cammack's impaired health.

The reports given at the Aberdeen district conference held in Water Valley, on May 9, were much better than usual according to news item reaching us, evidencing that the district has the work of the Church on its heart.

Rev. W. W. Cammack, the oldest living member of the Mississippi Conference, being 91 years of age, has been bedridden for more than two years, but through the ministrations of friends his journey toward the sunset hour is being made as comfortable as possible.

Rev. W. M. Wright says that the fine people of Crawford, Miss., are responding graciously to his leadership. He feels that the Church paper is one of the most important means of keeping the people informed as to the serious issues which we are facing today.

Rev. R. G. Moore is making good progress in his work at Amory, Miss. Beginning May 24, Rev. P. Raymond Powers, evangelist and singer of Akron, Ohio, will assist Bro. Moore in a ten-days revival. Bro. Powers has been holding meetings in Nashville and at other points throughout the South.

Rev. C. L. Ivy is in his fifth year on the Marietta charge and reports that everything points to a good year. All the obligations for the first half of the year have been paid and plans are being made for revivals in all the churches on the charge. He hopes to complete the brick veneer church at Marietta in the near future.

Rev. O. C. Stapleton, Watson, La., pastor of the Live Oak charge, sent out a letter recently to all the members and friends of the church, giving information about important dates in the weeks ahead. A Vacation Bible School began May 15 for children between four and eighteen and will continue for two weeks. The fifth Sunday in July has been designated as "Home Coming Day" and Rev. A. A. McKnight, a former pastor, will preach on that day and through the following week.

ATTENTION LOUISIANA CONFERENCE

The following telegram from the President of the Louisiana Moral and Civic Foundation was received on Monday of this week:

"Please urge your readers to give more earnest support to the work of Louisiana Moral and Civic Foundation. Our treasury practically empty and increasing demands are made on us for literature and other assistance. We are grateful for prayers and money given to this work and we must have more such help if this work continues to help our people. Send remittances to treasurer, J. H. Cain, 351 Florida Avenue, Baton Rouge, La., without delay.

EDGAR GODBOLD,
President.

MISS PERSIS JOHNS IN MUSIC RECITAL

Miss Persis Johns, daughter of Dr. and Mrs. H. L. Johns, of Rayne Memorial church, New Orleans, will be presented in a Senior Piano Recital by the Louisiana State University School of Music, on Friday evening, May 19. The program includes compositions by Bach, Greig, Chopin, and Beethoven. Her parents and friends have just pride in her musical talent and in the progress which she has made in her chosen field, and the Advocate shares with others the pleasure of this occasion and the anticipations for her future success.

JEFFERSON STREET CHURCH, NATCHEZ, MISS.

Dr. H. M. Bullock, Jefferson Street Methodist Church, Natchez, Miss., recently reported to the Conference Board of Education on the "Life of Christ" Christian Workers' Course held at prayer meeting time Wednesday nights during Lent. A total of 159 persons attended one or more sessions, 134 persons enrolled in the course, and course cards for completion of the course were received by 105 persons, including Presbyterians and Baptists. Average attendance for the entire six sessions was 111.

At the May Board of Stewards meeting it was voted to undertake the raising of a $6,000 "Christian Education Fund," to pay the debt on the Church School building, pay $1,000 to Millsaps Christian Center Building, and completely repair and redecorate the Church School building.

REV W. T. PHILLIPS DIES OF HEART TROUBLE

Rev. W. T. Phillips, pastor of the Methodist church at Tchula, Miss., died at the Methodist Hospital in Memphis, Tenn., on Thursday morning, May 11, according to announcement carried in the **Commercial Appeal** of the following day. He suffered a break in his health several months ago and was carried to the hospital where he was found to be in a serious condition, but he responded to treatment to such extent that he was carried home in the hope that he might regain his health by a rest treatment. A few days before his death, his condition took a serious turn and he was carried back to the Methodist Hospital in an ambulance. This time his heart condition was such that there was little hope for him from the time of his return to the hospital until his death brought him release.

Brother Phillips was fifty-five years old and had been a member of the North Mississippi Conference since November, 1919. His first appointment was Iuka circuit after which he served Tishomingo, Chalybeate, Myrtle, Webb and Sumner, Lula and Dundee, Tunica, and Tchula. He was a faithful pastor and much beloved by the people whom he served. Survivors are his widow; two daughters, Mrs. J. D. Myrick, Lexington, and Mrs. W. H. Brown, Opelika, Ala.; a son, Guy M. Phillips, in the Army Air Force, and a grandaughter. Funeral services were held at the Methodist church in Tchula on Friday morning.

THE RURAL CHURCH

Dear Dr. Duren: Please accept my commendation to you on the article in last week's article on the rural church. I was reared in a rural community. My father was a farmer. I was converted in the early teen age, and became a member of the little Methodist church in Belden, Miss. I know what that church meant to that community. Since I entered the ministry I have served several churches of that type, and I have known their problems. They have weighed heavily on my heart. I have tried to face them as I faced them while just a member of the church. It has been hard to bring the program of the Church to fit these rural churches without stirring some resentment. I hope that the new study of the rural life will bring the church program to our aid instead of making it a problem.

I feel that one of the biggest problems of doing something in the rural work is that of sending inexperienced preachers out to these charges and as soon as they become efficient move them to a field that will pay more instead of having some plan to pay more for efficient work on the field in which they are already located. May God speed the day when the Church will have an effective mission plan that will send a strong preacher to the neglected rural charges to do the work that is there to be done. I, for one, am interested in helping do the work.

Please give us some more editorials that will help put this into the hearts of the people of the Church. I have been on the mission fields of our North Mississippi Conference and I know the need that is there. I have seen the disappointment when the preacher was moved away to a better paying charge and the weak charge left to be supplied, which may not be done for months. I do not know the answer to the problem, but I am interested in trying to do something about it. I believe it can be done, by the help of God. It must be done if Methodism is to meet the needs of our people.

Respectfully yours,
T. A. FILGO.

MERIDIAN DISTRICT NEWS

The Meridian District Youth Fellowship Rally was held at Central Methodist Church, Meridian, May 9, 6:30 to 9:30 p.m. Between five and six hundred persons were in attendance. All but three of the pastors of the district were present.

Miss Nary Alice Bennett, District Director of Youth Work, prepared and supervised the rendering of an attractive program. She was assisted by G. H. Ward, president of the Meridian Sub-District, and a committee of twelve young persons selected from the various Methodist churches in Meridian.

At 6:30 a picnic supper was served in the Central church yard, under the direction of Mrs. Stanley Wilson, who was assisted by a committee of ladies from the Central church W. S. C. S. This was followed by vesper music led by Mrs. J. D. Tucker, and

Miss Sally Halsall, and the Meridian School Band.

The program of worship was conducted in the church auditorium from 7:30 to 8:30 p.m. "Faith of Our Fathers" was sung by the audience, prayer was offered by Miss Sarah Weaver. Welcome addresses were made by Roderick Entriken, and G. H. Ward. The response was given by James Galloway, of Union, Miss

The offertory prayer was offered by Rev. V. G. Clifford, of Quitman. Rev. B. B. Rogers, associate pastor of Central church, introduced the speaker of the evening, District Superintendent C. H. Gunn, who used for his subject, "Youth Faces Tomorrow."

This address was followed by several musical selections by the Junior College sextette.

After this an hour of recreational activities was enjoyed by all present.

T. J. O'NEIL, Reporter.

NOTICE, LOUISIANA PREACHERS

If the Louisiana Conference is to achieve the 25 per cent increase over the previous year, so urgently needed for World Service, for the fiscal year ending May 31, it will be necessary to raise $5,843.31 by the close of the month. This can easily be done if every preacher will have their treasurers send in a fair portion of their acceptances within the next week or ten days. The following statement shows the situation:

Raised for World Service for the fiscal year 1942-3—General and Fourth Sunday offerings, $72,717.94.

Amount necessary to raise for the 25 per cent increase, $90,897.42.

Amount received from June 1, 1943, to May 10, 1944, $85,024.11.

Amount that must be raised to secure the 25 per cent increase by May 31, $5,873.31.

Please have this money sent to my office as soon as possible, so that I may have it reach the office of the General Treasurer by June 3.

Please have all monies, other than the local interests of your church, come direct to my office, as this is the only way I can keep an accurate account of your charge. Money for Overseas Relief, China Relief, Fellowship of Suffering, Week of Dedication, Race Relations, Rally Day, Student Day, in fact all outside interests except that used in the local work of your church should be sent to the Conference Treasurer. The money will be promptly remitted once each month to the proper treasurer, and an accurate account of your charge will be kept in the Conference Treasurer's office, subject to your needs at any time.

Thanking you to give these matters your careful attention, I am,

ROBT. W. VAUGHAN,
Treas. La. Annual Conf.

Ruston, La., May 12, 1944.

MISSISSIPPI CONFERENCE QUARTERLY CONFERENCES

Brookhaven District—Third Round

McComb, Pearl River Avenue, June 4, 8 p.m.
McComb, LaBranch Street, June 7, 8 p.m.
Prentiss, June 8, 8 p.m.
Bassfield, at Mt. Zion, June 11, 11 a.m. and 1 p.m.
Monticello, at Pleasant Grove, June 18, 11 a.m. and 1 p.m.
Adams, at Ebenezer, June 18, 8 p.m.
Barlow, at Rehoboth, July 2, 11 a.m. and 1 p.m.
Summit, at Felders, July 9, 11 a.m. and 1 p.m.
Sartinsville, at Topeka, July 9, 3:30 p.m.
Gallman, at Pleasant Ridge, July 16, 11 a.m. and 1 p.m.
Hazlehurst, July 16, 8 p.m.
Crystal Springs, July 19, 8 p.m.
Tylertown, July 20, 8 p.m.
Bogue Chitto, at Johnson's Chapel, July 23, 3:30 p.m.
Scotland, at Sweeteater, July 30, 11 a.m. and 1 p.m.
Utica, at Utica, July 30, 8 p.m.
Silver Creek, at Silver Creek, Aug. 6, 11 a.m., and 1:30 p.m.
Brookhaven, Aug. 7, 8 p.m.
McComb, Centenary, Aug. 9, 8 p.m.
Nebo, at Oak Grove, Aug. 13, 11 a.m., and 1 p.m.
Meadville, at Mt. Olivet, Aug. 13, 3:30 p.m.
Magnolia, Aug. 29, 8 p.m.
Osyka, at Holmesville, Sept. 17, 11 a.m., and 1 p.m.

Other announcements for conferences will appear later. Please have all Church School officers to be elected, listed in triplicate. Delegates to Annual Conference must be elected at the third quarterly conference according to our Standing Rules, therefore be ready to elect.

VAN R. LANDRUM, D. S.

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METHODISM'S ANSWER

IS WORLD SERVICE

for -- The World's Cry for Redemption, for Freedom The Hunger and Needs of a War-torn World

The World Service Agencies are the creation of your Church for carrying on your missionary, educational, philanthropic and redemptive services throughout America and the world.

The 1943-44 financial books of World Service close onMay 31. The total received from the churches by that day determines the extent of the Church's ministry during 1944-45.

As an individual, pay your World Service pledge, or make an offering, this Sunday; see that your church's treasurer pays all World Service moneys in his hands to the Conference Treasurer before May 31. Then your World Service ministry will serve mankind's pressing needs.

The World Service Agencies of
THE METHODIST CHURCH
DR. O. W. AUMAN, Treasurer, 740 Rush Street, Chicago 11, Ill

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"The tie that binds a mother to her son
is stronger than steel,
closer than his breath upon her cheek.
She it is
who keeps the candle of his life burning,
who encourages his first step,
who sacrifices to safeguard his future.
It doesn't matter where she lives,
in your house or in Africa;
mothers everywhere are much the same.

It must be
that God looks out with especial pity
upon the prayers which mothers
lay before Him for their sons.
It is a tremendous prayer,
rises in small breaths here and there,
adds up to a passionate outburst
of desire for a world that is full,
honest, just, free.

Wars are not made by mothers.
It is not their love
which brings conflict and hatred to the world.
For their sons
they want only
health and happiness,
homes and liberty,
honor and peace. For ALL their sons!"

* * *

Christian Family Month

Have you been "taking stock" in your home this month?

"Religion has always been an aid in establishing and maintaining homes and in helping families to live at their best. Good citizenship for tomorrow will best be produced by religious homes. Join families across the nation in checking up on the place of religion in your home.

"God-fearing men and women helped build our country. They grew up in homes where religion had an important place. This month all those who hope and pray for a better world are working to restore religion to its place of importance in our homes. Does it have a place of importance in your family? Nothing can take the place of home life in its influence on mankind. Are you providing religious and social training which will equip your boy and girl for a place in a democratic society?

"Children of today are the nation of tomorrow. Today millions of families are divided, children are neglected, delinquency mounts, and moral standards sag. The family now has more than ordinary need of vital spiritual power and the sustaining fellowship of the church. At a time when our boys are away from home and we face the uncertainties of war, we must look beyond ourselves for courage and strength to keep going. The religious family has sources of strength for victorious living in spite of separations and anxieties.

"Leaders of three faiths (Protestants, Catholics, and Jews) believe that our democracy must be based on tolerance and understanding. These qualities are learned and absorbed in normal family life. Good family life gives children experiences of brotherhood and cooperation. Provide religious foundations for your home and strengthen your community life."

How may we do some of these things? Go to church with your children. Form the custom of a daily worship service with the family. Guide the conversation at the family dining table along lines of tolerance. See that democracy is practiced within the family.

* * *

The Consecration of the Family

Rev. James W. Sells, pastor of the Crystal Springs Methodist Church, has prepared a very beautiful service for the consecration of the family. This order may be used as a formal service of worship in the church, or it may be used in the home for the dedication of a new home, or the dedication of the family when it becomes Christian.

We feel this would be a most effective way to close the Christian Family Month. Plan this service for the last Sunday in May.

Copies may be secured from Rev. James W. Sells, Crystal Springs, Miss.

* * *

Pastors' School

Information for Pastors' School:

Place: Copiah-Lincoln Junior College, Wesson, Miss.

Dates: May 22-27, 1944.

Room and Board: Room and Board will be $1.50 per day, or $7.50 for the entire school. First meal served will be Monday, May 22, at noon, and last meal Saturday, May 27, breakfast. Each person is to take her own sheets, towels, pillow (blanket, if wanted). Reservations in advance not required.

Registration: Registration fee will be $1.

Courses planned for women.

1. Leadership of Study Groups, taught by Mrs. Paul Arrington.
2. Working With Children, Miss Ruby Van Hooser.

Seminars: Christians and the New World Economy, Mrs. Stanley Wilson; Spiritual Life Groups, Mrs. E. E. McKeithen.

* * *

Sympathy to Mrs. Mahaffey

The sympathy of our women is extended to our president, Mrs. W. F. Mahaffey, because of the passing away of her "Uncle John."

Mr. J. E. Palmer, of Brookhaven, died at the King's Daughters' Hospital and was buried in the Rosehill Cemetery on May 3. Funeral services were conducted at the Perkins' Funeral Home by Rev. J. F. Campbell, pastor of the Brookhaven Methodist Church, and the Masonic Lodge.

Mr. Palmer's wife is a sister of Mrs. Mahaffey's mother and, since they had no children, Mrs. Mahaffey has been as their own daughter, and was constantly at the bedside during his illness. Mrs. Palmer is now with Mrs. Mahaffey in Prentiss.

* * *

Suggestions Concerning Supplies

Hattiesburg, Miss.

Dear President:

At the annual conference of the Woman's Society of Christian Service, held in Jackson last month, I was elected secretary of Supplies. This gives me the work of trying to secure necessary supplies for our Rural Worker, our Wesley House at Meridian, and Moore Community House in Biloxi, and the William Johnson Bethlehem Center in Jackson.

The first need I wish to call to your attention is that of our Rural Worker. Miss Catherine Ezell is doing a great work in the Meridian district in the rural community. At this time she is stationed at DeKalb. She is very much in need of supplies. At present she is using her own personal money for supplies in her work; her salary is very small and we should not expect this of her. So I am writing to ask if you will have your ladies pack a box and send to her, or if you will send her some money to help her purchase needed supplies.

The pastors in her community will tell you she has helped many people in the right path since coming to the Mississippi Conference, and I am sure you will realize you are doing something that will be pleasing to God as you help her in her work.

She needs the following: Typewriter paper, construction paper, pencils, crayolas, scissors, Bibles, canned goods or other pantry supplies, good books for circulating library; cash for projector, screen and films to be used in her work, also cash for supplies for Vacation Schools, Leadership Courses in W. S. C. S., etc.

Many of you ladies, I am sure, will be glad to bring some of these items, and in many giving these small things a great help will be given her. There will be some who will prefer to give money, so any cash will be appreciated also.

Please send boxes or cash to Miss Catherine Ezell, DeKalb, Miss. Put the name of your society and your own name on the box or the envelope in which the check is sent and Miss Ezell will send you a receipt for what she receives. The items in the boxes she will use and the money will be used to purchase materials she needs to further her work.

Please help us in this work and pack a box or send a check to Miss Ezell right away. Send to Miss Catherine Ezell, De Kalb, Miss.

Sincerely,
MRS. R. E. ROLLINGS,
Secty. of Supplies, Miss. Conf.

Gossip is the art of saying nothing in a way that leaves nothing unsaid.—Selected.

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

NATIONAL MUTUAL CHURCH
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MISS MILDRED CLEGG, EDITOR, CLARKSDALE, MISSISSIPPI

New Albany Reports Activities

The following report from the New Albany Society was sent in by Mrs. Sam Wilson:

The meeting of the Woman's Society of Christian Service was held Monday, April 3, 1944. The meeting was opened with prayer and the minutes read and approved. Reports were made by each officer.

Mrs. Cecil Harrison, secretary of Supplies, reported a box sent to Malvina, which was valued at $45.30, with $3.75 in cash donations. She also reported a box ready to be sent to our orghanage girl, Ethel Rosemand, amounting to $44.63, plus a few articles donated.

Mrs. S. J. Bell, chairman of the Spiritual Life Group, reminded the society of Holy Week, which would be observed in our church beginning today.

Mrs. Sam Wilson, secretary of Literature and Publications and chairman of the Fellowship Committee, reported five renewals for the **World Outlook** and **Methodist Woman.** She gave a report on three months of Fellowship work; visits, 398, including visits during Crusade for a New World Order; telephone calls, 205; cards, 53; trays, 66; and flowers, 32.

Mrs. J. H. Jamieson, membership chairman, reported eight new members.

Mrs. Jamie Houston president, and Mrs. L. K. Carlton reported on the annual conference held at Mathiston. Mrs. D. H. Hall was re-elected treasurer and also made a Life Patron of the Conference. Mrs. L. K. Carlton was re-elected district secretary for the Corinth District and was given a Life Membership.

The president closed the meeting by asking each one to kneel at the altar, over which was a lighted cross. Each member prayed for our boys and girls who are in the service.

* * *

Other Reports for Quarter's Activities

Numerous local societies feel the need of suggestions for activities for the local groups. The society often engages in some type of study without following it with an activity. The following reports are given to show some of the things that have been done in the North Mississippi Conference within the last year. They contain items that may be useful to other churches:

First Church, Columbus

There are seven members of the committee on Christian Social Relations and Local Church Activities in the Woman's Society at First Church, Columbus. Their projects for one quarter included books for the soldiers' library, helping Hospital and Camp Needs Committee, Orphan's box, and entertainment of the orphans. They spent $37.49 on local church and community projects.

In study groups, the Wesleyan Service Guild and the Young People's class joined them. They also cooperated with the U. S. O., Scouts, Chamber of Commerce, Child Welfare Council, Red Cross and Salvation Army programs, the colored P. T. A. program, and the American Legion in the promotion of programs, discussion, and activities. Mrs. Frank L. Whitman is chairman of the committee.

Pontotoc

At Pontotoc, in the Aberdeen district, there are sixty-six members of the society, in a town with population under 10,000. There are seven members of the Committee on Christian Social Relations and Local Church Activities.

During one quarter they sent boxes of candy and cookies to twenty-seven boys from the Pontotoc church who are now in the armed services; sent cards to all members who had gone overseas; sent baskets of fruit to shut-in members; visited the county home with the County Welfare Agent, taking care of needy families during the holidays. On local church and community projects they spent $69.25.

Informally they studied articles from the **Methodist Woman** and **World Outlook,** and in six class sessions they used "We Who Are America." The business women also participated in the study.

With other church groups and the pastor, they assisted in the White Christmas observance. With the county welfare agent they provided for two needy families in the county and some of the members assisted with the War Fund drive.

Mrs. W. T. Potter was chairman of the Committee on Christian Social Relations and Local Church Activities when this project was made. Mrs. R. P. Wilson is the new chairman.

Moore Memorial

In the Moore Memorial Church, in the Greenwood district, there are 83 members of the society. On the Committee on Christian Social Relations and Local Church Activities there are twelve members. During the quarter ending December 31, 1943, they participated in a variety of activities.

The Local Church and Community projects included $11.60 in Defense Stamps, to apply on bonds; a letter to **American Home Magazine,** protesting the full-page beer advertisement in the November issue; flag dedication service in the church, with a report sent to the Advocate; a basket of fruit and canned goods to one of the members; a Hymnal placed in the church in memory of a friend; basket of fruit for a shut-in on Thanksgiving; flowers to member of society in hospital; basket of fruit to member in hospital; eleven sympathy and get-well cards; six blooming plants in rooms of shut-ins for Christmas; twenty-four copies of **Upper Room,** one in every hospital room and in homes of the elderly people of the church; seven Christmas baskets; Christmas cards to 82 boys in the service; old clothes and food to the Negro blind school. They spent $37.65 in cash money on local church and community projects.

The society cooperated with the Lions Club in securing the clothes and food for the Negro Blind School.

Mrs. Frank M. Gray, Winona, is chairman of the Committee.

Cleveland

The summer activities at Cleveland last year might suggest possibilities for 1944. In a society of 110 members there are six members of the Committee on Christian Social Relations and Local Church Activities there were six members, with Mrs. H. S. Hubbard as chairman.

The Local Church and Community projects included: entertainment of Youth Caravan with five meals; furnishing a community waiting and rest room, at a cost of $116; expenses of a Negro woman to Training School at Rust College; replacement of shrubs on church lawn; party for college students at Delta State Teachers' College; baptismal font; plaque for names of those in the armed services; chair, coffee table for parsonage; punch bowl and five dozen cups. A total of $449 was spent in cash for these projects.

As the most outstanding piece of work for the quarter, Mrs. Hubbard described the community waiting and rest room, which provided a place for mothers and children who came to town for medical treatment and shopping and had to wait for transportation home.

* * *

The Conference Leadership School

The Conference Leadership School will be held at Mathiston, Miss., on the Wood Junior College campus, June 5-9. Who should attend? Pastors, church school officers and teachers, study leaders of W. S. C. S., and others interested in developing their own spiritual lives or that of "others."

The entire cost is seven dollars. Advance room reservations should be made with Rev. R. E. Wasson, Mathiston, Miss.

WISE OR OTHERWISE

By James H. Felts

The black market represents greed in full action.

When a man becomes indifferent to "the eyes of the world" he is either wholly consecrated or morally bankrupt.

The man who fails to keep faith with his own soul is a hopeless failure.

Irresponsible demagogues belong to the same class of the yesterday fellows who taught the "flat or round system," according to the desire of the community.

The Spanish have a new verb, Cantinplate—"which means to talk or write much but say nothing." They must have visited the hot air venders here.

"Greatness, the kind that lasts, is pretty much the same wherever you find it."

If Kaltenborn's statement, radio, Wednesday, March 23, "The authorities continue to prefer useless complaints to practical remedies," is true, we need some changes at Washington.

A Seattle news note indicates that "a screen star" was recently sent to the state hospital for the insane. Hollywood "stars" had better cut Seattle.

It has been suggested that the difference between a gum-chewing girl and a cud-chewing cow is the "thoughtful look on the face of the cow."

True or false? I can cheat others without cheating myself.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. G. W. Pomeroy

New Student Secretary

May I introduce you to your new Student Secretary of the Louisiana Conference? She is Mrs. Lamar Aycock, of the Ruston church. Mrs. Aycock comes to this office ably fitted to make an excellent secretary. She has served as local society secretary for Trinity church in Ruston and as campus secretary for Louisiana Tech there. She did fine work in both of these capacities and has a thorough understanding of this work.

Student work has come to the end of its quadrennium. The ground work has been laid. I feel that we are now ready to move forward in a big way. Won't you do all you can to help Mrs. Aycock in her new job. Be sure to send her the reports for the second quarter at the end of June. We offer her our congratulations and best wishes in this new task.

* * *

Christian Social Relations

I have accepted the responsibility of this office with fear and trembling. If I let my thoughts dwell on the enormity of this task I could not go on. It is only as I remember the words of the Master when He said, "Ask and it shall be given you, seek and ye shall find; knock and it shall be opened unto you," that I have any courage at all. I hope that I shall be able to continue the good work of Mrs. D. C. Metcalf, who has done such a good job in this field of labor. Pray that God shall lead and guide in this work.

* * *

Supervisor of Narcotic Education

A bill has been prepared by two members of the Legislature from Caddo parish, dealing with the employment of a Director of Narcotic Education, by the Department of Public Education, for the State of Louisiana. This bill will be presented at the present session of the Legislature. Please watch for information on this bill and use whatever influence you may have for its passage.

* * *

Legislature Now in Session

Important legislation in the fields of education and Christian Social Relations will be coming up at the present session. Won't you please try to keep up with what our law-makers are doing? Study carefully all bills. Use your influence wherever it is needed for wise legislation.

* * *

Resolutions Adopted at the Conference Meeting

1. That the secretary of Christian Social Relations and Local Church Activities cooperate with and secure the cooperation of school people and Parent-Teacher Associations in carrying out adequately the State laws requiring instruction on alcohol and other narcotics.

2. That it be the policy of the C. S. R. and L. A. department to center its efforts on one or two timely emphases selected from the department's general program, and that special study and action be directed toward provisions for juvenile and adolescent protection.

Quiet Hour Message

By Mrs. D. M. Prince

Christ, the Hope of the World

"Be Thou supreme, Lord Jesus Christ,
My inmost being fill,
So I shall think as Thou dost think,
And will as Thou dost will. Amen."

The very cornerstone of the foundation of our Woman's Society of Christian Service is the development of the spiritual life of the individual woman.

The very best way we can be certain of having a spiritual foundation in this organization—and we need just that so very much—is to build into the heart and the soul of every woman a deeper consecration to God, and a dedication to the task of the work of the Kingdom. We must somehow convince our women that they owe their first and greatest loyalty to the Christ and His Church in the world.

There are so many, many voices that call to us today, and too many of us are failing to listen to that still, small voice. We are rushing about in the mountain meadows of our day, when we might climb to the hilltop to see the sun rise. And yet we say that we know Christ, and expect Him to bless our living. Someone said, "It is not good for man to pray Cream and live just skim milk." We have so many plans, and are so busy with them, that we fail to put Christ in the center of our planning.

One of the addresses given at our Bishops' Crusade, on "The Prince of Peace," reminded us:

Our little systems have their day,
They have their day and cease to be,
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

We are reminded that all the great planning of our great Church would be in vain unless at the center of our planning we placed Christ, and upheld Him as the Saviour of our world.

There is a great truth in this for our lives. We will be failures unless at the center of our living there is Christ—unless He is on the altars of our hearts. We need to be concerned about this great organization, which has so much machinery, and so many wheels that perhaps the noise is shutting out the voice of God. Are we realizing that Christ is greater—is our Ideal, that this ideal for which we strive is larger than our planning?

All over the world today, on a thousand battle fronts, beneath the sea, and in the air, alert young men and women are giving their lives to a cause that is larger than themselves. We who call ourselves Christian are summoned by no uncertain bugle call to the greatest cause that summons human beings, the bringing in of the Kingdom of God, and it will not come by any half-hearted, part-time effort. We cannot give our church the fag ends of our time, after we have done everything else in our communities and expect to have enough power to convince others that He is the hope of the world. We must be all out for Christ. We need to demonstrate to a world of hate the true meaning of a God of love.

But, first, we must know Him—as Paul said, "That I might know Him." Yet we fail to take time to seek Him. It takes too much time from our busy lives for us to be still to know God.

Perhaps we need to take the example of our Quaker friends, who seem to have found the value of silence, and meditation, and simplicity in living.

That I might know Him—and that I might help others find Him. There are so many who need our help today; we seem drawn into a fellowship of suffering with Christ and our fellowmen around the world, and consecration must be the keynote of our living. We must help turn off hate, and sin, and fear, and turn on Faith, and Hope, and Love. And there is only one force that will keep this Faith and Hope and Love in our lives, and increase our possession of them, and that force is Prayer.

At the very heart of the universe is the great heart of God, and our lives can be fastened securely to that great heart by prayer—fastened so securely that no matter what comes to us, it can be endured because we are conscious of His abiding presence in our lives.

Our life is like the dial of a clock, The hands are God's hands,
Passing over and over again,
The short hand is the hand of discipline, the long hand is the hand of mercy,
Slowly and surely the hand of discipline must pass,
And God speaks at each stroke,
But over and over passes the hand of mercy,
Showering down sixty-fold of blessing for each stroke of discipline or trail.
And both hands are fastened to one secure Pivot, The great unchanging Heart of a God of Love.

One day, while standing in the Valley of the Shadow, a soul asked God why the world suffered. "Where are you God, and where's your wondrous Love?" God answered that His love was greater in that dark hour than ever before, but that He had given man the power to choose and He could not interpose His love upon the world unless man willed it so, but His love is there, and is ours for the asking.

If we look up into the face of God, and seek Him, we will be able to see above the clouds of hate and war, and sin, that the stars still shine. It is as the poet says, "He always has ready unnumbered candles on some heavy shelf, and if, in the dark, we falter, He lights one, Who is Light Himself."

Who is Light Himself—and Hope—and the Hope of the world. Someone who caught the vision wrote:

Slowly I climbed the hill where once He had been hanged upon a tree. And when I had reached the top, I looked out over the world below. On all sides, in all directions, men were striving, killing, destroying. The light of the whole world had been dimmed by the red of spilt blood and the black of revengeful hate.. Then when I

(Continued on Page 13.)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MAY 21, 1944

By Rev. W. C. Newman

THE CHRISTIAN STRATEGY

Lesson Text: Acts 18:1-4; I Corinthians 13.

Golden Text: For God gave us not the spirit of fearfulness, but of power and of love and discipline.—II Timothy 1:7.

W. C. Newman

It is extremely difficult for one to write of things he does not know. He had better not try. Yet it is expected of us people who write each week that we shall have opinions on practically everything in the world.

I have been preaching twenty years, and have never yet found out the perfectly successful strategy. My lack of success proves it. Therefore I can only write on the things I believe Paul possessed that gave him such great success—and hope that I, and all the rest of us modern Christians may seek and find at least a part of them.

A Consuming Earnestness

Paul's "this one thing I do" is probably as true a key to his strategy as is this lovely thirteenth chapter of First Corinthians in our text for today. He did not lose any of his power through divided interests, scattered efforts, and spasmodic enthusiasm. His job was Christianity, his ambition was Christianity, his family was Christianity. It was all he thought or wanted.

Such earnestness covers a multitude of mistakes and weaknesses. A congregation, convinced of their minister's absolute earnestness, will forgive him of things that would otherwise be unbearable to them. If the church of today can convince the world that it is more deeply concerned about making a Christian world than about anything else, our place of leadership would be more secure. Too many Christians and too many congregations and too many leaders in high places are casual and unimpassioned about the whole business of Christianity. What we need first of all is flaming hearts.

A Sacrificial Spirit

The Roman soldier who, so far as we can tell, looked upon the trial and scourging of Jesus without blinking, came at last to cry out "Truly this man was the Son of God!" What had convinced him of that truth so quickly?

Doubtless it was Christ's willingness to die for his faith. So when Paul could say truly "I have suffered the loss of all things and do count them but dung that I may win Christ" he came to be victorious.

What is the weakness of our religion and churches? Too many of us preachers hunting the easiest jobs; too many church folks wanting a comfortable religion; too few of us all killing ourselves with work and sacrifices for Christ.

A Bold Faith

It seems to me that underneath most of the preaching that I hear—and do—there is a definite undercurrent of fatalism. We do not expect the world to hear and believe our Gospel; we are not confident that we shall have a new world order, or a Christian revival.

But there is no such fatalism in Paul. He is ever assured that Christ, and he, will win.

What is the matter with us that we are so unexpectant? Is it that we have not really gotten down to the business of acquiring a great faith? I suspect that this is true.

A Flaming Love

How rightly this thirteenth of I. Corinthians is given us for our lesson! The theme of it is that if you have every other single item of Christian strategy but have not yet learned how to love without reservation, it is as if you had nothing at all.

Love is the divine compulsion which moves us to use our earnestness and our sacrifices and our faith for the salvation of men. Even with all the most elaborate buildings and equipment of an expensive modern church, there is no real success unless love rules in the heart of pastor and people. Not just love for each other; nor love for the lovely; but for the unlovely and the unlovable people of the earth.

And that is not easy.

A WHOLESOME GENERAL CONFERENCE

(Continued From Page 5.)

all delegates and representatives of the Church."

Ritual and Orders of Worship

The voluminous report of the Commission on Ritual and Orders of Worship was received and sent to a Committee. Some deletions and amendments were made, and the report was then recommitted by the Conference to the Commission for study and amendment during the coming quadrennium. It will be published as it now is for such use as persons may desire to make of it. The report raises the question as to how far liturgies can be used to the advancement of worship and spiritual life in The Methodist Church, and it will be well to have a quadrennium of study of that question. However, the report as a book has much spiritual value.

The Planned Crusade

Many positive actions were taken in adjusting the rules and regulations in all departments of the Church. These will be wholesome, but they cannot be mentioned here. The boards will be strengthened by their improved constitutions. The crowning action was the projection of a great five-point Crusade to begin December 1, 1944, and continue to December 31, 1945. It will embrace (1) the raising of $25,000,000 for rehabilitation and extension of the Church at home and abroad, (2) a Church-wide evangelistic campaign, (3) a Church-wide program of stewardship cultivation, (4) a Church-wide effort to increase enrollment and attendance in the Church School, and (5) a continued crusade for a new world order. This is a great and worthy program which will have much and increasing emphasis throughout this year and the next. It has immense possibilities for the Church and the advancement of Christianity.

Wholesome

The General Conference of 1944, in spirit, attitude, action, and accomplishment, was singularly wholesome, and contributed greatly to unity, mutual understanding, consideration, and cooperation among all elements, regions, and forces of our Methodism. We may well thank God, take courage, and move forward.

Dallas, Texas.

LOUISIANA W. S. C. S.

(Continued from page 12)

turned to look up into His face, the beauty of His countenance lighted the ground around. And He said, "I, too died for my cause, but men could not see me. I spoke great words of truth, but men did not hear me. I showed them the perfect love, but they saw it not. Oh, you of little faith, put your hand into mine and you shall be saved; put your trust in me and you shall be delivered." So I turned and put out my hand, and he grasped it with his own nail scarred hand. New strength filled my body and new light shone before my eyes, and it was then that I saw in Him the Only Hope for the World.

(To be concluded next week.)

Why learn to drink at all? Is alcohol essential for health and happiness in present-day society? Obviously it is not normal to consume a poisonous and narcotic drug. Yet alcohol is probably the least habit-forming of the narcotic drugs which favor relaxation, escape and good fellowship. This favors its use which, associated with the ease of obtaining it, explains why there are more people in the United States today afflicted with the alcohol habit than any other narcotic habit. Since no one would insist that alcohol is essential for relaxation and good fellowship, is it not more rational to teach how to relax and be good fellows without the use of a drug than to teach how to use a drug occasionally and in moderation?

—Andrew C. Ivy, Ph.D., M.D.,
Northwestern University Medical School.

THE CHRISTIAN FIRESIDE

WHY I PRAY

Prayer controls my thinking, governs my acting, censors my speaking, helps me cling to my loftier impulses and forfeit my lower ideals. Prayer increases the nobler urges of my spirit and helps me conquer the body and let the spirit win.

Prayer is the center around which a Christian life revolves.

By prayer I learn to desire the best that life offers, and that best I see in Christ. You can manage quite well without prayer. You can for a time. I know from experience. You become impatient and urge time on, and yet would frantically hold it back. Contentment and happiness are deepened by prayer. I found that to be true. Since I let Jesus have the right-of-way in my heart and life, I have been more contented than ever before.

Prayer makes the Bible real. "Watch and pray," says the Bible, lest we enter into temptation.

I find, too, that prayer can make a person thoroughly genuine. It helps one to cast off artificiality. I believe it changes the expression of the face.

Sincere prayer enlightens and sensitizes the conscience. It removes interest from self, makes one kinder, stronger, more gentle, more patient, and it brings peace within, without, and everlasting.

Over each deep spiritual chasm we cross by prayer, we make it a little easier for the hesitant, inexperienced foot which treads after us.—The "War Cry."

THE PYGMIES OF THE ITURI FOREST

By Winifred Higginson

The Ituri forest, in the Belgian Congo, is an area about as large as the Province of Ontario. Stanley writes of traveling for sixteen days through forest, bush and jungle without sighting a clear grassy space the size of a room; just endless miles of forest. Starvation, fever, and the hostility of natives characterized the terrible march in which he lost over half his men.

The forest is the abode of myriads of birds and animals, and the little people who dwell within its fastnesses raise no crops, but live by hunting.

For generations they were but fleeting shadows to those who occasionally sighted them—no sooner seen than swallowed by the great forest. More recently those living within the area of trading posts or missions have at length learned the harmlessness of Europeans, and slowly have been emboldened to make friends and trade with those anxious to be friendly.

Travelers passing through the Gombara region have been privileged to meet some of the two hundred thousand Pygmies that inhabit the forest. They range from forty-eight to fifty-two inches in height. They are very light-hearted, and curious, living by the day with no thought of the future. They build no houses, but live in hollow trees or booths hastily constructed of branches of trees. Their nomadic life is made necessary by the fact of their following of the elephant herds. Having no firearms, they kill the great beasts by slipping up and cutting the sinew of the hind leg. With tendons severed, the elephant is rendered helpless and is quickly dispatched, and with the ivory thus procured, the Pygmy may buy what grain or vegetables are needed.

Martin Johnston, photographer of African wild life, in his book, "Over African Jungles," gives a graphic description of the first airplane ride taken by Gomara Pygmies.

"After getting thirty-six of them into the plane," he proceeds, "I climbed in after them and tried to get some order among the happy, chattering throng, and gave the signal to take off. I shall never forget that howling, singing, chattering group of little savages. They gathered about the windows, they swarmed over Osa and Vern, and they climbed into my lap. They pointed and yelled when they looked down on a river they knew. The only trouble was, that to keep from being overcome by their odor, we had to keep some of the windows open. We flew over the forest, and in fifteen minutes banked and turned about a hill they knew. Instantly they recognized it, and great was their amazement! We flew for about an hour and then landed with a rush and swoop. As they left the plane we counted them—thirty-six—and three of ourselves, in a ten-place plane.

So interested had I been in the reaction of the Pygmies in the plane that I had given no thought whatever to those we left behind. But when we had landed and opened the door and turned loose our thirty-six happy and excited little guests, I was amazed to see the chief's wife—she sought out her children and hugged them repeatedly, fondling them and petting them, eager to reassure herself that they were alive and whole. Never before have I seen natives kiss each other. Never before, in the twenty years spent largely among such people, have I seen such obvious signs of affection. It shows all too plainly that love among the Pygmies of the Ituri is no different from the mother love to which we have all grown accustomed here at home."

Mission work among these people has gone slowly because of the impossibility of Europeans living their nomadic life. But the famous Appolo of Uganda, with a number of intrepid followers, crossed from the adjoining country through almost impassable, fever-ridden swamps and great stretches of jungle, to the hitherto unreached Pygmies, and was successful in bringing the gospel to many of these little people. Since his passing, those touching the outposts at the edge of the forest have been reached by missionaries at work among other native tribes.—From "Canadian Boy."

SIMPLIFICATION OF TAX REPORTS AS RELATED TO CHURCH AND PHILANTHROPY

From the Council on Taxes and Philanthrophy, Guy E. Snavely, Chairman, 19 W. 44 St., New York City

H.R. 4646, officially cited as the "Individual Income Tax Act of 1944," is the bill now before the House of Representatives seeking simplification of income tax reports.

Our Congress and officials in the Treasury Department are to be highly commended for their recent statesmanlike legislation in the Current Tax Payment (withholding) Act of last year, and in the simplification of reports sough+ in the proposed H.R. 4646.

There are, however, inadvertent and more or less hidden, but vitally important, weaknesses in each of these progressive enactments. H.R. 4646 has been drafted exclusively in executive sessions of the Ways and Means Committee in consultation and cooperation with technical experts from the Treasury and Government agencies. There have been no public hearings on the bill. Requests for such hearings were denied. The public still has nightmare memories of the complicated 1943 reports which baffled the Einsteins and the certified public accountants, but the present proposal swings to the other extreme of "streamlined simplification."

The report requirements for the future (after January 1, 1945) are geared down to the intellectual level of any moron who can count and report the number of his children or dependents. His employer reports the amount of his wages; and with these two simple facts—gross wages and number of dependents—the expert tax collectors of the Treasury Department compute the exact amount of each individual's taxes, by means of standard tables, based upon "averaged deductions" for all of the thirty millions or more salaried taxpayers or wage earners who are encouraged to use the so-called shorter form.

But these thirty million wage earners are not morons. All of them have had the advantages of our splendid American public school system. Most of them are high school graduates. Millions of them have had college education, and large numbers of them are doctors of philosophy, graduate engineers and men of the highest intellectual caliber.

They prefer to express their own personality and not be regimented into one mold. They should like to retain as much personal freedom in receiving, handling and spending of their salaries and wages as is compatible with honest payment of taxes under a democratic form of government.

Most of these thirty million taxpayers are church members or substantial contributors to a wider range of philanthrophy in which they are interested.

The proposed simplification, with its averaged "standard deductions," gives to the great numbers of church members who religiously tithe, or the goodly number of philanthropists who give the full 15 per cent and more of their income, no more credit for sacrificial benevolence for the public good than is given to the gambler or the spendthrift who may cause much of the expense of our criminal courts, but seldom gives a penny unnecessarily to charity.

"Averaged deductions" are not satisfactory, fair, adequate or logical. They average things that are scarcely comparable—taxes, interest, bad debts, charity and alimony; saints and sinners, unselfish voluntary gifts and legal payments of personal obligations, all mixed, share and share alike. The pastor and priest share in the deductions for the

(Continued on page 16)

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MESSAGE FOR MOTHER'S DAY

If there are three words in all languages that merge into one beautiful, harmonious conception, those words are: Home, **Child** and Mother. We can never think of one without the other.

And so, on approaching Mother's Day, let us again observe the designated day and time by again weaving together, with the labor of love, the threads that mean the ongoing of the **Kingdom of Life.**

As we near the season when we especially honor our mothers, in memory and in deed, let us include the other inseparables—child and home.

Our Methodist home is a connecting link between the holy memory of mother and the child deprived of her loving arms. In thinking of mother, let us remember our home and children.

You can honor mother in no greater way than by providing for her inseparables—child and home.

Our home honors mother by caring for the child. Let us honor her by gifts to our Methodist Home during the memorable season.

We love you for what you have done before. Mother, here or up yonder, will love you for what you do now.

Yours in gratitude,
FRED J. McDONNELL,
Superintendent, Methodist Home.
Jackson, Miss.

YE MUST BE BORN AGAIN
(Part 2)

By Rev. C. B. Powell

In my last article, "Ye Must be Born Again," I mentioned why I liked the word, and said also that there were a great many people who did not care so much about it, and the reason is, it brings them up to the very thing that they long for, but cannot experience, unless they are born again, and that thing is the Kingdom of God. Now, Paul says it is set up in the soul, the Kingdom of God is within you, but sin must go out; not only sin, but the desire for all evil things of a worldly nature, and many of these are very deep-seated. In second Peter, first chapter, it says, "He that lacketh these things is blind and cannot see afar off," blinded by the things of this world. You must be born again! In the first Epistle of John it is so stated, "He that loveth his brother, abideth in the light." But it also says, "He that hateth his brother, is in darkness," because the darkness hath blinded his eyes. So to be in the kingdom of God, you must be born into it. Men say, I cannot believe. That, in my judgment, is a very poor excuse. They just don't want to give up their sins and sacrifice their lives and give God their service. Paul says, "He that cometh to God must believe." No, you may be trained in religious work, and to some extent become responsible for what you fail to do in this line, but it is all a dream unless it can give the soul of man a joyous certainty. Being born again, carries with it a certainty. The change is so real, the mighty power of God is so great, and felt so deeply in the soul that there can be no question of its security. The putting on of the uniform cannot create the soldier. The donning of cap and gown cannot make the scholar. First there must be an experience—then we can have an outside, a symbolic garb. But the garb primarily is effect. No ritual act can change the soul of man. Paul daringly said of the most sacred ceremony of his race, "Circumcision is nothing!" You must be born again.

MENTAL HOSPITAL IN CHENGTU

By W. W. Reid

Under the auspices of the mission-sponsored West China Union University and of the municipality of Chengtu, West China, one of that nation's few mental hospitals has recently been opened in Chengtu. The University is furnishing a staff of Chinese, American, and British experts, and the city is providing the funds for the undertaking. The University, which a few years ago had 500 students, now harbors more than 3,000; for on its campus are the refugee universities of Cheeloo, Ginling, Nanking and Yenching, all of which have been driven out of occupied China by the war. One member of the University staff has lost his life and a number of others have contracted malaria bringing convoys of supplies from distances of 2,000 miles.

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SIMPLIFICATION OF TAX REPORTS AS RELATED TO CHURCH AND PHILANTHROPY

(Continued From Page 14.)

other man's alimony payment, and the cynic gets credit for the tithes and fast day sacrificial offerings of pastor and priest. It savors of communism to make work simpler for the tax collector.

Taxing the Tax-exempt Tithes and Offerings

There is another, possibly more serious weakness in the otherwise highly commendable Current Payment Tax (withholding) Act of 1943 which also calls for early correction.

This Act inadvertently levies a withholding tax of 20 per cent or more on the tax-exempt portion of every man's salary or wages which he has budgeted or set aside as his Church Tithe, or for other contributions to charity.

It is, of course, true in both of these cases that by using the longer form and making a declaration of these payments, a refund will be secured in course of time from the U. S. Treasury, but every experienced man knows that the percentage of the thirty million or more taxpayers using the shorter form who, after the experience of last March 15, will have the courage to request and use even a simplified longer form, will be negligible.

In the meanwhile the stronger hand of Caesar has robbed the Sanctuary of a substantial portion of tithes and offerings needed for the ministries of religion and for life's necessities for the poor and perhaps the starving.

Churches and related charities have already suffered serious losses of income as a result of steadily increasing demands for more taxes. Attention is called to the fact that although since 1928 our income has practically doubled (86 per cent increase) and taxes have multiplied seven-fold (600 per cent increase) and Federal expenditure has multiplied 28-fold (2700 per cent increase), our contributions to Church and Church-related charities are now **30 per cent less than they were 15 years ago,** when our national expenditure was practically double what it is now.

In terms of percentage, at a time when our per capita and percentage of small annual income has reached an all-time high, the percentage of our gifts to church and charity has reached an all-time low.

The present so-called simplified revenue tax act of 1944 will inevitably tend to make this bad situation worse, so far as adequate sources of our religious, educational and philanthropic institutions are concerned.

The Council on Taxes and Philanthropy earnestly urges every public spirited citizen who is interested in the future welfare of our nation, and specifically in the strategic value and importance of financial support of our religious and philanthropic institutions, to communicate with Secretary Morgenthau, Chairman Doughton, Senator George, members of the Senate Finance Committee and other Senators and Congressmen their earnest request that the Treasury and Congress cooperate to make such changes in this withholding tax and simplification that any taxpayer may, in connection with his declaration of dependents, indicate the amount of his church contributions and have them exempted from the operations of the withholding tax.

Compulsory payment of taxes and voluntary contributions to tax exempt church and charity should both be placed on the same **current pay-as-you-go basis.**

In no other way can adequate sums be secured to meet the enormous expenses of the Government and the not less important increasing urgent and strategic needs of brotherhood upon which any permanent world peace must be based.

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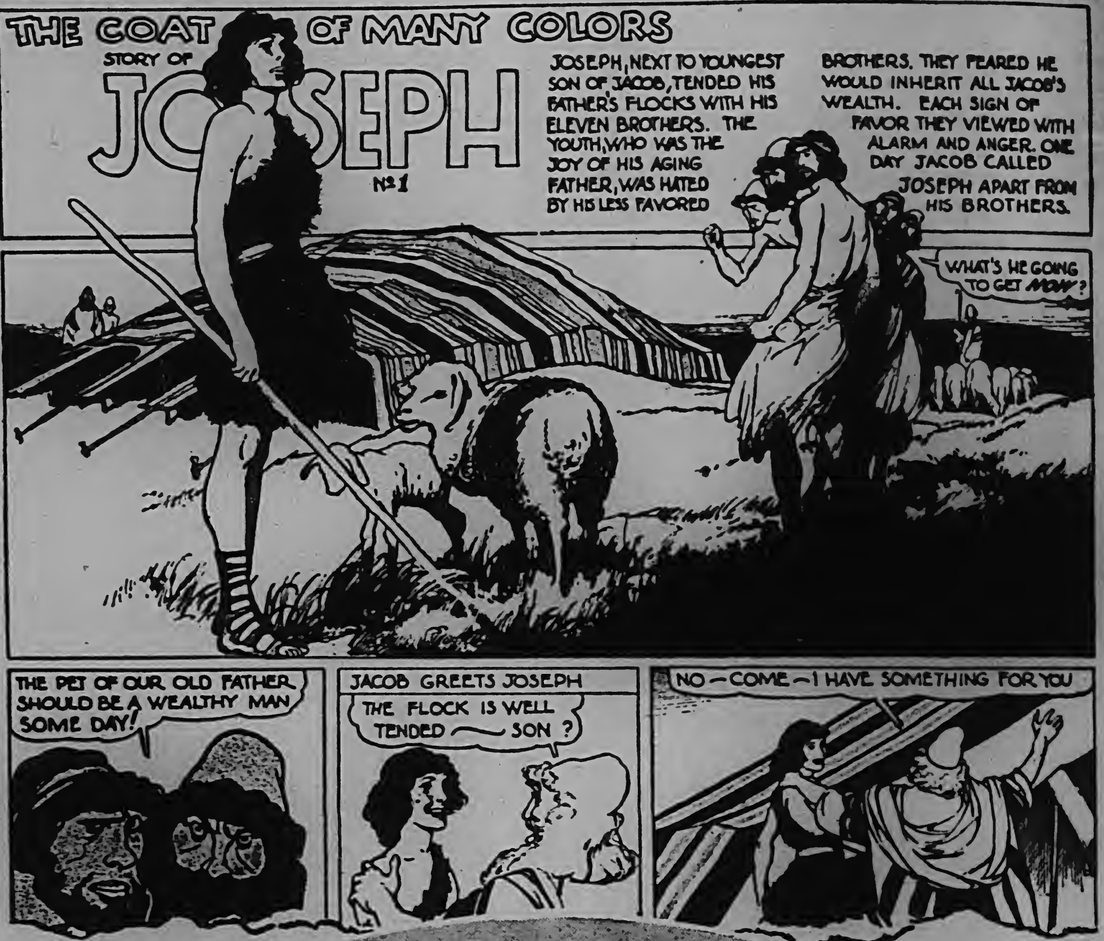
STORIES FROM THE BIBLE

by W. T. Person and Kreigh Collins


THE COAT OF MANY COLORS
STORY OF JOSEPH
No 1
JOSEPH, NEXT TO YOUNGEST SON OF JACOB, TENDED HIS FATHER'S FLOCKS WITH HIS ELEVEN BROTHERS. THE YOUTH, WHO WAS THE JOY OF HIS AGING FATHER, WAS HATED BY HIS LESS FAVORED
BROTHERS. THEY FEARED HE WOULD INHERIT ALL JACOB'S WEALTH. EACH SIGN OF FAVOR THEY VIEWED WITH ALARM AND ANGER. ONE DAY JACOB CALLED JOSEPH APART FROM HIS BROTHERS.
WHAT'S HE GOING TO GET NOW?
THE PET OF OUR OLD FATHER SHOULD BE A WEALTHY MAN SOME DAY!
JACOB GREETS JOSEPH
THE FLOCK IS WELL TENDED — SON ?
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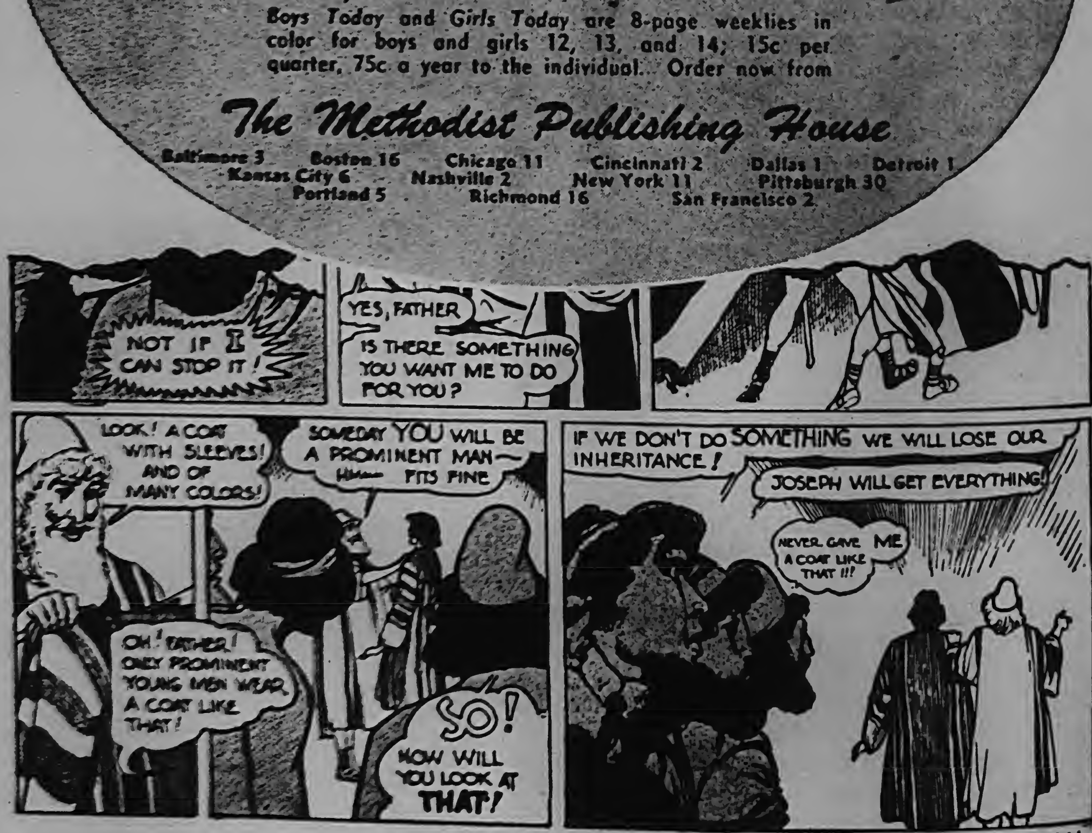
NOT IF I CAN STOP IT!
YES, FATHER
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LOOK! A COAT WITH SLEEVES! AND OF MANY COLORS!
SOMEDAY YOU WILL BE A PROMINENT MAN— HM— FITS FINE
OH! FATHER! ONLY PROMINENT YOUNG MEN WEAR A COAT LIKE THAT!
SO! HOW WILL YOU LOOK AT THAT!
IF WE DON'T DO SOMETHING WE WILL LOSE OUR INHERITANCE!
JOSEPH WILL GET EVERYTHING!
NEVER GAVE ME A COAT LIKE THAT !!!

Bible Reference, Genesis 37:1-4

New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

Belief in the Resurrection is not an appendage to the Christian faith; it is the Christian faith. The full diet of public worship on any Sunday, anywhere throughout Christendom, is the celebration of the Resurrection of the Redeemer. This is the only sufficient basis and guarantee of Christian faith and worship.

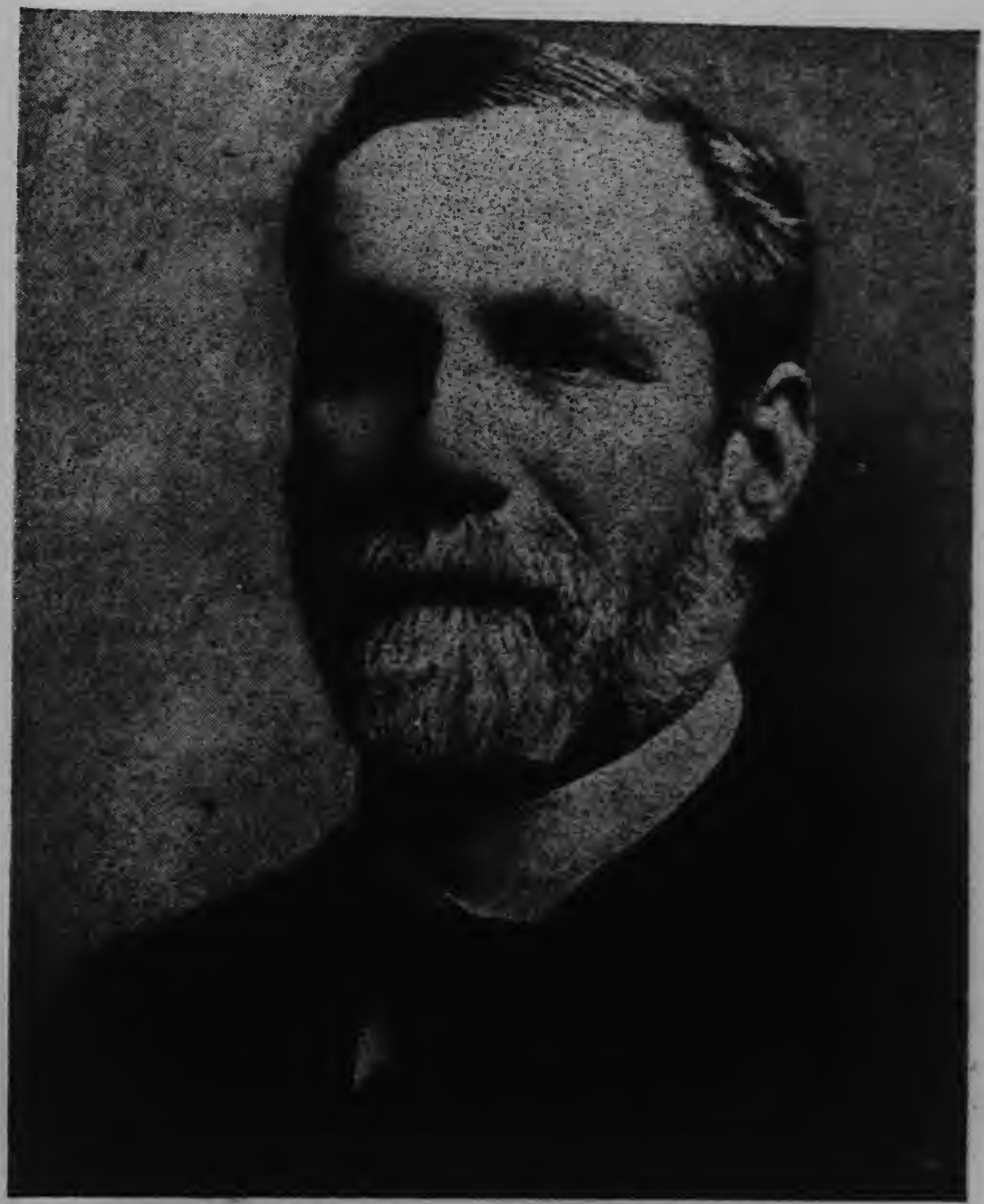
—Dr. John S. Whale.

THE PRAYER-ROOM TODAY

Lord Jesus, let the power of Thy resurrection be seen indeed in me. Turn my half-belief into a joyful certainty, and my conventional acceptance into an adoring wonder. Rise again within my heart in all Thy conquering love. Live Thou in me, that I may make real to others the fact of Thy risen power. Send me forth to be a witness of Thy resurrection. Amen.

Vol. 91. No. 21.
NEW ORLEANS 12, LA.
THURSDAY, MAY 25, 1944.

BISHOP CHARLES B. GALLOWAY



The spirit of the Crusader for Christ and Christian education of a generation ago marches in the campaign for a great Christian Center worthy of the College he loved.

WALLET OF THE WEEK

THE BATTLE OF EL ALAMEIN is ranked by some as the turning point in the present war. Some believe that it will go down in history as the epic struggle. If the British had lost that battle, with it would have gone the Suez Canal, Palestine, and the oil fields of the Near East. Turkey would probably have been forced into the war on the side of the Axis, and the way for the junction of the Japanese and German armies in India would have been wide open. This course of events would have made Russia as helpless as her British Ally.

* * *

PASTOR NIEMOLLER, according to reports coming by way of Switzerland, is in good health and conditions of his incarceration are less severe than they formerly were. He is now allowed a bed instead of the pallet that he had at first. His wife is allowed to visit him twice a month. His greatest concern at the present time is for his younger son, who is suffering from tuberculosis. Pastor Niemoller is interned with five Roman Catholic churchmen. Intercession on his behalf continues in his church at Dalheim.

* * *

THE BOMBING OF GERMAN CITIES, which is the subject of a quite vigorous discussion in England, was the subject of a recent statement by Dr. Leslie D. Weatherhead, pastor of City Temple, London. In substance, Dr. Weatherhead acknowledges the lamentable fact of suffering imposed by the bombing of civilian populations, but he recognizes that there is an intertwining of civilian and military interests for which the German military leaders are responsible, and that it creates a situation which cannot be excepted from attack without permitting them to become an aid to German military production.

* * *

A SOUTHERN PRESBYTERIAN CHURCH recently expressed deep concern over a lack of militant concern among church people regarding the disregard of the Sabbath. The committee formulating the statement urged greater Sabbath observance and recommended that September 14, 1944, be designated "Sabbath Observance Day," for a church-wide study of the Lord's Day. The proposal is a well-meaning gesture, but the chief difficulty is that the naming of a day would tend to make Sabbath observance an annual festival without restoring its honored place in the economy of religion.

* * *

A BRITISH FLYING OFFICER, writing back from the front, points out some of the factors which have contributed to the disillusionment of the soldier. He says that war service breaks worship habits and alters the attitude of mind toward the church. He said that upon the soldier's return there was a period of exaggerated attention succeeded by neglect of that which may help him back to a full normal life under the changed conditions and feelings. He plead for a "drastic simplification" of church life, organically and individually, and a waking up to the fact that our machine age is helping men to grow more efficient, but not more religious.

UNSEASONABLE WEATHER, in England and America, was the subject of recent radio comments. It is said that the weather over the Channel is unusual for May and that severe snow storms have visited the Middle West in our country. To this should be added the fact that several varieties of flowers in New Orleans are blooming out of turn. One shrub which did not bloom until just before frost last year is already covered with flowers, and some chrysanthemums are also flowering. It seems that even the flowers and the weather are confused.

* * *

THE FIRST FOREIGN MISSIONARY ever sent out from the Argentine Republic, was sent by the Evangelical churches to work in Bolivia. She is Senorita Adela Gattinoni, daughter of a bishop of the Methodist Church. She will work at a mission school, and funds for her support will be provided by the Women's Societies of Christian Service of Argentina and Uruguay. This missionary adventure is at least evidence that Protestant missions in the countries of the far south have taken hold of the consciences of the Methodist peoples of those lands.

* * *

DUPONT SCIENTISTS are said to have accomplished what the ancients failed to do. They have found a method by which soft woods can be made hard. Under the magic of chemistry, poplar may be made as hard as maple and maple harder than ebony. It is said that by such chemical treatment maple and ebony are made so tough that they may replace metal for some uses. The process requires a vacuum tank into which the water and chemicals are introduced, and the wood may retain its natural color, or be stained to any desired color.

* * *

HABITUAL DRUNKARDS to the number of three thousand a year appeal to the courts to be declared insane, according to the Director of the Illinois State Welfare Department. Inebriates thus admitted are supported by the state for an average period of two hundred and eighty days, and at a total cost of nearly a half million dollars a year. This is the handiwork of Repeal, not of the bootlegger. To make the whole situation more shameful, some of the big names in the liquor business are under indictment by the Federal Courts for black-marketing (bootlegging) liquor. All this to the honor and glory of the sponsors of Repeal.

* * *

THE APACHE INDIANS of Arizona and New Mexico are said to have demonstrated their ability to add the forms of the culture of the white man to their own primitive customs. This may be seen in the "coming-out dance" of the prospective bride around log heap fires on the mesa. On the day of the festive occasion an Indian caravan moves to the scene and after a feast, the fires are lighted and the dance is on. For the bride-to-be, it is a test of physical endurance—a marathon from sunset to sunrise. During this entire time she must go through the four-step-forward-and-backward movement without intermission.

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CHRISTIAN ADVOCATE

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EDITORIAL

LEGISLATIVE PRODIGALITY

It is not our purpose to criticize any legislature, nor to discuss any particular state project. We make no claim to expert knowledge regarding taxation and fiscal affairs, but we do have some idea respecting trends which is based upon observation and experience. Periods of regimentation and astronomical spending in the nation are always reflected in the attitudes of state groups. The passion for big spending somehow grips the minds of state lawmakers, and in some cases at least, they become oblivious of the days made certain by unwise tax increases and prodigal spending. At such a time, a word of sober caution is not without value.

First of all, there is a limit to the burden of taxation which may be imposed without peril to the social structure. It is not a limit fixed by figures, perhaps, more than by temperament, public ideals and social traditions. When taxation and spending disrupt our standards of life the results are social disturbance, thriftlessness and resistance. The effect of these factors in any case may be uncertain, but the ultimate expression is unwholesome. It focuses attention upon the immediate and the political and often at the expense of established and constructive institutions. Its inspiration is often personal promotion rather than social or industrial progress. Some of the ill-considered ventures of such periods will be liquidated and the projects which incorporate the sweat and tears of thousands of tax oppressed citizens will serve as monuments of legislative folly.

The iniquity of this legislative plunging may not be apparent for a time, but it will ultimately come to light. Valuable institutions which were established and maintained at great cost will be sacrificed in the effort to offset the fiscal distress brought about by unwise and needless spending. The effect will be registered in the alienation of personally owned properties under the stress of tax burdens, and a step toward vassalage and cultural poverty, the inevitable result of sitting loose to the responsibility of levying taxes and the disbursement of public funds. It is natural to charge such economic conditions to personal factors, but they reflect discouragement and hopelessness for which the individual is not always responsible.

Again, let us say that it is not our wish to indicate specific items, but to caution against public profligacy which is sure to be followed by losses in property and character that presage perilous days for republican ideals and a stable civilization. The public rightfully holds the man guilty for tax burdens and appropriations which serve personal and temporary ends rather than objectives indicated by pressing need, or the promotion of the interests of the citizens of a commonwealth.

NORTH MISSISSIPPI METHODISM MAKES GAINS

We have visited four of the six districts of the North Mississippi Conference and we are glad to be able to report substantial progress all along the line. All the four districts visited show an advance in finances which is little less than amazing. This record was not established by a few outstanding churches and aggressive pastors, but is a record in which all charges, great and small, are sharers. We feel sure that the other two districts are keeping step with this splendid march to victory.

With the Conference year only half gone, circuits and stations alike have their local budgets well in hand, and the average payment for benevolent and other claims is equal to one-half of the total for the year. In addition, there is a distinct upswing in revival interest, and all signs indicate that the Conference is surely on its way to perhaps the greatest year in its history. Nowhere did we hear rumblings of discontent, but everywhere we found the spirit of harmony and true Methodist fraternity. Shaw, Lexington, Coldwater, and New Albany were in no wise remiss in their exhibition of Methodist hospitality, and they established a high standard of entertainment for those who succeed to the honor of being hosts for the sessions of 1945.

THE EDITOR'S MAIL BAG

Our mail in recent weeks has been rich in its revelations of widespread interest in matters which make for vital religion and a living church. From a letter from a successful and capable minister we quote the following paragraph:

"Your recent editorial concerning the country church impressed me so much that I cannot forego writing to express my hearty appreciation of it. I have for some time felt very keenly about the increasing use of the liturgical forms in our Church. . . . I see no hope for our church in the future other than to take the course which the Episcopal Church has taken, if we continue to move in the direction of more and more liturgy. That, I think, would be most unfortunate."

Another letter makes observations concerning a lack of evangelistic fervor and downright interest in the souls of people in three meetings which was attended in city churches recently. She was chilled by the formality and the lack of insistent exhortation on the part of the leaders. In one case, there was no invitation to accept Christ as a personal Savior and no invitation to join the church until the last service.

A third letter deals with the horrible liquor situation existing throughout our land. Reference was made to the sinister designs for getting the ear of decent people by having representatives of character-building organizations and leaders in ministries of mercy appear on drink-sponsored programs.

For our part, we say frankly that we will neither support nor promote any organization or benevolence whose representatives stoop to the use of the arch destroyer of character and life as a promotional helper.

REV. JAMES H. FELTS GONE HOME

The news that death had claimed Rev. James H. Felts brought sorrow and a sense of personal bereavement for a wide circle of friends to whom he had ministered and by whom he was loved. He was a retired member of the North Mississippi Conference, and was for many years a member of the Publishing Committee of this paper. Death came to him on May 18, at his home in Fulton, Kentucky, where he lived following his superannuation.

His career as a Methodist minister began in 1890 when he was admitted on trial in the Memphis Conference, in which he served appointments in the following order: West Jackson, Decaturville and Saltillo, Bolivar, Henderson, Whiteville and Mercer, and Murray which included Goshen for the first year. In 1902 he transferred to the North Mississippi Conference where his service record is: First Church, Corinth; Aberdeen; Tupelo; Aberdeen District; First Church, Corinth; Holly Springs District; First Church, Columbus; Greenville District; First Church, Greenwood; Corinth District; Grenada; retired from active service 1936; translated 1944.

Upon his retirement, we felt that the loneliness might be unbearable for him and to keep him on the sunny side of life, we invited him to contribute breezy paragraphs as a regular feature of the Advocate. We even went so far as to write some suggestive paragraphs to make sure that he did not fall into a sober vein. His response was "Wise Or Otherwise" which has appeared in these columns for nearly seven years. Those breezy paragraphs, inbreathed with his mature faith and sunny hopefulness, extended his ministry and, perhaps, his life to the joy and profit of many reader friends.

Perhaps no truer portrait of the man could be found than is contained in two sentences of his last letter to this editor: **"I have deferred my trip to the cemetery indefinitely."** Then, after expressing more than generous appreciation of the editor whom he nominated for the position, he added: "But I am happiest of all to think of you and speak of you as my friend. No part of my evening-time experience has been so fine as my friendships, and no part of my friendships has been more keenly appreciated than yours."

Alas, our friend has gone from us and he will not come back. His radiant spirit will no more lend its glow to these columns. He has entered the gates eternal where hearts fail not and radiance becomes immortal. Goodby, dear friend, the pain of parting may endure for a night, but never ending joy will begin with the morning.

THE COST OF WAR

Reports from Washington state that the war is costing our government alone approximately one hundred billions of dollars a year and that the war's end will show a debt of about three hundred billions. Records already show a casualty list far in excess of the first World War, and all indications point to the most terrible slaughter of human lives in history when the Western invasion gets under way. The cost in money and in precious lives startles one and staggers the imagination. But, alas, these are but a part of the total price humanity must pay to the insatiable god of War.

B. P. Brooks

Ten million young men have been snatched from the gainful pursuits of peace to acquire the art of destruction, and forty million others have been taken out of trade and business and constructive professions, and have undertaken the job of furnishing these young men with instruments with which to make demolition tenfold more effective. Think of it—fifty million people in the United States alone, devoting full time to the wholesale destruction of life and property!

In addition to all this, husbands have been separated from wives, parents have been withdrawn from the homes, churches have been disrupted, schools have been closed, the agencies of culture and civilization have been abandoned. World progress is at a standstill. On my desk at this moment is a report showing that in one state already over three hundred churches have been closed since Pearl Harbor. Enrollment of civilian students in universities and colleges has dropped 44 per cent since 1939, a report just published by the U. S. Office of Education reveals. (My own institution shows a loss of almost 90 per cent.) According to the above report, 12,530 teachers have left the profession between June and October, 1943. A large number of these vacancies are still unfilled and I am reluctant to relate the type of untrained and unskilled people who, in a great many instances, are taking the places of those who have gone. Tragedies are occurring in the class room which will leave their imprint long after the war is over.

In 1861, one Southern state led the nation in the number of standard high schools within its borders. That war ended four score years ago. That state today does not have as many standard high schools as it had eighty years ago although it has grown in population, possibly 500 per cent. The war of 1914-19 cut the birth rate in Germany 50 per cent. In France, 1,500,000 fewer babies were born during that period than would have been born in time of peace although the front line was not very far from the homes of the soldiers. Fifty million people died from all causes during the period of the first World War.

Those killed in war are among the nation's best. They are a very choice group of the total population by all standards of selection. They are killed in the prime of life. The most famous scientific discoveries are made by men of this age. The most famous poems are generally written by men and women before they reach middle age. These are the years when men assume the responsibility of educating their children, of supporting the women, of caring for the old. For some years after the war there will be a shortage in this choicest group of the population.

How many developing inventors, poets, scientists, discoverers, statesmen are included in the casualty lists, we shall never know. Many potential leaders are killed in war and we can be certain that the world in the critical postwar period will be greatly in need of leaders. Who knows but that civilization has been retarded a thousand years by the two great wars which have occurred within less than a single generation!

B. P. B.

WHAT SHOULD THE JURISDICTIONAL CONFERENCE DO?

By Bishop John M. Moore

The editor of the Southwestern Advocate has propounded the above question and requested a statement of my personal views. Here they are:

The Jurisdictional Conference is an essential constitutional provision in the governmental structure of the Methodist Church. It has duties which it cannot legally ignore, and powers which can not be abrogated equal to the discharge of those duties. It has no more right and reason to refuse to function to the full extent of its constitutionally prescribed obligations than has the General Conference to refuse to discharge its prescribed duties. The Jurisdictional Conference is not an optional provision with privileges, but an essential structure with definite responsibilities. To do less than discharge its constitutionally assigned duties is to invite the breakdown and the downfall of the governmental structure of our Methodist Church. This is my view. What then should the Jurisdictional Conference do? The answer is plain. Discharge faithfully, firmly, forcibly, in honor, confidence and courage, every prescribed duty, in the spirit and with the purpose which brought it into existence.

What are these constitutionally prescribed duties? They are five, and are found in Section IV, Article V, Items 1 to 5 of the Constitution, in Paragraph 15 of the Discipline. Not one of them is more important, more binding, more vital than any other one. "To elect Bishops" has no priority over "to establish and to constitute Jurisdictional Boards;" "to determine the boundaries of the Annual Conferences" has no priority over "to promote the Evangelistic, Educational, Missionary, and Benevolent interests of the Church." All the Jurisdictions are planning to elect Bishops this summer, and rightly. Shall they do that and ignore the duty to establish and constitute Jurisdictional Boards with capable administrative officers and a program with merit, vision, method, and essential objectives? Shall they ignore the duty to set up the necessary organizations for providing for interest and institutions within their boundaries, and for a great movement for the evangelization of the unchurched masses? What shall the Jurisdictional Conference do? I would say, discharge conscientiously its full duty as assigned by the constitution, and in a way worthy of Methodism, and that will put new life and power in every activity of the Jurisdiction.

The Constitution does not contemplate or suggest half-way measures, compromise provisions, or even substitute actions and agencies. This is just as true regarding Boards as Bishops. The need of the field determines in both cases what should be done. Every Jurisdiction has unchurched people, neglected or deserted populations, problems in cities and rural communities, moral and religious illiterates everywhere, millions of children that the church does not even try to reach, multiplied families who have no chance at religious instruction, and great numbers of young people who never darken the church door. Erroneous beliefs are being scattered by uninformed teachers among simple, trusting people, and Methodism says nothing. Methodist colleges are limited in service to the church because they are not put into the thinking of Methodist people. But why enumerate? Even a casual survey of the unevangelized and the religiously untaught, or wrongly taught, in every Jurisdiction makes it glaringly clear that its missionary and religious education problems are so great and so numerous as to make a Jurisdictional Board of Missions and Board of Education unavoidable necessities. Such a Board of Missions would not only give new effectiveness to the work of the General Board of Missions and Church Extension but it would coordinate the Annual Conference Boards of Missions in a great home territory Mission Movement and set in action new and greater activities, with laymen superbly cooperating with informational church promotional literature being systematically circulated, and much else which has never been contemplated. The same is true of a well-planned Board of Education.

But headless Boards are as useless and dead as headless bodies. There is no use in establishing a Board if it is not to have an executive head, of intelligence, training, and experience, and who is vigorous, resourceful, inventive, constructive, courageous, and of sound judgment. Such men are not numerous, and only men of Methodist loyalty and Christian devotion will be open to such a call. Either a Board of Missions, or a Board of Education will require great pioneering by its first secretary. It would challenge the best that is in him. To create an adequate system in either field of procedures, processes, facilities, and agencies, for such a complexity of work, conditions, and people, will require a veritable architect in missionary or educational planning. But the work is gloriously worthwhile. To think of one man planning, creating, constructing, and operating systems for two such uncharted fields is to fail to grasp the meaning and appreciate the dimensions of these two great distinct tasks. To work either one and set it in action would be glory and honor enough for any man. No other man in Methodism has ever done more.

I am aware that it has been suggested that Boards be established and constituted and that instead of secretaries a sort of supervising committee be set up and a General Secretary to the committee be appointed to carry out its plans and instructions. It has been further suggested that this Secretary give his attention at present to promoting the great Crusade that will continue to January 1, 1946. All that could be done and doubtless with good results, but that action will surely sidestep the constitutional requirements of the Jurisdictional Conference, as I see it. Furthermore, the Jurisdictional Conference will be little or no further on in its own prescribed labors two years from now, or four, than it is today. Besides, what is so urgently needed for unchurched, neglected, or deserted populations will not have been provided for. I prefer sticking to the constitution and its methods. To that we must come in the end, and why not start now?

What should the Jurisdictional Conference do? I favor choosing a Secretary of Missions, and a Secretary of Education, both capable in their respective fields, and a small capable Board for each of the two fields to be the respective directorate for the two Secretaries, with financial provisions made by the Jurisdictional Conference for the initial work, and with headquarters in the same city. Two men exploring, creating, constructing, coordinating these far-reaching, interlocking, vital church activities are more than twice one. I favor the sympathetic cooperation of the laymen and the Commission on Evangelism. I favor doing this now, firmly, faithfully and forcefully. We have talked much about putting the Jurisdictional Conference on its feet. There will never be a better time to do it than now.

These are my sentiments, Mr. Editor.

Dallas, Texas.

A FINE LETTER FROM A FINER SPIRIT

Dear Dr. Duren: A few days ago we mailed to you our quota, plus twenty per cent, of subscriptions to the Advocate.

Credit for this work is due largely to Mrs. Hollingsworth. I do not know of a more convenient and useful an institution than that of a ministers wife.

For the first time in life I had to hear the doctor say, "Well, Bob, you will have to take it easy and stay in bed for a while." It sounds different when that statement becomes personal.

It makes me think that in some cases men are alike; for instance, I have heard of that same sort of thing being said to and about bishops, so at least in something we can be like a bishop.

But sometimes slowing down means catching up. One can do a little reading that has been long waiting. I think I have read every line of material concerning the proposed Christian Center for Millsaps College.

I hope we can do something about our little "dab." The special number of the Purple and White is, to me, exceedingly interesting. One does not soon forget seven years spent on and around one college campus.

Oh, yes, I finally finished. I belonged to the "converse group." You see, Mr. Editor, some students do seven years' work in five —that's where the converse comes in.

You see, Mr. Editor, a campus course and getting married and all does not come in the prescribed course of study.

Ah, but my hope for a worthy record was in Bob, Jr., who it seemed was in a fair way to make us proud in that regard, who as an all-around student was bringing joy to our hearts. How my chest would swell when I would think about his degree before he reached his twentieth birthday! War! Why war?

But may I say that we are grateful that he is trying to serve his country along with thousands of other worthy sons, and we hope that he and others will be able to go back to college and that when they do return, that Millsaps will be even a better college, beautified and enhanced by and with a $100,000 Christian Center.

Mr. Editor, our work at Itta Bena gives us much pleasure and we believe good is being done.

Yours,
BOB (Hollingsworth).

CONFERENCE NEWS AND PERSONALS

Rev. J. N. Humphrey was in a meeting at Weir, Miss., last week in which he had the assistance of Rev. T. B. Thrower. He reported good interest and growing congregations.

Rev. P. Olia Nix, pastor of Bay Springs, Miss., charge, reports a great day on May 14. He says that he has a wonderful people to serve and that the congregations continue to grow.

It is with sincere regret that we have to report the illness of that genial soul, R. T. Hollingsworth, pastor at Itta Bena, Miss. His letter, published elsewhere in this issue, carries the story of his experience.

Rev. Carl Beasley, retired member of the North Mississippi Conference, is now living in New Albany, Miss. We were sorry to learn from his friends there that progress toward regaining his health has been very slow.

The debt which existed against the Mangham church has been paid since the last session of the Annual Conference and the building is now ready for dedication. The dedicatory service will be held some time this summer. Rev. J. P. McKeithen is the pastor.

Rev. L. K. Alexander, pastor of Blue Mountain charge, North Mississippi Conference, has been relieved of his work because of ill health. We trust that he may find restoration in the near future and be able to return to his work.

The baccalaureate service for Centenary College was held in First Church, Shreveport, on last Sunday morning. Dr. Hugh Clark Stuntz, president of Scarritt College for Christian Workers, Nashville, Tenn., preached the sermon.

We have learned with sincere regret of the serious illness of Mr. Horace Sledge. faithful layman of Sunflower, Miss. He is in a hospital at Greenwood, where he had an operation, since which time he has been quite ill.

Rev. J. Melvin Jones, pastor at Ellisville, Miss., reports good progress in his work, with finances up to date, good attendance, and a substantial program of improvement. He is now in the midst of a Vacation Bible School.

Dr. A. M. Serex reports that his Building Fund has reached a total of $72,600 in cash and he is expecting it to be increased by still other remittances. Dr. Serex sent a list of 21 subscriptions, which makes 44 for this year sent to new members received into the church.

Rev. Wilson Ray, son of Rev. and Mrs. Guy Ray, of the North Mississippi Conference, was recommended for admission on trial by the Greenwood district conference. At present he is finishing his academic work at Millsaps College.

Governor Thomas L. Bailey gave a wholesome and helpful message at the meeting of the Greenwood district conference in Lexington last week. It was a message which expressed forthrightly his own Christian experience. He used for his subject, "The More Excellent Way."

Rev. N. J. Golding, pastor at Starkville, Miss., assisted Rev. G. W. Curtis in a meeting at Coldwater last week. Coldwater, the newest town in Mississippi, has everything new except the name. It was moved from the old site because of the flood control project in the Coldwater Basin.

Alec, the son of Mr. and Mrs. F. L. Hogan, of Starkville, Miss., and a member of the American Air Corps, was reported missing in action on April 16. Many friends will share the deep distress of these faithful and worthy members of the Methodist Church at Starkville, Miss.

It was with a profound sense of sorrow that we noted the account of the death of Rev. J. H. Felts, retired member of the North Mississippi Conference, at Fulton, Ky., on May 18. He was a faithful minister, a loyal friend, and in every way a genial and lovable soul.

Rev. D. R. O'Connor, pastor at Handsboro, Miss., has done a very unusual work in his charge by making National Family Week the occasion for promoting the circulation of Christian literature among his people. The result of the effort was probably the best coverage of the whole field of which we have had any knowledge.

We have been asked to announce that Bishop John C. Broomfield will hold revival meetings at the Mangham Church, Monroe district, the week of July 2-9. Bishop Broomfield is the resident bishop of the St. Louis Area. The Mangham church will be very happy to have visitors from the neighboring churches and communities. Rev. J. P. McKeithen is the pastor.

Rev. Edward R. Haug, of the Simpson Methodist Church, Lake Charles, La., sends 15 subscriptions, which were secured by Mrs. S. H. Yockey, Advocate representative and wife of one of our retired preachers. A fine service was held on Mother's Day. Two adults were baptized and ten new members were received on profession of faith and one by letter. The attendance in the children's division has been doubled, due to the fact that a bus is being used to bring the children to Sunday School. Bro. Haug speaks appreciatively of the leadership of Dr. Guy Hicks, the district superintendent of the Lake Charles district.

The work at Central Methodist Church, Columbus, Miss., goes forward under the leadership of the pastor, Rev. T. E. Gregory. The Church School has an enrollment of 465, and there have been 32 accessions to the church this year. The church accepted the full asking on Benevolences and has paid over half of the amount. The salaries of the district superintendent and the pastor have been raised $510 over last year and they are over half paid. The Board has accepted the full amount asked for the new Millsaps College Christian Center. All indebtedness on church and parsonage has been paid and plans are being made for repairing and redecorating the church.

The May issue of **The Challenger**, published monthly by the churches of the Chunky charge, contains information about special days and meetings to be held during the month, as well as financial reports. A report from the treasurer of the Parsonage Committee shows that a total of $673 has been turned in by the six churches on the charge. The Easter offering was very gratifying, and most of the churches have overpaid their acceptances for the year. Plans have been made to hold revivals in all the churches during the months of June, July, and August. Elsewhere in the paper will be found an article, "Saboteur No. One," which we are taking from **The Challenger**. Rev. J. H. Cameron is the pastor of the Chunky charge.

ANNUAL CONFERENCE AT STARKVILLE, MISS.

Please announce that the Committee on Conference Entertainment of the North Mississippi Conference has received and accepted the invitation of the First Methodist Church of Starkville for our next session of the Conference. The invitation came through the pastor and Board of Stewards of that church. Mr. Clyde Q. Sheely is chairman of the Board, and Rev. N. J. Golden is the pastor.

W. C. NEWMAN, Chairman,
Conf. Com. on Entertainment.

SHUQUALAK, MISS.

Just a line or two to let you know that we are moving in a fine way. God is with us and His presence is manifest in every service. Prayer meetings are very good. I have been speaking for the last seven weeks at my prayer meeting on Wednesday evening on twenty-third Psalm, and my folks seem to appreciate it very much. I am preaching to a full house every first Sunday morning, and I am having much better crowds in my evening services. God be praised for it all!

The finances of the church are in good shape. The committee of the district assigned us $100 on the Millsaps Memorial Building Fund, and we have already placed the money in the bank for it. It is a great forward move for our great school. I feel sure that the great Methodist Church of Mississippi will rally to this great forward step for Methodism in Mississippi.

The Advocate is appreciated more than

LUZIANNE
COFFEE
100% GOOD

ever by the pastor and his people. I regard it as my assistant pastor, which is of untold help to any pastor.

R. A. THORNTON, P. C.

BATON ROUGE DISTRICT CONFERENCE

Please announce in next week's issue of the New Orleans Christian Advocate that the Baton Rouge District Conference will convene in the Clinton Methodist Church at nine o'clock on the morning of Tuesday, May 30. The sermon for the conference will be preached by Dr. F. M. Freeman, of the Noel Memorial Church in Shreveport. Dr. Freeman was formerly pastor at Clinton.

Please also announce that all those having causes to be represented at the district conference will be cordially received and given all the time that it will be possible for each cause.

W. L. DOSS, JR., D. S.

LETTER FROM CHAPLAIN VARNER

This is to notify you and my Louisiana friends that I am now back in the States. Needless to say that I am happy to be back. I had a very interesting tour of duty in Alaska and came back with the conviction that chaplains on duty with overseas commands are greatly appreciated. The work in some places taxes the physical endurance of the chaplains to an extent which is hard to believe. For instance, I have known many chaplains who have held more services in a week than were accustomed to holding in three months' time in the pastorate. It seems that where additional strength was needed, God supplied it in abundance. I am sure that the prayers of the faithful left behind had much to do with the results obtained.

Please place me on the mailing list of the Advocate and bill me for the same. I have missed getting the Advocate, but it was impracticable to try getting it on foreign service in the sector where I was located.

CHAPLAIN H. B. VARNER.

REV. PAUL RAMSEY APPOINTED ON FACULTY OF PRINCETON UNIVERSITY

Rev. Paul Ramsey, son of Rev. and Mrs. J. W. Ramsey, superannuate members of the Mississippi Conference, has recently been elected Assistant Professor of Religious Thought at Princeton University, Princeton, New Jersey. Mr. Ramsey graduated from Millsaps College, Jackson, Miss., in 1935, and was Instructor in History and Social Sciences at the College for two years, 1937-39, and Instructor in Philosophy in the Millsaps Summer School in 1941. He received the B.D. degree from Yale University School in 1940, and early in 1943 his doctorate from the Department of Religion, Yale University Graduate School, New Haven, Connecticut. During his last year of resident graduate study he was Assistant in Instruction in Social Philosophy in Yale College. He is a Kent Fellow and life member of the National Council on Religion in Higher Education, and a member on trial of the Mississippi Conference of the Methodist Church. For the past two years he has been Assistant Professor of Christian Ethics at Methodism's Garrett Theological Seminary, Evanston, Illinois, and has published articles in professional journals of national circulation. Before going to his new duties at Princeton University, he will be the guest speaker at the Mississippi Conference Young People's Assembly, meeting in Wesson, Miss., June 5-9.

RUSTON DISTRICT CONFERENCE

The Ruston District Conference met at Dubach, La., May 11, 1944, with Dr. D. B. Raulins, district superintendent, officiating. The ministers of the district gave their reports, and all of them were favorable. The prospects, according to the reports given, are promising for a fine year in all respects over the entire district.

There was a change from the traditional eleven o'clock sermon. We had one of the Soil Conservation men with us, and he spoke on "The Relation of the Country Church to the Soil." Pictures were shown throughout the lecture with slides. This was a very enlightening lecture, stressing especially the fact that "run-down soil will result in run-down churches," the speaker made each minister feel that he was responsible for more than the souls of men. The minister must work with every program for the upbuilding of the community.

Judge Barnett, of Ruston, asked that all those who wished to express their appreciation for the work that Dr. and Mrs. Raulins have done on the district to stand. Dr. and Mrs. Raulins have been on the district six years. They were assured by all present that the love and prayers of all those present would follow them in their work.

The conference was glad to hear from Bro. Ware a report on his four-year work at Charity Hospital in Shreveport. Bro. White expressed his appreciation for the fine offering on Easter Sunday. Bro. Vaughan made a statement on "World Service." Bro. Snelling told of the fine work at Memorial Mercy Home-Hospital in New Orleans. Bro. McKeithen represented the Summer Camp for Youth. Bro. F. M. Freeman, of Shreveport, represented Centenary College. Miss Florence Jones represented the Student Center at Ruston. Rev. J. F. Kilpatrick represented the Summer Camp for Intermediates of the Ruston District.

The next conference will meet at Haynesville, La.

JOHN F. KILPATRICK, Secty.

LIVE OAK METHODIST CHURCH

Dear Dr. Duren: This is the third year that Live Oak Church has been a station. It has made many strides forward in this short time. The people are very eager that this become a well organized church.

Perhaps one of the things that helped us make progress this year is dividing the parish into eight neighborhoods, with a leader in each neighborhood. A religious survey was made of each neighborhood. Literature has been distributed to the families and prayer meetings have been held in each neighborhood.

The Local Board of Christian Education has been recently organized and has undertaken for this year the Daily Vacation School, the bringing of the Youth Caravan, and the Adult Division is sponsoring the Mother's Day services, which will include dinner on the ground and, in the afternoon, the singing of the old hymns of the Church. We are asking the mothers to select hymns that they would like for us to sing in honor of their sons in the service.

As a result of our pre-Easter service and membership classes with Children and Young People, in "What it Means to be a Christian," and "Church Membership," we have received a class of twenty-five into the church on profession of faith.

The World Service offering has been increased one hundred per cent over what it was last year.

A "Building Fund" has been started this year, and already a goodly number of bonds have been donated to this most worthy cause.

The lovely new parsonage at Live Oak is now being inclosed by a proper fence which will enable the people to beautify the grounds this fall. This was made possible by the Woman's Society of Christian Service. Also, the Woman's Society has contributed to each new member coming into the church this year a lovely New Testament. The Society keeps in touch with every young man in the service from the Live Oak community.

We are now making plans for the Annual Home Coming and Revival beginning Sunday, July 30, running for one week. Bro. A. A. McKnight, a former pastor, will be the visiting preacher.

O. C. STAPLETON, Pastor.

MRS. J. R. PORTER DIES

Mrs. Mettie Moore Porter, 56 years old, wife of J. R. Porter, died early today at the residence on East Beach in Long Beach. Mrs. Porter was born near Liberty in Amite county, Miss., on April 3, 1888, and had been a Mississippi Coast resident for approximately 34 years.

She was a member of the First Methodist Church and the Order of Eastern Star, Coast Chapter No. 51.

Funeral services will be held Thursday afternoon at 5 o'clock Riemann's Chapel. Rev. C. C. Clark, pastor of First Methodist Church, and Chaplain A. M. Ellison, of Gulfport Field, will officiate, and interment will be in Evergreen cemetery. The body will remain at the chapel until the services.

Other than her husband, Mrs. Porter is survived by three daughters, Mrs. Callie Mae Jeffries, whose husband died at a Gulfport hospital earlier in the week; Mrs. Mary Louise Chambers, and Miss Bobbie Nett Porter; six sisters, including Mrs. Claude L. Causey, of Gulfport, and three brothers

—Gulfport Paper.

ROBERT L. CLARK

Robert L. Clark, age 57, passed to his eternal reward March 27. The funeral was held in the Many Methodist Church, Wednesday, March 28, by Rev. W. G. Gray, Methodist pastor at DeQuincy, La., assisted by Rev. L. N. Hoffpauir and Rev. R. T. Pynes. A large number of people from out-of-town were present in addition to the many friends of the town.

Bro. Clark was a native of Georgia and a life-long Methodist. He was a faithful member of the Many church. He served the local church in various ways. At the time of his death he was a steward and a trustee, and at one time was superintendent of the Church School. The Sunday before his death, on Monday, he served as usher. We, the Official Board, realize our loss most keenly. His place on the board will be difficult to fill. The interest he had in others won many friends to the church. The Christian gentleman he was made for him a high place among the people of Many. Be it

Resolved, by the Official Board, that a copy of these expressions be handed to his wife, Mrs. Hester Clark, and their son, Lt. R. L. Clark, Jr., now serving in our armed forces in North Africa, and a copy sent to the New Orleans Christian Advocate.

Written for the Official Board.

RUSSELL T. PYNES, Pastor.

New Orleans Christian Advocate

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NOTICE, JACKSON DISTRICT CONFERENCE

The Jackson District Conference will convene at 9 a.m. on June 1, in the Homewood church, on the Homewood charge. The Homewood church is nine miles south of Forest, Miss., on Highway 35. Rev. R. E. Case is the pastor-host.

OTTO PORTER, D. S.

SADDLE BAGS FOR SALE.

I have a set of saddle bags that I can be induced to part with. It is a discarded U. S. Army bag, but has seen ten years' service by a Methodist preacher (M. P.). Will trade for something I can use of equal value. What have you to offer?

(Rev.) J. F. MINCY.

R. F. D. 2, Ripley, Miss.

REV. LYMAN SHOWS IMPROVED

Dear Dr. Duren: Rev. F. Lyman Shows is now in a much improved condition after a series of severe heart attacks. He was stricken Sunday morning while preparing to attend church and his condition became steadily worse. Tuesday morning he was rushed to Our Lady of the Lake Hospital and was placed under an oxygen tent while medical attendants despaired of his life. He retired from active service because of a weak heart a few years ago and now lives on Prescott Road in Baton Rouge. He attends our North Baton Rouge church and we are glad to report his improvement.

Fraternally,
D. T. WILLIAMS.

THE COUNTRY CHURCH AND MILLSAPS COLLEGE

My Dear Dr. Duren: There was no intended connection between your excellent editorial on the rural church and Boyd Campbell's interesting history of the beginnings of Millsaps College. But reading them only a week apart, I was impressed with some references to outstanding men in the early history of the school. One paragraph names the following: Major R. W. Millsaps, Drs. A. F. Watkins, J. J. Wheat, and W. C. Black. Later in the story the names of Dr. C. G. Andrews, Dr. I. W. Cooper, and others appear, in addition to the well-known name of Bishop Galloway.

A glance at these names reveals the interesting fact that most of them were brought up under the influence of some country church. Bishop Galloway himself was born in Kosciusko and reared in Canton, but his first pastorate was at Sharon, where he also taught in a struggling Methodist institution. The spirit of heroic souls was still there even as their bodies lay in the nearby churchyard. Major R. W. Millsaps was reared in the Pleasant Valley community in Copiah county, as was also Dr. J. J. Wheat. Dr. A. F. Watkins was born in Natchez, but much of his early life was spent in Lorman, Jefferson county, where the historic Cane Ridge church had been the family place of worship for three quarters of a century. Dr. W. C. Black was reared in the Bethesda community in Copiah county, a church now more than a century old. Dr. C. G. Andrews belonged to the Vernon church in Madison county. Dr. I. W. Cooper was reared at Benton and preached his first sermon at the old Tranquil church in the same county.

All honor to the college, but all the more honor to the country churches from which its founders came!

J. B. CAIN.

METHODIST COLLEGES AND WORLD STUDENT SERVICE FUND

Students in fifty Methodist colleges and universities gave $62,725 to the World Student Service Fund from August, 1943, to April 30, 1944, according to figures which have been released by Harold Ehrensperger, Treasurer of the American Council of the World Student Christian Federation.

Five hundred and twelve colleges and universities of all kinds in the United States contributed $498,897 for this same period. In the total for all colleges, Methodist students in Wesley Foundations and in Methodist student organizations in schools of other denominations and in teachers' colleges also made substantial contributions.

The World Student Service Fund is a relief fund which is used for student relief both in Europe and in the Orient.

SABOTEUR No. ONE

Heavy loads of war material made it necessary to relay a 9-mile stretch of track on an Indiana railroad, and a construction crew of 135 men was employed to do the work. The superintendent said, "This size crew could lay this track in 18 to 24 days, but, because of excessive drinking, it will take almost three months to complete the job. The delay we are experiencing can be illustrated by this fact: The day after our last pay-day, only 17 men out of 84 reported for work. The others were too drunk."

The liquor which held up the track-laying was purchased from civilians who were probably buying war bonds. Some of them may even have had sons in the service. They would have been incensed if anyone had accused them of lack of patriotism. It is very likely that some of the workmen too drunk to report also had sons fighting at the front.

But that track over which the heavy loads of war supplies had to be transported had to wait until workmen could get over the effects of their liquor. If three Japanese, instead of three tavern-keepers, had put those workmen into that condition, the Japanese would probably have been lynched. But, being tavern-keepers with Government licenses, there was nothing anyone could do about it.—The Challenger.

A LAYMAN SPEAKS HIS MIND

This letter is a plea for more reverence and dignity in Methodist churches (where it is lacking). Many laymen and ministers do not approve of the practice of some ministers in having entirely too much levity in their sermons. Preaching the Gospel of Jesus Christ is a serious business, and ministers who act like clowns, vaudeville, or minstrel players, do the cause much harm. Some even resort to telling moth-eaten mother-in-law anecdotes. Such "rot!" Such "jokes" cast a reflection on family life and are "regusting," as Amos 'n Andy would say.

Some ministers and laymen seem to forget that the church is the house of God. The liturgical churches have a reverence and dignity in their worship that many Methodist churches need to emulate.

The Rev. Stone Anderson, pastor of the First Congregational Church, of Washington, D. C., in an address to a large gathering of Methodist ministers some weeks ago, scored the "Personality Boys" of the pulpit, and rightly so. Some ministers make themselves the center of attraction rather than Him crucified! Pastors who conduct their services along the vaudeville show line are poor preachers of the Word. They remind one too much of "Elmer Gantry," and lead one to believe that Sinclair Lewis was not unjust in his picturization of the clergy as most people think. Of course, it must be borne in mind that Lewis is a cynic, and therefore is not to be considered friendly to the church.

The writer is not anticlerical or a cynic. He is, on the contrary, an active member of the Methodist Church; but, like many others, he does see some practices in the church that are not good.

A MISSISSIPPI LAYMAN.

Calhoun City, Miss.

METHODIST STUDENT DAY

I once knew an old ranchman who had set up and was administering a student loan fund all his own. Although it was his pet philanthropy—perhaps his only sizeable one—he could seldom be induced to talk seriously about it. When a new acquaintance would try to commend him on his rather widely known program he would insist on joking and would speak disparagingly of it, calling it his most besetting vice. In his subservience to it he was, he often said, violating all the laws of sound business procedure.

He often lamented volubly the help he had extended to a certain talented girl who had gone far in a professional career. "She could ride with the best of 'em," he would say, "and if I'd a left her alone she'd kept on makin' a full hand on the ranch." He would usually terminate the interview by growling with a good imitation of disgust, "That's where she ought to be today."

In reality, on those rare occasions when he could be led to talk in a serious vein about his "college kids," he would state simply and frankly that he was inexpressibly proud of them, especially the professional woman who had, through stern necessity, prefaced her career by a bit of rugged experience on the cattle range. In such a mood he would say with great earnestness that his deepest satisfactions came from the service he felt he was rendering through his loans to needy but worthy college students.

Obviously, we cannot all operate individual loan funds. Such a plan, moreover, would be as undesirable as it would be impossible. Within the limits of our ability to give, however, we can achieve the same results in terms of service and can merit and experience the same personal satisfactions.

A generous gift to the Methodist Student Day offering on the second Sunday in June will help students throughout America, both now and down the long future, and will register around the world in the increased service these students will perform.

TO A SOLDIER—SOMEWHERE IN ENGLAND

Dear John:

We want you to know that we are thinking of you tonight. With you, we hope, and yearn, and pray for speedy victory. And it is our prayer that you will win the victory not only over the flesh-and-blood enemies you are about to face, but also that you will win and keep the greater victory over the enemies of your spirit, those stern foes who would like to drag you down and make you less a man than you know you want to be—less a man than your mother is praying for you to be.

As D Day comes ever nearer, we here at home are just as eager, just as tense as you there on the front lines must be.

And all of us are looking forward for the bright, glad day of victory, of peace, of the return of normal times, when you and the rest of our boys will be home to stay. Then we will work and strive shoulder-to-shoulder. And we will be working not to tear down and blast and kill, but to create and build and strengthen a wider, happier family, a greater, nobler society—God's Kingdom upon earth.

We hear strange stories these days of visions of Jesus upon clouds overhead. Few of us will have such exalting experiences. Yet the Saviour's luminous presence may be undeniably real to each of us in our own way, shining brightly radiant against the background of our night and beckoning us onward, outward, upward to the fairer day we are sure lies ahead.

God bless and protect you.

Your friend and pastor,
ADDISON SMITH.

SEASHORE DISTRICT NEWS

Most of the ministers of this district are in attendance this week at the Mississippi Conference Pastors' School, which concludes Saturady at Co-Lin Junior College, Wesson, Miss. While there they have participated in the courses of study, seminars, and other group meetings, including the conference historical society, the commission on town and country work, and informal gatherings.

With stress being laid on full payment of $6,600 quota assigned the Seashore district on the Millsaps Christian Center campaign, First Church, Pascagoula, apparently becomes the second in the Conference to meet its quota, when a check for $500 was delivered to the district superintendent last week. Columbia, with a quota of $1,200, and Gulfport, First Church, with $1,000 asking, are being rivalled by smaller charges with $100 or $200 quotas for recognition for early payments. Americus, Eastlawn, Handsboro, Logtown, Picayune, Saucier, and Wiggins, have all answered "yes" to the question in the district conference statistical report, "will you pay your quota in full?"

The district conference will meet Tuesday, May 30, at Picayune, with the ladies of the church serving lunch to all. District Superintendent J. L. Neill will preside over what is expected to be a well-attended conference for war-time conditions. A detailed statistical report is planned for conference study and many committee recommendations are anticipated.

A number of news-worthy items are found from pastors' reports submitted early. All eight congregations on the Americus circuit, the Rev. E. D. Simpson, pastor, have observed Layman's Day, and $37.73 was paid as Week of Dedication offering. Biloxi, Main Street, the Rev. M. L. McCormick, pastor, writes parents of Keesler Field service men who worship with them for the first time.

Improvements on church and parsonage at Brooklyn-Bond, the Rev. M. L. Davis, supply pastor, total $375, and 40 Methodist boys and girls are graduating from high school this spring. First Church, Gulfport, the Rev. C. C. Clark, pastor, paid $228 on Week of Dedication offering and distributes 250 copies of **The Upper Room** quarterly. With six congregations now organized, $700 has been raised for a new church building on Hickory Grove-Hub charge, the Rev. J. P. Nix, pastor.

Picayune, the Rev. J. H. Morrow, pastor, has 28 new members since Conference and an outstanding financial record, having already paid $375 for World Service, $1,750 on pastor's salary, and all other items supported generously. Poplarville, the Rev. S. F. Harkey, pastor, has spent $1,800 on church improvements, and paid $70 on Conference claimants.

With 180 men in service from his six congregations on the Saucier charge, the Rev. E. W. Scott, pastor, endeavors to keep in touch with all by sending religious periodicals and letters. The charge has supported all the special causes and paid $196 to Conference claimants. Van Cleave, the Rev. G. H. McBride, pastor, has 100 subscriptions to the New Orleans Advocate, and has made church and parsonage improvements valued at $900. Wiggins the Rev. N. U. Boone, pastor, has $1,500 on hand for a new parsonage, and the pastor writes the 40 men in service.

FROM CANNIBAL TO CHRISTIAN

(A Miracle of Grace)

By H. H. Smith, Sr.

Thousands of cannibals have become Christians, and many of them very good Christians, but hardly one in ten thousand ever became such a devout, consistent Christian as did Lomai. (The name is pronounced "Lo-mah-ee"). Dr. Frank Paton, a missionary to the New Hebrides Islands and a son of the famous pioneer missionary, John G. Paton, discovered Lomai and led him to Christ. Although he belonged to a cannibal tribe, his friendly disposition made a favorable impression on Dr. Paton at first sight. After a while he decided to give up his heathen beliefs and practices and "join the worship," as he expressed it. He sincerely tried to break away from his old life and made commendable progress; but one day the missionary learned with sadness that Lomai had severely beaten his wife. When Paton told him how bad it was for one who was striving to be a Christian to be guilty of such conduct, Lomai was deeply penitent and seemed to suffer great remorse. He said: "My heart went bad, and as soon as I did it I felt like killing myself, and I prayed hard to Jesus to make my heart good." At that time he had not been baptized, for missionaries must not rush their converts into church membership. A few years later he was baptized and received into the church. He took his discipleship seriously and seemed to have a consuming desire to do the will of God, as he understood it.

Dr. Paton found in his convert an invaluable aid in helping him to translate the Scriptures. One day, while translating Mark's account of the crucifixion, Lomai stopped suddenly and with deep emotion said: "Missionary, did they really do that to the Son of God?"

Very early in his Christian life Lomai learned that spiritual things can be discerned only by those who are spiritually-minded. Dr. Paton says: "One day, as we were translating Matthew together, Lomai said to me: 'Now, I can make it more straight. Before my heart not right, and I not get the word of Jesus straight. Now my heart right a little bit, and I get the word of Jesus more straight. By and by we get it altogether straight.'"

Like Peter of old, Lomai learned that brother Paul said some things hard to be understood. Dr. Paton says: "After trying in vain to turn one of Paul's speeches into intelligible Tannese, I said to Lomai, 'Do you think the people will understand that?' He answered dubiously, 'I don't know. Not many people speak like Paul. He had a very strong mouth.'"

When Lomai and some of his companions had been members of the church for four years, they were ordained elders. After explaining the responsibilities and duties of the office, Dr. Paton asked them if they were willing to undertake the office. Lomai said: "Missi, we cannot go back in the work of Jesus. You first baptized us, then you made us deacons, and now you have asked us to be elders. We are not fit to be elders, but we cannot go back. We must go forward, and we must pray hard to Jesus to make us more fit. We want to do everything you tell us, and we know that Jesus will help us."

Lomai and several companions made an effort to rescue some members of another tribe which were found in a starving condition. He heard with indignation that an old woman had been left behind to die. Her sister had said to her: "My sister, the road is long and you are sick, I cannot take you with me." She replied: "My sister, go; save yourself and leave me to die, for I am old." Such a heartless tale kindled Lomai's wrath, and he said: "What did you bring on your backs? Sticks and rubbish that will rot away. And yet you left a woman who can never die. Tell me where you have left her and I will go back for her." Though he was almost exhausted from a long trip, he took two natives and went in search for the poor woman. He found her in a dying condition. "Water, water, I am dying," she said. He gave her drink from a coconut which revived her, then he cut some branches from a tree, made a stretcher and carried her to the village.

Lomai suffered an attack of flu which left him in a weakened condition. While convalescing, he said to Dr. Paton: "Missi, can you give me some work that will equal my strength? There is so much to do and I have been ill so long that my heart is sore because I cannot help you." Paton advised him to keep his bed for a while longer, and when he found him worse a little later, asked him if he had done anything to bring on a relapse. A bit shamefaced, he replied:

(Continued on page 16)

WHEN IN NEW ORLEANS
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"All persons who bear the blessed title of 'parent' have the personal responsibility to see that their children are growing up fully appreciative of the rights of God and their fellowmen."—J. Edgar Hoover, in The New York Herald Tribune.

* * *

Some Things to do During the Summer

Now that the hot days are with us, there is a tendency to "let down" in our church activities, but we must keep busy—there are important things to do in each department of the W. S. C. S.

Spiritual Life Groups

Recently we read of a group of women in a certain church who meet each morning to pray for the boys from that church who are serving with the armed forces and, so far, not one boy has been killed!

We do not say that this would be the result in each group which prays, but we do know that "prayer changes things" and that persons for whom prayer is offered have a consciousness of that prayer although they are far away. So a wonderful way to begin the day would be to meet with your group (possibly in neighborhoods) and in the quietness of the summer mornings ask God's special blessing upon your boys and girls in the service. This is especially appropriate just now, when all the world waits in tense expectancy for the crucial invasion day.

World Federation of Methodist Women

We sometimes forget that we are a part of the World Federation of Methodist Women.

What can we be doing for that part of our work during the summer?

1. We can repeat over and over again in our prayer—that prayer which has been permitted to cross boundaries of countries warring against each other. Do you remember it?

"O God and Father of us all,
Lift from our world its darkening pall;
Forgive our madness, sin and strife,
Turn our goals from death to life.
Create in us a zeal for right,
Help us share our Candle's light;
Impel our hearts to seek Thy way,
Guide us to peace, O God, we pray."

2. Leaflets are available giving quotations from letters from men in the service who have seen Methodist missions at first hand—missionary mothers glow with pride over the appreciation expressed about the results of the work which they have been trying to advance for many years. Order enough for each member of your society—possibly some over for distribution. We list two: "The Yanks are Going," and "Chaplains in Melanesia." (Free). Order from Editorial Department, Joint Division of Education and Cultivation, 150 Fifth Avenue, New York 11, N. Y.

The vice president is chairman of the World Federation of Methodist Women in the local society.

Money

Remember, we have promised to give $2,000 on the extra amount needed to make the pledge of the Southeastern Jurisdiction $1,000,000 for 1944, so we must not lag in our giving during the summer months.

Too, we should have our gift boxes "handy" so we can be putting in offerings of thanksgiving in preparation for the Week of Prayer and Self-Denial.

Just one month to go on the second quarter.

New Members

Has your society gained a new member this year? The year is almost half gone, so get busy. You might get a new member by inviting some mother of a service man to join your prayer group. You might get one by giving one of the leaflets mentioned above to some woman.

C. S. R. and L. C. A.

The most important work for the summer is to provide wholesome activities for the children and youth of your church. The Vacation Church School will take up part of the time, then plan something for each week.

Of course, you will be planning for the study of the third quarter, "Christians and the New World Economy." More about that later.

Missionary Education and Service

This is the ideal season to promote your Reading Circle. Get together all the good books you have stored away and pass them around. Begin reading for the fall study, "Southeast Asia"—read everything you can find and pass it on to the other members of your group. Buy a few new books.

Wesleyan Service Guild

If there is no Guild in your church, this will be a time to organize. The days are longer and the employed women have more leisure time. Make out a list of the women of your church who are employed in the business world, or teach, etc. Have a little social hour and invite them to organize—show them the importance of the Guild. They have been told of the importance of a Business Woman's Club. A Guild may be organized with even five women.

Student Work

Have you done anything to make the boys and girls who are at home from school feel that they are still a part of the church? That they are needed? Why not ask them to help with the Vacation Church School, etc?

Youth Work

An "Interest Group" of girls (and boys) during the summer would "adore" reading the material available for "Southeast Asia" study. Why not share it with them?

Too, encourage them to attend the Young People's Assembly, June 5-9, at Co-Lin Junior College, Wesson, Miss. Theme: "Vision and Strength for Christian Tomorrows;" cost, $8, which includes registration, room and board for the week, texts, paper and pencil.

Children's Work

How about a story hour several afternoons each week—the girls of the Youth Group might help with this. There are many splendid books of stories which could be used, giving information and inspiration along with the study. Have you used "Tommy Two-Wheels?"

Literature and Publications

Wonderful reading in the **World Outlook** and the **Methodist Woman** these days—are you getting it?

Supplies

This is the canning season—remember to can a few "extras" for the Moore Community House and the Meridian Wesley House.

Material for Vacation Church Schools will help out at Wm. Johnson Bethlehem Center and in the work being done by Miss Catherine Ezell.

* * *

Life Memberships Presented

The Tri-County Zone, with an attendance of 95 members, met at the Orange Grove church, Seashore District, with the W. S. C. S. of Orange Grove and the one from Kreole as co-hostesses. Mrs. E. W. Ulmer presided.

An interesting report of the annual meeting held in Jackson was given by Mrs. W. B. Lassiter, Mrs. W. Roberts, and Miss Ina Thompson.

Mrs. John Cirlot, district secretary, gave the financial plan for the year and stated that pledges for the first quarter were overpaid.

Mrs. Charles Ratcliffe, Conference Secretary of Youth Work, presented a challenge to the women, and Miss Louise Killingsworth, missionary to China, recently returned on the "Gripsholm," told of her work and her experiences in an internment camp.

Following the lunch hour, Life Memberships were presented to 10 adults and 4 babies, making a total of $270 for missions. Recognition was given the 44 Life Members who were present. Two of the memberships presented on this occasion were to men who have shown unusual interest in the work of missions.

* * *

Meridian District Meeting

Mrs. J. C. Porter presided at the district meeting held at East End Church in Meridian, with an attendance of more than a hundred.

The theme of the annual meting was used: "This is the moment," and in the opening worship service Mrs. Hugh McRaney, district Spiritual Life chairman, emphasized this thought.

The challenge of the Youth Work in our Conference was presented by Mrs. Charles Ratcliffe, Conference secretary of Youth Work; Miss Louise Killingsworth told of her work and experiences in China; and Mrs. D. L. St. John, secretary of Organization and Promotion of the Southeastern Jurisdiction, gave a stirring message, "Courage for Today."

In the afternoon, group meetings were conducted for the different officers.

In the evening, Miss Killingsworth addressed a city-wide meeting of the Wesleyan Service Guilds, with the Guild of Central

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MISS MILDRED CLEGG, EDITOR, CLARKSDALE, MISSISSIPPI

Course at Mathiston

The Conference Leadership School for the North Mississippi Conference will be held June 5-9 at Wood Junior College, Mathiston, Miss.

The mission study course will be taught by Mrs. H. R. Steele, Nashville, Tenn. This course is on "Southeast Asia," using the textbook, "West of the Date Line." This will be the fall mission study for the Woman's Society of Christian Service. "It is important that every society note this study and send a representative to this school, if it is at all possible," wrote Mrs. Walter Odom, North Mississippi Conference secretary of Missionary Education. "Southeast Asia is in the public eye at this time, and is a very appropriate mission study. Plan to send the secretary of Missionary Education to this school."

The School will open Monday evening, June 5, at eight o'clock. Registration will begin that afternoon at two o'clock. The cost will be seven dollars, plus transportation. Write Rev. R. E. Wasson, Mathiston, Miss., for room reservations. Every one is requested to bring his own linens and towels.

* * *

Outline of Study to be Mailed

Coaching days will not be held during the third quarter on account of transportation difficulties. Your Conference secretary of Missionary Education will mail the outline of study and plans for presenting this study to all societies during the latter part of the third quarter.

During the summer, materials for posters, programs, and papers can be collected, along with interesting news pertaining to Southeast Asia. These will aid in the fall study.

* * *

Offerings for Wood Junior College

The offering for the Wood Junior College students who assisted during the Annual Conference of the Woman's Society of Christian Service amounted to $65. Some of the students remained on the campus during the spring holidays in order to help during the conference, and the offering of appreciation was divided among them.

At the District Institutes in the North Mississippi Conference an offering for redecorating Miller Hall at Wood Junior College was received. Corinth District will take an offering later. In the five other districts the offering was $171.

* * *

Bulletin from India

India is today one of the most interesting fields in Southeast Asia. Mrs. H. L. Talbert, Jurisdictional secretary of foreign missions, has furnished the following bulletin on "The Indian Home and Christian Culture."

The program committee was at work on plans for the approaching Teachers' Refresher Course, which was an annual event for about one hundred men and women teachers of all grades, and mostly Christians. All taught in Christian schools. In searching for a suitable theme which would enrich the personal life of the teacher and also be a stimulus in school life, it was suggested that we devote our attention to "Christian Culture." Almost every face expressed sheer astonishment. Finally one voice said, "But there is no Christian culture." That started a most interesting discussion in which all admitted that the Christian community was distinctive, though not un-Indian, and that there was certain habits of life and thought that were becoming a a prized tradition. "Free, joyous simplicity" seemed to sum it up. At the same time it was recognized that there was occasionally a certain carelessness in deportment which was a misunderstanding of Freedom, and could be avoided. I may add that the course did not take that theme as its motif and considered "Our Christian Heritage" in a way that was fresh and helpful.

Home, the Custodian of Cultural Patterns

"But, after all, the school is not the place of greatest importance in the transmission of cultural heritage. It has its function, but the acknowledged custodian of cultural patterns is the home, especially as influenced by the mother. It is possible that we Christians, with our emphasis on the life of the congregation, and in India (and some other countries) on the boarding-school, may have forgotten our responsibility in helping to foster Christian culture in the home.

"It is true that more attention is now being paid to this matter in India than for some years past, and there is a fresh appreciation of art and music in the life of the church. It is also true that a cultural movement cannot be arbitrarily created. It is of the realm of the spirit which 'bloweth as it listeth.' But I am sure that the fresh life and development in the Christian home movement will have as one result a flowering of the culture of the Christian community that shall be truly catholic yet truly distinctive. It is for this reason that one welcomes the inclusion in all programs of various items which tend to increase the beauty of the home, such as gardening, interior decoration in even the simplest terms, and the provision of lovely but inexpensive colored pictures, such as Donald Miller's 'Christ in the Indian Home.' There is also a good deal of encouragement of music which is just as important for the home as for church services. Maharashtra has gone far in this respect, and we may also mention the stimulus given to Christians in the United Provinces by Prof. Lall, of Agra, and the provision and use of inexpensive instruments by Rewa Mandrelle, of the Central Provinces. A third art form which may be linked with home approval—or disapproval—is the dance, which is of very great significance in Indian culture generally. Some of the more primitive Christian groups, such as the Bhils, maintain their traditional dances on such occasions as weddings. Other groups, including some with long Christian traditions, relate their dramatic dancing to Biblical themes. It is too soon to expect general Church approval of this form of religious self-expression, but the matter can be best dealt with as a family affair, and if it is thus sanctified by the attitude of the home it will pass legitimately into the life of the church.

The Place of the Home

"It is of greater importance, however, for all cultural advance that the home should provide the tradition and the atmosphere in which it is natural for beautiful things to happen. The teachers to whom reference has been made realized very soon that one of the outstanding characteristics of their group is the sense of joyous freedom. This is particularly necessary in the case of children. If children are free they are bound to create, sooner or later. It is true that we have not yet produced many outstanding creative spirits, but we may build up those conditions in which we may confidently expect them to emerge.

"Two of the dangers to which children are peculiarly susceptible in these current times are a sense of panic and a spirit of hatred. It is especially the function of the home to prevent and to cure both these maladies. When our Lord has released a boy from a severe inhibition, adequately and tersely described as a 'dumb spirit' (Mark 9:17), His comment was, 'This kind can come out by nothing, save by prayer.' Many of us have seen fear, and panic, and hatred walk abroad. No creative spirit can come out of these things, but the place where they can be mastered is the home that knows how to pray.

Parable from Trees in India

"Those of us who live in India find a parable each year in our lovely flowering trees. The wonder is that they come to their greatest glory during the season of intense drought. Their roots must go very deep.

"Our children's roots are in their homes. We can see that conditions are such that the roots push deep into the subsoil, where they may take hold of eternal things. Methods, systems, curricula, and teachers are subject to change. But there is a loveliness that abides, and to suggest and exemplify it is the finest kind of education. That is preeminently the affair of the Christian home."—Lucy Winifred Bryce.

UNIVERSITY WRITES ITS OWN TEXTBOOKS

Mission-operated Fukien Christian University, now a "refugee" in West China from its war-torn campus in Foochow, China, is facing many difficulties—and solving most of them. The rising costs of food, the scarcity of books, and the lack of much scientific equipment is drawing upon the resourcefulness of the student and faculty. Where books are not to be had, essential texts are being mimeographed; to help the food supply, many students are farming in their spare hours. President C. J. Lin reports an increasing interest in agricultural and practical scientific subjects. New courses are now being offered in bee-keeping, poultry breeding and feeding, entomology, rabbit raising, tea growing and manufactory. The student body has organized a night school on the campus for wounded soldiers, and carries on an extensive program of public education for the community.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Quiet Hour Message

By Mrs. D. M. Prince

(Continued from last week)

He is the only Hope, and we are His hope. We, as Christian women, are a part of a church that must minister to the whole of life today, in all its needs, wherever people are found.

Applied Christianity is the only remedy for the world. The world has come upon a new occasion in the titantic struggle which is now in progress. New duties for men and institutions are emerging. Will we measure up? Will the church, man's greatest spiritual institution, meet the need? If we want to make the church what God intends it to be, the channel of His grace to the world, then we must place it first in our thinking and in our acting.

Dr. Roy Smith tells us, "It is the business of the church to lay down the pattern of Jesus on every industrial, social, and racial situation in the world, and in whatever respect that situation does not conform to the spirit of the Christ it must be changed." And it is our business, whose lives have been transformed by contact with Jesus to undertake that changing.

Will we measure up? During the 1940 General Conference, one of the delegates from India was greatly impressed by our land, and as he looked upon our wealth, plenty, and apparent greatness; he formed some very definite opinions. Our culture, beauty, wealth, moved him. When someone asked what he thought of the great plans we had for our fine new church, he answered, thinking of all the suffering and need in his own country, "Do you think that a nation as selfish and as wealthy as America can plan a church that will please the Christ?"

This question should burn itself into our hearts and souls!

Every Christian in America should become a foreign missionary at home, to all the world, a heathen world, whether we think in terms of Chicago or Shanghai. We must give ourselves to the redress of injustice, the reconciliation of the alienated, the comfort of the sin, sick and sorrowing, wherever they may be. The church should so survey her task and distribute her energies as to bring God's help to every accessible spot on earth, especially to all points of unusual tension and distress. This is our task, and it is a missionary task. It is the task of every Christian. Divine justice requires it. Divine mercy inspires it. The Divine sufferer on the cross sends us forth to it.

He reaches down His nail-scarred hand, and if our hand would reach His hand our lives could be made all powerful, through Him, to heal a wounded world, and bring it peace. But we fail because we are too busy elsewhere. We do not have the poise and power to arrange our lives in proper order. We are not integrated within, so we allow lesser occurrences to disturb us, and we have no power to help others. Our lives are just not ordered around a central loyalty.

How can we help a world that has lost its way, when we ourselves are so mixed up as to values? Somebody said our world is like a hardware store, in which, by night, a joker entered, and mixed up all the price tags. The next morning, lawn mowers are two for five cents, nails twenty-five dollars each, and a gallon of paint a penny. The values are all wrong. That has happened to our civilization, and we will not come to order and peace until our price tags tally with God's. We seem to have lost our conviction concerning the reality and character of God, and the true nature and destiny of man. Unless we enthrone God in this universe He has made, place Him where He belongs, we shall go on making mistakes and laying foundations for wars.

One of our missionaries who came on the Gripsholm, tells us that the way America can help bring peace to the world is for America to be more Christian. And that will mean house-cleaning for many of us—cleaning away anything that stands between us and God and between us and our fellowman; all our petty hates, fears, doubts, prejudices, so we can have room for Jesus only.

Would that we might say with Rachel Olsen:

I cleaned my house this morning. And, say, it was a mess.
I threw away a lot of things I thought I loved the best.
A soft old chair that kept me there when there were things to do,
Some old outmoded pictures on how to muddle thought,
A seat of hate, a bed of doubt, some ugly seeds I'd sown,
My vanity, two bins of sins; some fears that I'd outgrown,
And when I'd rearranged the place, I thought it would look bare,
But lo! My love seat filled the room, and **Christ was sitting there.**

Today we face a humanity that is too precious to neglect. We know a remedy for the ills of the world that is too wonderful to withhold. We have an adventure that is too thrilling to miss.

Put your hand into the hand of God. It will be better than a light, and safer than any known way. A little boy, afraid of the dark, asks, "When morning comes, who will take the dark off?" You and I know who it will be; it will be the light of the world, Jesus, the Savior of the world, the Hope of the world. He is our Hope, and we are His hope. He is depending on you and me to show our world the way.

May God help us to do that for Him, who died for us!

Putting a household to bed at night
Is such a pleasantly, sobering rite,
Coaxing the dog, when he'd rather not go
Down to his quarters in cellar below.
Fixing the furnace, and winding the clock,
Turning out lights, and adjusting the lock.
Children are quiet, the hour has grown late;
Doing small duties, I think of how great
My debt to the fathers, now gone far away,
Working and fighting to bring back the day
When they may return to the God-given right
Of putting a household to bed for the night.
Stars need no turning out; tents have no locks,
Soldiers are strangers to grandfather clocks,
They, scattered everywhere under the sun,
Doing the big job that needs to be done.
Grant me the privilege, sacred and bright,
Of putting a household to bed for the night.

—Author Unknown.

DYNAMITE—HANDLE PRAYERFULLY

To the Readers of the New Orleans Christian Advocate:

A pamphlet that should be in every American home. I spent several days in Washington, D. C., in January, 1944, checking the Government records in regard to the cost of America's Drink and Crime bill; if the Government records are correct, this pamphlet is correct.

I am giving the Government statistics on the cost of drinking and crime from 1933 through 1943—eleven years. It is the most startling information you have ever read.

America's Drink and Crime bill has been 7,580 car loads of refined gold, a train of cars sixty miles long; read the Government records.

I am appealing to the people of America to cooperate with me in getting this information in every home.

Dear reader, I trust you will order one or more of these pamphlets; I am not commercializing on the great cause of prohibition. I am giving a great deal of time, and one-third of my small income to the cause—all profits from the sale of this pamphlet go to promoting this great cause.

If you order one pamphlet, wrap a 25 cent piece in a rag, enclose in your letter; if you order four or more, send money order. Please do not send stamps or checks. Print your name and address with pencil. When writing, mention the New Orleans Christian Advocate.

J. A. GILES,
Hardeman Building, Macon, Georgia.
Only a layman who loves the Lord.—Adv.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MAY 28, 1944.

By Rev. W. C. Newman

ECONOMIC EQUALITY

Lesson Text: Acts 4:32; Romans 15:26-27; 11 Corinthians 8:1-4. 11-14; 11 Thessalonians 3:10.

Golden Text: Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.
—11 Corinthians 8:9.

Men are nowhere more inconsistent in their thinking than they are about money and wealth. Indeed, they are so unwilling to think on this matter that many of them deeply resent anything ever being said about it from the pulpit or in the literature of the church.

W. C. Newman

But Jesus did not hesitate to speak out—and with utter frankness—about money and wealth. Some diligent student of the scriptures, with a flair for statistics, has even counted the verses which record Jesus' statements on the subject, and assures us that he spoke more often about money and wealth than about salvation, or love, or goodness.

Certainly the man who is honestly trying to be Christian wishes to become Christian in every aspect of his life, and ought therefore to examine his thinking on every factor of his living. In that spirit let us look at our economic system and ask if it is Christian.

Money Not a True Standard of Wealth

To the average person there is but one test of wealth or poverty—money. If a person posses it, he is said to be rich. If he does not posses it he is certainly thought to be poor.

Now, money is not to be in the least degree discounted. Its power is undisputed and tremendous. It can buy comfort, opportunity, medical treatment, security, education, books, pictures, music, churches, hospitals, orphanages—and a host of other things equally as desirable.

But money is not a fair and true basis of wealth. Men may have money, not because they earned it or deserve it, but because they inherited it, stole it, selfishly hoarded it, refused to carry their share of responsibility for state, church, community, and society, or made it by the "sweat, blood, and tears" of exploited and helpless people. On the other hand, men may be denied money because they gave themselves and their talents to the service of humanity. And for this reason their children may be denied a fair chance to get education-, culture, medical treatment, and opportunity.

Obviously this is an unjust situation. What is to be done about it? Take the money away from those who have it and give it to those who have it not? No! For this would amount to stealing, and then it would not remedy anything.

Work and Wealth

What then? Why, substitute for this unfair standard of wealth a fair one The real basis of wealth is not money, but work. There is no wealth without it. Someone must work to produce it. Under our present system, if two men invest in a factory, the one putting in his money, and the other putting in his work—that is his life—it is assumed that the man who put in his money has a right to take out all the profit, while the man who put in his life—that is, his work—gets only what the other man wishes to give.

Now, what the working man needs is not that the money shall be taken from the wealthy man and given to him, nor even that the wealthy man be forced to pay him higher wages, for money is still a false standard of wealth even if it be transferred to other men.

What is fair and just is to set up a true basis of wealth. And the only true basis is work. Every man ought to work—to carry his fair share of the world's burdens and labor. If a man refuses to work he deserves nothing. There is no place in a Christian society for idle and useless people.

And if a man works he ought to be able, with his work, not with money earned by his work, to buy life's necessities. With his work he ought to be able to give his children not only a house, with food and clothing, but education, books, music, a sense of security for old age and sickness, and a decent chance to be good.

False Standards of Work

Equally as unfair as our rules about money and wealth are our ideas about work. Many of us imagine that to be able to live without work, either because we are rich enough or shrewd enough to do so, is to be extremely fortunate. Others imagine that there are degrees of honor attached to various kinds of work—that it is beneath the dignity of a man to do what we call "menial" work.

All of which is dead wrong. To be idle, and therefore useless, in a world that has such terrible needs as ours has, is to be thoroughly unChristian. And all work that is honest is dignified and deserves to be rewarded as much as any other kind of work.

In our town, for instance, the man who comes around every day to take up the garbage from our homes is doing a job that is essential to the health, beauty, and happiness of the people of our town. But because of this false standard of work, we look down on him, pay him shamefully little, and therefore condemn him and his children to hopelessness.

But his work is as essential as mine—and is honest. There are no degrees of honor in work that is essential. If one man can write beautiful poetry, another can wield a surgeon's scalpel, another handle money successfully, another raise food, another repair our cars, another cook our food—all are performing essential and honorable work—and ought with their work to be able to buy life for themselves and their children.

THE DREAMER

By Ruth Franks Whitton

A dreamer of dreams there was
Who dreamed of a better world,
Where justice ruled o'er every cause
With the banners of peace unfurled.
But the dreamer sighed and shook his
    head—
"'Tis only a dream, a beautiful dream,"
And then the dream was dead.

Another dreamer there was
Who dared to fight for his hope,
And while he dreamed he did not pause,
And faith was the word that he spoke.
The way was hard—the way was long,
As he labored with prayer and tears,
But the dream was bright and his soul
    was strong,
Thus he builded for the years.

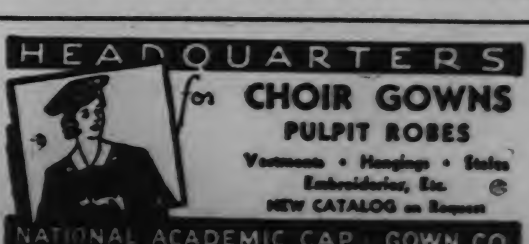
INDIA MISSIONARIES GREET SOLDIERS

By W. W. Reid

"Having an evening free recently, I went out with the Rev. W. K. Whetstone (another Methodist missionary) to a camp of American soldiers—50 Negroes and 50 white boys—to speak to them on India, especially the problems of British rule in India. They were very much interested. After I spoke, they asked questions for nearly two hours."

So writes Dr. E. M. Moffatt, Methodist missionary in Bombay, India. He continues:

"Mr. Whetstone is doing a splendid job in helping these boys. He preaches each Sunday and during the week arranges for parties and lectures and other diversions for them. We ought to be doing more of this contacting our American soldiers, helping them to understand India, and also get them into contact with our mission work."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THE CHRISTIAN FIRESIDE

HER HERO

By Rev. Vivian T. Pomeroy, D.D.

Alexander Montmorency Smith—there's a name for you! And you can see at once that he does not live in your neighborhood, and the lesson of this story is most unlikely to fit you. But it is agreeable sometimes to hear a story of the foolishness of somebody you can never, never be.

Alexander Montmorency was ten years old and was sitting one Saturday evening with his mother, who was darning stockings. "Mother," said Alexander, "I shan't go to bed 'til late tomorrow night because of the air-raid alert. Perhaps I shan't go to bed 'til ten o'clock." "Let's wait and see," said Mother, as she broke off another bit of gray darning wool.

"I wish," said Alexander, "that something really exciting would happen now Father's away at sea." "What sort of thing?" asked Mother. And Alexander said, "Oh, a real air raid with blockbusters and great fires and water pipes bursting and some parachutists coming down. Or, if there can't be a real air raid, I would like a lot of burglars to try to break into our house."

"Gracious me!" said Mother, running her needle carefully, "I don't think I want anything dreadful like that to happen. I'm sure I don't want the silver to be stolen while Father's away; and, if I am to be drowned, I don't want to be drowned in the kitchen like a cat in a pond."

"But you wouldn't be," cried Alexander Montmorency. " You see, Mother, I would be here to rescue you. If you were buried, I would soon dig you out; or, if there was a lot of water, I would jump in and save you. You'd be quite safe with me here. Why! if burglars came, I would take one of Father's old pipes and pretend it was a gun and, while I was holding up the burglars, you could run upstairs and telephone the police."

"My hero!" said Mother. "I do feel so safe with you at home. But, since nothing is happening at the moment, do you think you could make a nice, neat parcel of those two books there? I want to give them to Mr. Gibbs at church tomorrow."

Alexander Montmorency Smith looked at his mother with a face of pained and shocked surprise. "Mother," he said, "I'll save you from fire and drowning and murder; but **please** don't ask me to tie up a parcel."

"Very well, dear," said Mother quietly. And she rolled up some stockings and added them to the pile all ready for Alexander when he would need them.—Reprinted by special permission of the author and the Christian Leader.

HOW THE ARTIST FORGOT FOUR COLORS

Once upon a time, a very beautiful church was being built. Before it was done, the people said, "Now the time has come to get the very finest artist we can find to make a wonderful picture for our stained glass window over the choir."

So they appointed a very wise committee to choose the artist and the subject of the picture. The committee decided on a picture which would tell the story of the song about Jesus and the children.

I think when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold,
I should liked to have been with him then.

Now, an artist paints on a great sheet of canvas that stands before him. In his hand he holds his palette, an oval piece of board with his little boxes of paint and brush on it.

So the artist chosen by the committee began to paint. Day after day he painted until he made what he knew was the very best picture he had ever done. He loved every inch of that canvas, for there was Jesus, and all around him the happiest children you can imagine. Their mouths were open, and you could almost hear them singing "Glory! Glory! Glory be to God on high."

The artist was so pleased when his picture was finished that he sent word to the committee to come the next morning to see it. Then he went to bed, quite sure that the committee would be delighted to see it. In the middle of the night, he was quite sure he heard a little noise in the studio where his precious picture was. He listened—yes, he knew he heard sounds. So he got up and hurried in, and there he found a Stranger with his thumb through the artist's palette, actually painting on the artists's picture!

The artist rushed up and cried, "Oh, stop, stop! You are ruining it. Oh, look, you have spoiled it already and the committee is coming in the morning."

The Stranger turned calmly around and said, "When I came into the room, I saw you had spoiled it yourself, so I am making it right. You have five colors on your palette. Why did you use only one color for the faces of the little children? Who told you their faces were all white?"

The artist looked surprised as he tried to think. "Why, no one ever told me, Sir, but I always thought of it that way."

The Stranger smiled kindly. "But now, of course, you see how wrong you were. I have simply used four other colors and made some of the faces yellow, and some brown, some red, and some black. For these little ones have come from many lands in answer to my call."

"Your call?" asked the artist, puzzled. "What call, Sir?"

The Stranger's wonderful voice said softly, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Then the artist knew that the Stranger was the Lord Jesus himself, but he turned to find that the Stranger had gone and that he was alone with his changed picture. He went closer to look at it, and as he looked, he smiled happily. For with the white children there were some little yellow children with slanting eyes, and he knew that they were singing, "Glory be to God on high," in Chinese. Next to them were quaint little brown children with great brown eyes, and then the black children, and last of all the little red children. They were all happy together.

But suddenly the artist awoke to find himself in bed with the morning sun coming in his window. He rushed into his studio. Sure enough, it was a dream, for there was the picture just as he had painted it, with all the little faces white. "Oh, I must make my picture as beautiful as it was in the dream," he said, "and I must hurry and fix it before the committee comes."

So he took his brushes and set to work. Oh, how he worked to make the picture look just as the stranger had made it. One by one came the quaint little faces, yellow ones, brown ones, black ones, red ones, until the picture was just as he had dreamed it. When the committee came they admired it very much. At last one quiet little mother, who had some boys and girls at home, said, "Why, it is just God's family at home with him." And she was right; God's family is what it was, and it took five colors to paint it.

—From the Watchman-Examiner.

FOUNDATION FACTS

State Director O. E. Sanden, while conducting a series of evangelistic services in Mississippi recently, led in an aggressive county-wide campaign resulting in definite legal action to eliminate illicit sales of liquors in night clubs.

Dr. Edgar Godbold, President of the Louisiana Moral and Civic Foundation service, in which churchmen and lay leaders from over the state took part, dedicated the State Headquarters of the L. M. C. F. This program, held immediately after the inauguration of Governor James H. Davis, was attended by many out-of-town visitors. Dr. W. W. Holmes, of New Orleans, delivered a timely address, and the dedicatory prayer was made by Rev. A. J. Martin, of Houma, La. Open house was observed during the day.

An Act, providing for the employment of a Supervisor to teach the effects of alcohol, narcotics, and all habit-forming drugs in all grades of the public schools of the state of Louisiana, drawn up by Messrs. Morgan and Stovall, is being energetically supported by this office during the recent session of the Legislature.

Financial support from all parts of the state is in evidence with increasing financial returns. Our secretary, Mrs. Leona Taylor, seeks to make acknowledgment of each donor separately. Mr. J. H. Cain has now taken over the work of the treasurer officially.

The Foundation, during our program May 9, sent telegrams congratulating the Hon. Sam H. Jones and Governor James H. Davis. Also a message of sympathy was sent to Mrs. H. H. Hoff, past secretary, in the recent loss of her husband. We have been honored in the receipt of an inspiring and encouraging personal message from Governor Davis.

Two thousand copies of the report of the work of the L. M. C. F. have been sent out during the last ten days. Request for additional copies are received daily and will be mailed free to all who write in for them.

We are encouraged by the splendid cooperation shown us by pastors, teachers, and civic leaders over the state. It is our only regret that the limitation of time and resources prevent us from answering all calls to service. A published statement for our forthcoming plans for the year will soon appear.

O. E. SANDEN,
State Director.

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The cleansing and soothing action of
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OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
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NELL TRICE BERKELEY

Mrs. Nell Trice Berkeley, who died at Tupelo, Miss., on March 27, was one of the truly self-sacrificing spirits of that little city and of the Methodist church in particular. She, more than any other person in the city, could claim the distinction of having trained a whole generation of its people. Her consecrated touch shaped their earliest thoughts of God and the church, and ennobled their attitudes toward people and things. Yet, she went away when she was only sixty-six years of age.

She belonged to a splendid family, both as respects their culture and their ability, and no less so as to their staunch devotion to the Methodist Church. Perhaps her greatest contribution to the life of the community was as superintendent of the Beginners Department in the Church School. She held that post for thirty-five years, and when she was translated a generation of children, grown to manhood and womanhood and widely scattered over the earth, wept in an experience of bereavement common to them all. She had, however, many interests beside those connected with her church.

She was married to Arthur E. Berkeley in November, 1903, and to them was born one son, Arthur E. Berkeley, II. Months before her death she was stricken with a fatal malady, which she bore with patient resignation until the high day of her release from suffering, when she entered the courts of heaven to wait the coming of a generation whom she had taught to lisp the name of Jesus, and whose feet she had set in the way of righteousness. She is survived by her husband, son, grandson, and other close relatives, besides a host of devoted friends whose tears attested a love rooted in many years of intimate friendship and constant knowledge of her beautiful life.

MRS. M. B. HOLLIS

"She has reached the bourne of that unknown land,
And we've said our last farewell;
Though we miss the touch of her tender hand,
Yet we know that all is well."

After a long, useful life, our Heavenly Father saw fit in His wisdom to call home Mrs. M. B. Hollis, February 22, 1944, from her earthly home in Laurel, Miss. She was a faithful, loyal and devoted member of Laurel First Methodist Church. She was a charter member of the Woman's Society of Christian Service. She leaves her husband and one son, Corporal Edward Hollis, in the Chemical Warfare, located at Camp Livingston, La. She was laid to rest in the Lake Park cemetery, Laurel, with services by Dr. Roy H. Kleiser.

Therefore, in appreciation of the high esteem in which this devoted member and faithful servant of God was held by all who knew her we, the ladies of the Woman's Society of Christian Service, offer the following resolutions:

Whereas, it is the desire of this Society and church to express its great appreciation and love for Mrs. Hollis, who for so many years devoted her service to her Master, thereby inspiring all who knew her, and,

Whereas, she has entered into the reward that awaits God's people; therefore, be it

Resolved, that in the death of Mrs. Hollis the Woman's Society of Christian Service of Laurel First Methodist Church and community has suffered an irreparable loss in every respect.

Resolved, that we extend our sympathy to her loved ones with whom we mourn, but not as those who have no hope.

Resolved, that a copy of these resolutions be spread upon the minutes of the Woman's Society of Christian Service, and that a copy be given the family and a copy be sent to the New Orleans Christian Advocate.

As we turned away from that beautiful spot of God's wonderful handiwork we felt assured that one of His handmaidens had gone to be with Him in that long ago prepared for her, because we know that the reward of righteousness is eternal life through faith in Christ.

MRS. W. D. McCLELLAN,
MRS. I. L. FLOWERS,
MRS. JIM DRENNAN.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Church as hostess. At the close of her message, she displayed many articles brought from China, and the group enjoyed a social hour with punch and cookies.

* * *

Remember the Narcotic Education Seminar at Delta State College, June 7-16, and the Narcotics Education Workshop at Millsaps College, June 19-30. Send someone from your community to one of these.

The sun, the moon, the stars, the seas, the hills and the plains—are not these, O Soul, the vision of Him who reigns?
—Tennyson, 1809.

METHODIST STUDENT DAY
(Formerly Children's Day)
JUNE 11, 1944

The
METHODIST STUDENT

SHOULD BE OBSERVED BY EVERY METHODIST CONGREGATION

It inspires children and young people to go to College
and
THE OFFERINGS TAKEN ON THAT DAY PROVIDE A LOAN FUND TO HELP THEM REALIZE THEIR COLLEGE DREAMS

Write for suggested program and free samples of other METHODIST STUDENT DAY SUPPLIES

—o—

BOARD OF EDUCATION
810 Broadway—Nashville 2, Tennessee

THE RED CROSS AND THE SOLDIER

Does an American Red Cross Field Director take up from where a U. S. Army Chaplain leaves off, or vice versa? The answer is immaterial, because the chaplains and the field directors work hand-in-hand in this man's war to solve the problems which beset Johnnie Doughboy.

An army chaplain today is far more than a "sky pilot." The problems he is called upon to solve are more often those which, in civilian life, you would refer to a good lawyer or a life-long friend. And his opinion of his right hand man, the Red Cross Field Director, is summed up in the words of Lieut. Col. James R. McAllister, Divisional Chaplain, of Boydton, Va., when he said:

"For downright help to a soldier in trouble commend me to the Red Cross. That organization's representatives stand ready, day and night, to assist a G. I. with his personal problems, home, social, and other worries. They are in a position to get quicker action in an emergency occuring at home than any other men in the army, because they have the facilities of the entire American Red Cross behind them. It is a pleasure and a privilege to work with them among the men."

FROM CANNIBAL TO CHRISTIAN

(Continued From Page 9.)

"Yes, I was reading John's gospel last night and my heart was so glad with what I read that I went out into the village and told the people about what I had read. Then I was cold and all the pain came back very bad."

Dr. Paton closes his thrilling account of Lomai with these words: "We may travel far afield in the province of God, but we shall never meet with nobler or more Christlike men than Lomai and his brave fellow-teachers. They are heroes, every one of them—God's heroes."

(This article is based upon "The Triumphs of the Gospel in the New Hebrides," by Frank L. Paton, Hodder & Stoughton, publishers, and used by permission).

Ashland, Va.

Love cannot be wasted. It makes no difference where it is bestowed, it always brings in big returns.—W. G. Montgomery.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Greenville District—Third Round

Jonestown, May 21, p.m.
Duncan, May 28, a.m.
Shelby, May 28, p.m.
New Salem, June 4, a.m.
Dublin, June 4, p.m.
Lyon, June 11, a.m.
Dubbs, June 11, p.m.
Hollandale, June 18, a.m.
Greenville, June 25, a.m.
Lula, July 2, a.m.
Tunica, July 2, p.m.
Clarksdale, July 5, p.m.
Winterville, July 9, a.m.
Litton, July 9, p.m.
Benoit, July 16, a.m.
Lock, July 16, p.m.
Merigold, July 23, a.m.
Indianola, July 23, p.m.
Leland, July 30, a.m.
Hillhouse, Aug. 6, a.m.
Cleveland, Aug. 6, p.m.

J. W. WARD, D. S.

Aberdeen District —Third Round

Buena Vista, at Ebenezer, May 28, a.m.

Woodland, at Sparta, May 37, a.m.
Derma, at Cross Roads, June 4, a.m.
Vardaman, at Young's Chapel, June 4, 3:30 p.m.
Calhoun City, June 4, 8 p.m.
Coffeeville, at Skuna Valley, June 11, a.m.
Water Valley, Main and T., at Palestine, June 11, 3:30 p.m.
Water Valley, First, June 11, 7:30 p.m.
Greenwood Springs, at Quincy, June 14, a.m.
Tupelo, June 14, p.m.
Pontotoc, June 18, a.m.
Okolona, June 18, p.m.
Smithville, at New Bethel, June 25, a.m.
Amory, June 25, p.m.
Salem and Friendship, at Friendship, July 2, a.m.
Houston, July 2, p.m.
Algoma, at Palestine, July 5, a.m.
Aberdeen, July 5, p.m.
Shannon, at Shannon, July 9, a.m.
Verona, at Palmetto, July 11, a.m.
Nettleton, at Nettleton, July 12, a.m.
Mooreville, at Oak Hill, July 13, a.m.
Tremont, at Asbury, July 14, a.m.
Houlka, at Concord, July 16, a.m.
Becker, at Grady's Chapel, July 23, a.m.
Pittsboro and Bruce, at Shady Grove, July 26, a.m.
Toccopola, at Toccopola, July 27, a.m.
Paris, at Pine Flat, July 30, a.m.; dedication service.
Prairie, Strong, and Hamilton, at Thompson, Aug. 6, a.m.

W. B. BAKER, D. S.

Give us this day -

In the morning hours, or at some opportune moment during the day, or at night when quiet comes . . . whenever the human heart turns to worship, some timely spiritual guide to direct our thoughts can often give us aid. Herein lies the secret of the universal appeal of The Upper Room.

Millions of people around the world are using this book of daily devotions. Have you tried it . . . for yourself and for those in whom you are concerned?

Place an order now for the July-August-September issue or, if you have a standing order, make sure that the quantity is sufficient for your needs, including copies for mailing to men and women in the service.

We can fill all orders in full, in spite of wartime limitations on use of paper. This we are able to do by printing the daily devotions in the July-August-September issue two-to-a-page. Over 250,000 copies of this one issue will be mailed by The Upper Room direct to army and navy chaplains.

The Upper Room is available (English and Spanish editions) in quantities of 10 or more to one address, at 5 cents per copy, postpaid. Single yearly subscriptions in U. S., Canada and Latin America, 30 cents, postpaid; four years, $1.00. Other countries, 40 cents; four years, $1.35. Special envelopes for remailing The Upper Room, $1.00 per 100. Address all orders to

The Upper Room
July August September 1944

THE UPPER ROOM

Medical Arts Bldg., Nashville 3, Tenn.

New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

Those who die with Christ are safe with Him. For His own lifeguard of angels is about them, to watch and roll away the stone, that the dead may in due time rise again.—Andrew Jukes.

THE PRAYER-ROOM TODAY

Father of my Lord Jesus Christ, whom He bids me call my Father, forgive me that I have trusted Thee so little. After all that He has taught me, after all Thou hast done for Him in my sight, forgive me that I am still so often anxious and afraid. After all that I myself have known of Thy wise providings and Thy gracious interventions, forgive me that still I forget that Thou art my Father, upon whom Thy child can utterly depend. Root out from me my unbelieving fears and God-dishonoring cares, and plant in me the spirit of Thy Son, His simple trust, the loving obedience, for His sake. Amen.

Vol. 91. No. 22.

NEW ORLEANS 12, LA.
THURSDAY, JUNE 1, 1944.

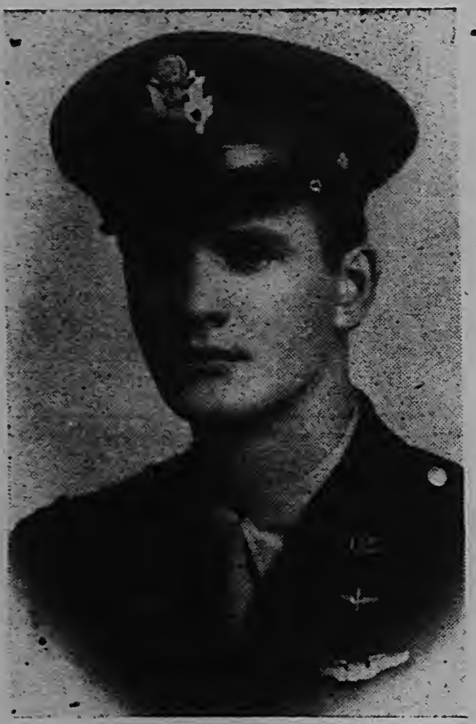
Millsaps College Special Issue

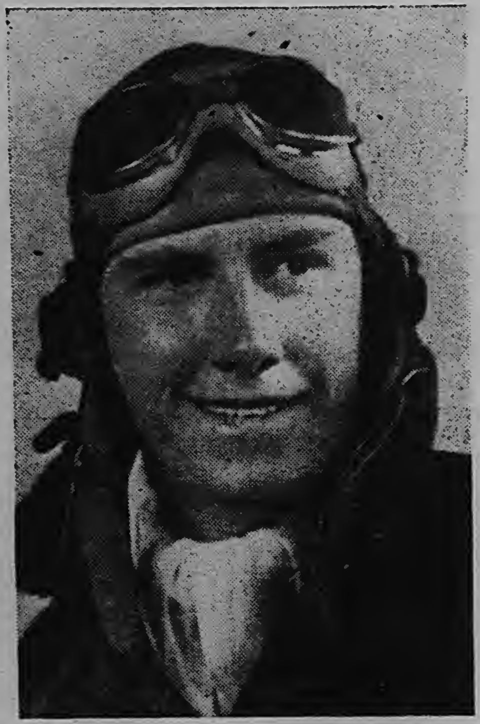
ILLUSTRIOUS FOUNDER OF MILLSAPS

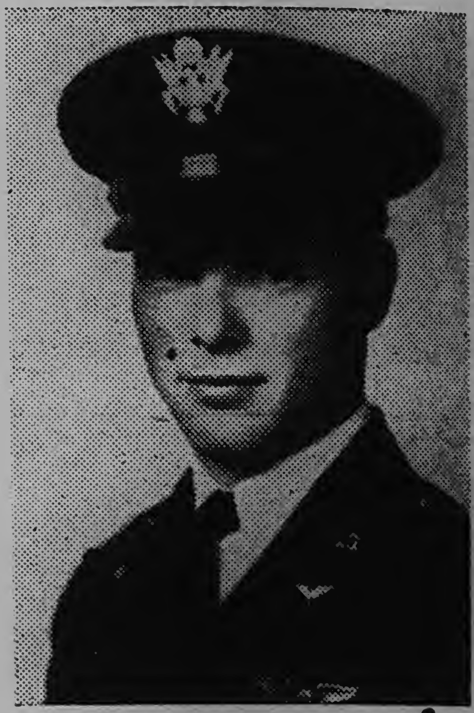
MAJOR REUBEN WEBSTER MILLSAPS

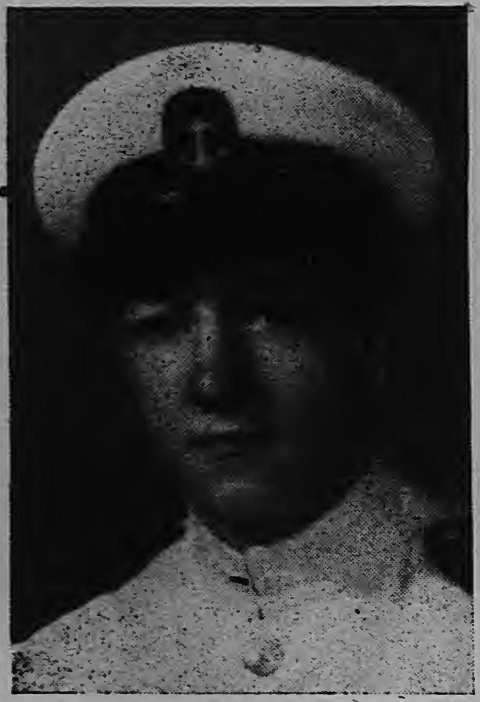
"If God prospers me, I will make it possible for every young Mississippian desiring a Christian education to get it within the borders of the state."

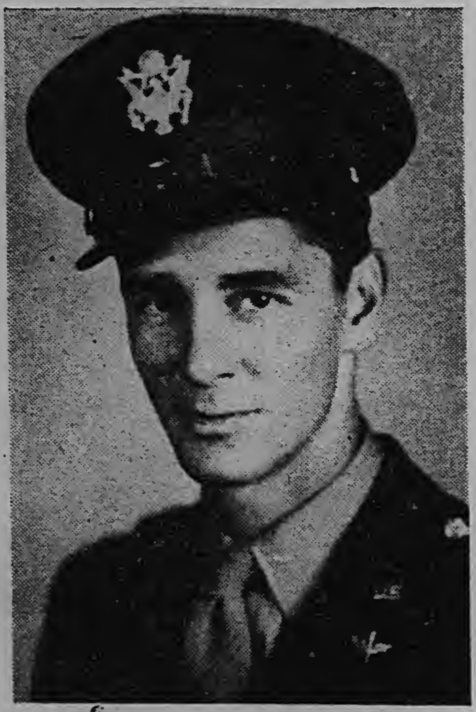
"On Fame's Eternal Camping Ground Their Silent Tents Are Spread And Glory Guards With Solemn Round the Bivouac of the Dead"

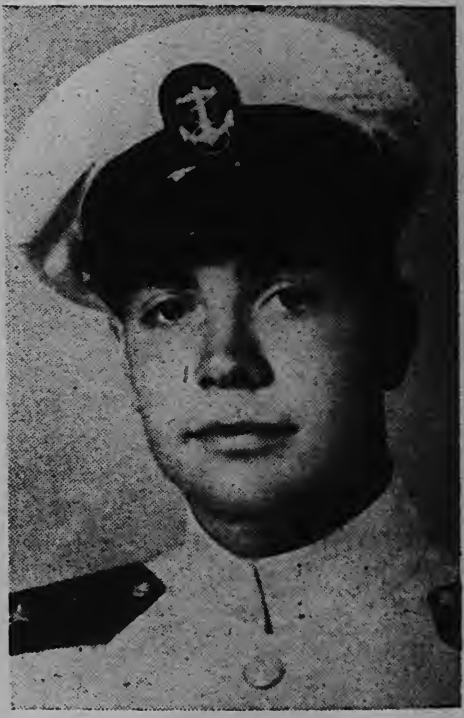

WILSON C. CATHER,
Jackson, Miss.

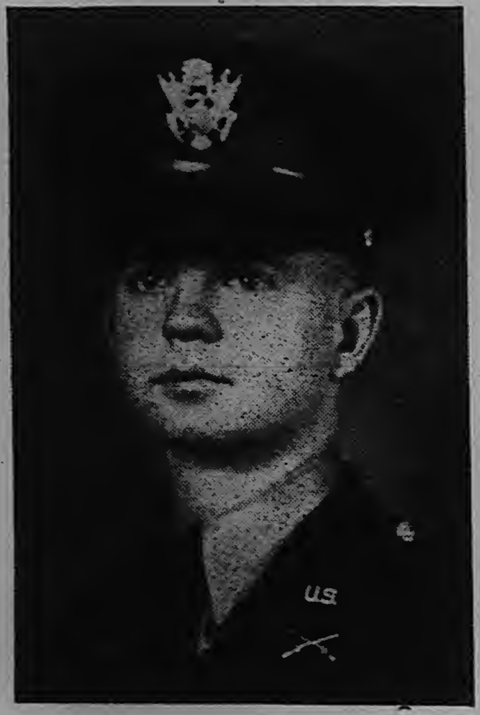

VERNON L. GOODWIN,
Jackson, Miss.

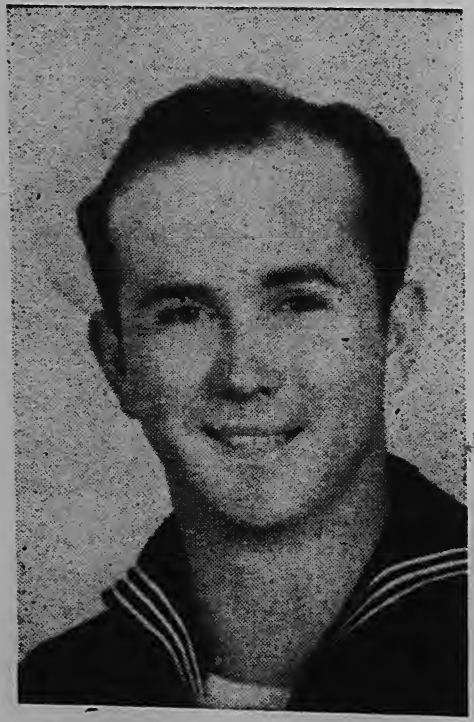

T. M. HARDY, JR.,
Natchez, Miss

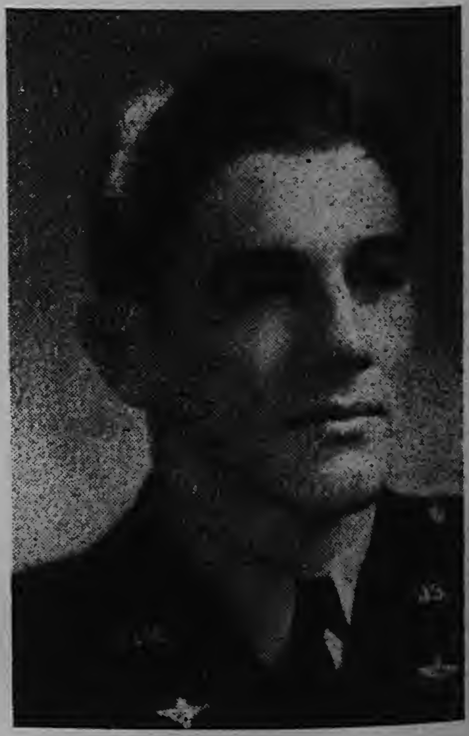

DAVID LEE CHRISTMAS,
Natchez, Miss.


CHARLES E. BRUMFIELD, JR.
Jackson, Miss.

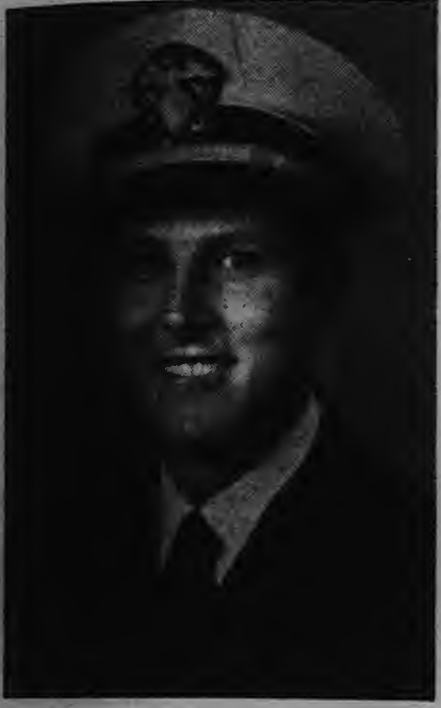

DAVID L. HUNT,
Jackson, Miss.


JAMES DORSEY BALL, JR.
Jackson, Miss.

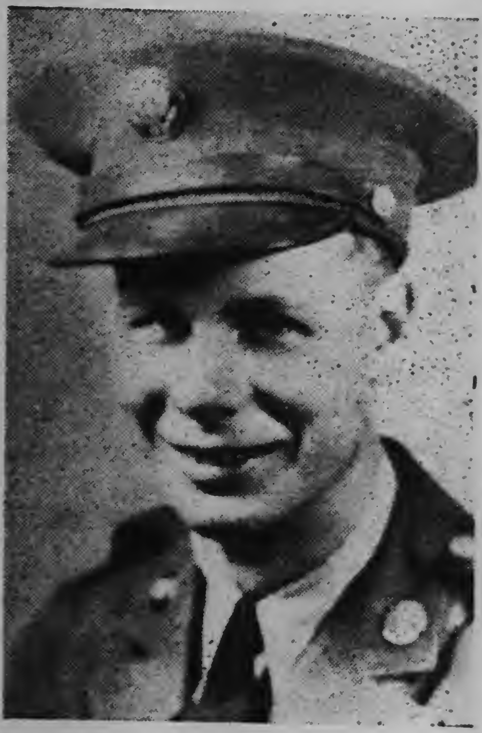

GEORGE F. O'CALLAGHAN,
Tupelo, Miss.


ANTHONY N. BRANNAN, JR.,
Jackson, Miss.

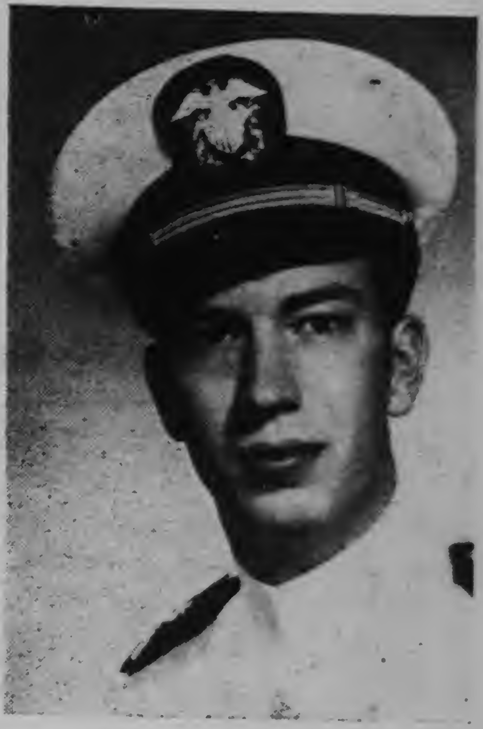
"Nor Shall Your Glory be Forgot While Fame Her Record Keeps Or Honor Points the Hallowed Spot Where Valor Proudly Sleeps"



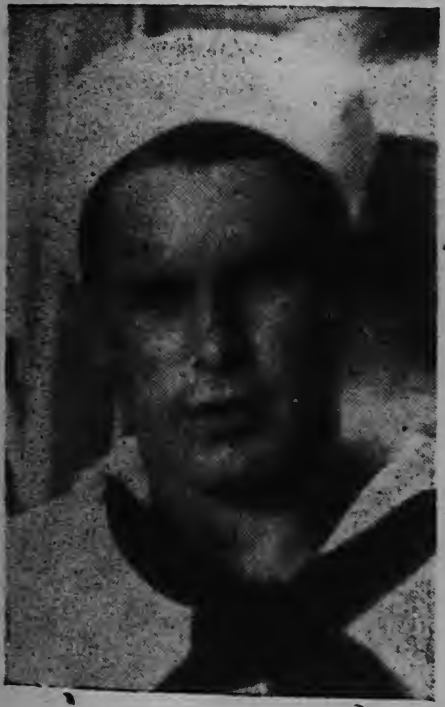
JOHN C. CHAMBERS,
Jackson, Miss.



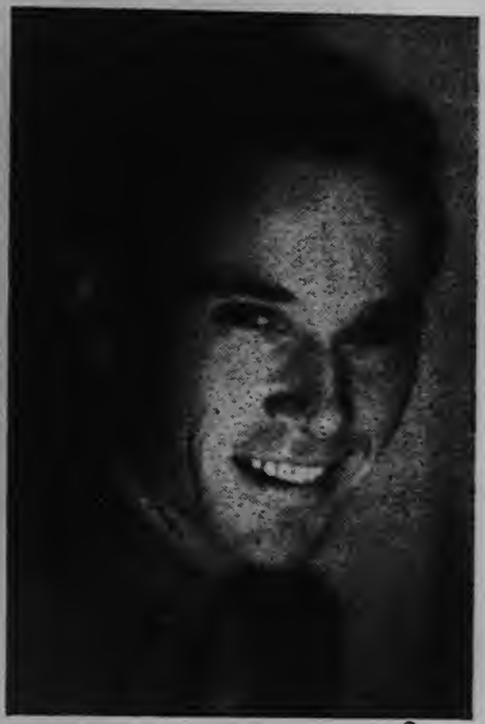
JOHN H. BERRY, III,
Jackson, Miss.



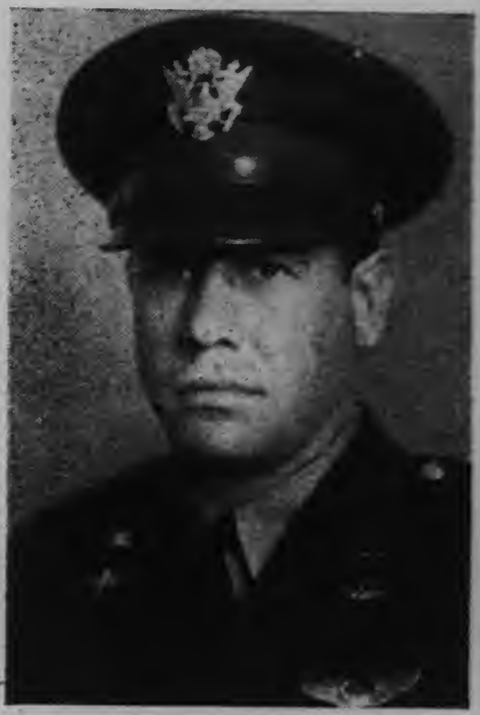
JOHN RUNDLE, JR.,
Grenada, Miss.



BARTON H. PARISH,
Charleston, Miss.



LEON S. MATHERS,
Mathersville, Miss.



JOE FRANKLIN SIMPSON,
Ackerman, Miss.

MILLSAPS' GALLANT DEAD World War II.

BARTON H. PARISH	Charleston
BEN SYKES	Jackson
JOE SIMPSON	Ackerman
T. M. HARDY	Natchez
DAVID HUNT	Jackson
GEORGE O'CALLAGHAN	Tupelo
EDWIN FARMER	Shaw
WILSON CATHER	Jackson
JOHN RUNDLE	Grenada
VERNON GOODWIN	Jackson
JOHN BERRY	Jackson
DORSEY BALL	Jackson
JAMES C. ELLIS	New Augusta
CHARLES BRUMFIELD	Jackson
DAVID CHRISTMAS	Natchez
GEORGE R. NEBLETT	Shelby
LEON MATHERS	Mathersville
TONI BRANNON	Jackson
JERRY TROY	Tupelo
JOHN CHAMBERS	Jackson
RUFUS H. BYNUM	Rienzi
JESSE L. CARPENTER	Rosedale

BISHOP DECELL'S TRIBUTE TO MILLSAPS HEROES

"This is Good Friday. We are about to enter the Holy Hours of sacred revelation and fact. It is a good time for us to meet together for high ends of improving the facilities for Christian education on this campus. The year of 1944 is said to be a decisive year, a year for the application of great power to realize high objectives. And you and I are fortunate to be alive in these great hours, hours of decision and destiny. Millsaps College has contributed and is contributing to the measuring of the forces of righteousness and of faith and of freedom against those pagan principles that would destroy the things of Christian value in the world.

"Some twenty-three men from this campus have made the supreme sacrifice on the field of battle or in preparation for the field of battle. We can do no less than to take our places in making whatever sacrifice may be necessary to strengthen the foundation of faith that made their lives possible and sacrificing meaningful. They have given their all and we are called upon in this great movement by sharing a part of our strength and time and tithe to erect a memorial to those men and women of Millsaps who serve their country, who defend the faith and not only as a memorial but as an honor. We must be better prepared on this campus for building of character, the religious life of this campus must be emphasized. The Christian facilities on campus must be as significant as any de-

(Continued on page 14)

CHRISTIAN CENTER AT MILLSAPS

This special issue of the Advocate is devoted to the promotion of the Christian Center for Millsaps College which is to be a permanent memorial for those alumni heroes who give all for their country in the present war. The proposed structure is designed to furnish adequate housing for the Department of Religion and for all the religious activities of the college, and it will enshrine in permanent form the name of every alumnus who may fall in the great struggle now rushing toward a furious climax.

Until the "Main Building" burned, the religious activities of the College were provided for in one large room. Such provision was commensurate with the facilities of the college at that time, but the arrangement did not lend itself to a diversified program of work. For the past twenty-five years, during a period of great physical expansion, the religious activities have been housed in an ugly, inadequate, creosote-stained building constructed by the students from reclaimed lumber. A picture of that building is carried in this issue. As compared with the splendid appointments for other departments of college activity, it repeats the conditions mentioned by David: "I dwell in an house of cedar, but the ark of God dwelleth within curtains."

It is now proposed to correct this humiliating disparity by the erection of a building to cost one hundred thousand dollars in which the Department of Religion will have adequate and suitable quarters, and where religious expression may be cultivated in an atmosphere that is to be **Methodist and Christian.** It is a venture which seeks to give religion the emphasis which it had in the dreams of those who made the college a reality.

On June 11, the Methodists of Mississippi and the alumni of the college will surely provide the funds for the building for which the college has waited so long. All should have a substantial part in the cause which seeks to rededicate the one great educational institution of Mississippi Methodism to positive Christianity, a necessary factor of worthy culture. The funds are to be invested in war bonds until such time as conditions permit the erection of the building. The need is great, the call is imperative, and the cause is worthy. We confidently expect that June 11 will be a high day in the history of Methodism in Mississippi and a day when Millsaps College will be reconsecrated to **Christian** culture.

DR. W. T. LOWREY

The death of Dr. W. T. Lowrey on last Sunday ends the career of one of the most distinguished educational leaders of the Baptist Church in Mississippi. He died at the home of his daughter in Waco, Texas, at the age of eighty-six years. He was president of Blue Mountain College for girls for twenty-seven years. In 1912 he became president of Mississippi College at Clinton, and later was president of Hillman College. Throughout his long life he maintained important educational and ministerial connections among the Baptists of Mississippi. He was a man of modest bearing and positive convictions, and he was an effective leader in social crusades outside his own church. A host of friends in Mississippi will mourn the going of this veteran leader.

ELECTING BISHOPS

The approaching Jurisdictional Conference will have the responsibility of electing a number of Bishops to replace those dropping out. In one instance, an ugly spirit has developed, and there is naturally a rivalry in behalf of those regarded as eligible for such promotion. It is not our wish to enter the lists for or against any individual, but we feel that it is a time for choosing men who are both capable and sane. It is no time for promoting to leadership any man with less than a fair understanding and attitude toward the problems and responsibility of the whole Church in a world at war.

A CHRISTIAN CENTER FOR METHODISM IN MISSISSIPPI

Some one has said that a body without a soul is a corpse and a soul without a body is a ghost.

Millsaps College was founded as a Christian College, and it has had the **spirit** of Christianity all along without having an adequate body to incarnate that spirit and to give it physical habitation.

Dr. A. P. Hamilton

We propose now to give that unseen and invisable spirit, the spirit of Millsaps, a fitting and proper center of reference, a place where the human and the divine can meet, a place for holy days and holidays, a spot that shall become the meeting place of Mississippi Methodism, around which holy and high memories shall be enshrined, a symbol of the immortal spirits of those who gave the last full measure of devotion to college, to God and Country.

But if this Center is to be a place for worship, for study and serious thought, it is to be no less a center of social and recreational activities, where laughter and singing shall be heard.

For the more than fifty years of its life, the College has lacked just such a place where life in all its phases, intellectual development, spiritual growth, and wholesome play, could go on. This Center is designed to promote and take care of all three.

Strange as it may seem, there has been in this Christian College no quiet place that suggests worship, that would by its very atmosphere woo the human heart to prayer and devotion.

This need is to be met in a beautiful little chapel dedicated to that sole use and purpose.

In the third place, the College has never had adequate facilities for teaching religion and religious education. The new Center will not only fill this need but will increase the facilities for teaching in general by giving up space needed in Murrah Hall for other departments.

In the completion of this beautiful building the immediate physical needs for housing the many activities of the college community will be met.

And finally in the raising of this structure with its spire pointing heavenward, a fitting memorial to those brave souls of former student bodies who have gone on ahead to point the way to us who remain is being erected for a future that shall justify their sacrifice.

A. P. H.

BISHOP WATKINS RECOVERS HIS HEALTH

The many friends of Bishop William T. Watkins will rejoice to learn that he has recovered from his recent illness and is now at his home and efficiently performing the duties of the Columbia (South Carolina) Area.

REV. W. H. LANE PASSES

Dear Dr. Duren: On May 20, at 9:25 p.m., the spirit of Rev. William Henry Lane departed to be with the Lord. He was buried from the East End Methodist Church, the funeral being conducted by Rev. J. O. Ware, assisted by Rev. W. R. Murray and Mr. James T. Bustin (a faithful layman). Interment was in Magnolia Cemetery, Meridian. Quite a number of his brother ministers were present. Bro. Lane had been in failing health for some months before the end came. I am sure a suitable memoir will be provided later.

J. O. WARE.

CHAPLAIN NEASE HAS HOSPITAL EXPERIENCE

Dear Dr. Duren: My last letter to you, which you so kindly published in the Advocate, was written on last Christmas Eve, as I shivered in my cold room. Again, I am writing in that same room, but am no longer shivering, for the balmy days of springtime have finally arrived. Though it is only fair to state that before many weeks had elapsed in the new year, more than 70 coal-burning heaters were installed throughout the wards and offices of the hospital. So we kept fairly comfortable in spite of the fact that the coal was of inferior grade, causing the stoves to smoke frequently.

While today has been of no special significance on the calendar, it was an important date to me personally, for this morning I was returned "to duty" after having been "sick in hospital" since April 26. I went in as a patient on the 26th and the next morning I was operated on for hernia, which began to develop late last fall. For seventeen days I was a bed patient. On last Sunday (Mother's Day), I was permitted to put my "feet on the floor" for the first time.

Being a patient has it obvious liabilities, such as pain and helplessness. But the less obvious assets are even more numerous. The skillful and gentle ministrations of surgeons, nurses, and corps men will never be forgotten. The almost daily visits of the Commanding Officer, and many others of the officers and enlisted personnel, warmed the heart indeed. The jolly company of four other patients in my ward helped to make the time pass quickly. The convalescent patient has opportunity to catch up on his reading. Above all, his faith in God is put to the test and he finds that he is able to say, with the Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." And, from a practical standpoint, a hospital chaplain will have a better understanding of the needs and viewpoints of the patients, after having been a patient himself.

During my stay in the hospital, the (deleted) gave a banquet on April 29th in celebration of our first anniversary of foreign service. Also, I came out to find that the personnel had changed from winter to summer uniforms; that the hospital and quarters had been screened; that the chaplain's office had undergone a "spring-cleaning," and that the chaplain had been issued a jeep which, by the way, he will not be permitted to drive until after a few more weeks of convalescence.

It is good to be on my feet again, to know that the winter is past, and that each new day brings us nearer to victory and "the tender welcome home."

Kindest personal regards to you and to all my friends of the Louisiana Conference.

Sincerely,

L. R. NEASE, JR.

YOUR "NATIONAL GEOGRAPHIC" OVERSEAS?

Would you like to have your **National Geographic Magazine** sent to some Methodist missionary family when you have finished reading it?

There are four such Methodist missionary families who cannot now secure the magazine, since no new subscriptions can be accepted because of the paper shortage. One of these is the Rev. George Garden, of Hyderabad, India, who would like to have the publication for the students of the Boys High School in Hyderabad. Other would-be subscribers are in other mission fields.

If you would be willing to have your magazine sent to the field when you have finished reading it, it will be forwarded by the Purchasing Department of the Board of Missions, if sent to Mr. Russell Hasemeyer, at 150 Fifth Avenue, New York 11, N. Y. **Write to Mr. Hasemeyer** now if you are interested in this plan.

PRESENT MILLSAPS CHRISTIAN CENTER

The Center in which the religious activities have been conducted for a quarter of a century is shown above. The photograph shows it in a romantic setting and otherwise relieves the picture of drabness. It served in a limited way the imperative demand for a religious Center, but it was more by suggestion than accommodations provided. It is entitled to honorable retirement. Buy a bond for the new Christian Center.

CONFERENCE NEWS AND PERSONALS

Dr. Guy M. Hicks, district superintendent of the Lake Charles district, is in a meeting with Rev. R. M. Brown, at Arcadia, La.

Rev. E. L. Jernigan reports that the work at Fulton, Miss., goes along in a splendid way. The people are very cooperative and a spirit of harmony prevails.

Rev. O. H. Scott is well pleased with his people and work at Tylertown, Miss. The church assumed all assessments and they were paid in full at Easter time.

Although the war lies heavily on the hearts of Rev. Dan P. Yeager and his people at Moselle, Miss., the work is moving along nicely and much good is being accomplished.

The Pelican charge, left vacant by the enlistment of Rev. Jas. Stovall, in the U. S. Navy, is being supplied by Rev. R. A. Pickett, son of Rev. R. T. Pickett, Greensburg, La. Bro. Pickett is just out of Millsaps.

Announcement is made of the arrival of Glenn Alford to grace the parsonage home of Rev. and Mrs. J. S. Noblin, in Carthage, Miss. The young hopeful weighs eight pounds and twelve ounces, and he arrived on May 22.

Friends of Mrs. A. P. Boyd will be able to contact her at 2910 Perkins Road, Baton Rouge, La., where she has been living since the death of Dr. A. P. Boyd, who was stationed at Kentwood at the time of his death, March 6.

Rev. W. C. Beasley writes us that his recovery has been less rapid than he had hoped, but he is still in the ring. He expects to be located at Hickory Flat, Miss., for some time, and his friends may write him at that address.

Mr. and Mrs. Thomas J. Magee announce the marriage of their daughter, Maradee, to Mr. James Marvin Lowrie, on Saturday, the thirteenth of May, Nineteen forty-four, at Mansfield, La. The Advocate joins in congratulations and good wishes.

Chaplain James C. Whitaker sends us his new address which is U.S.S. Winged Arrow, care Fleet Post Office, San Francisco, Calif. He says that it means much to receive the Advocate when one is so far away from the churches of Louisiana. Mrs. Whitaker and family will continue to live in California.

The editor and his wife appreciate very sincerely the gracious thought of Mrs. A. M. Edwards, Sr., Ponchatoula, La., expressed by a crate of lovely strawberries. It is always a delight to know that we are remembered by our friends, and especially when the remembrance is expressed with such berries as are grown at Ponchatoula.

Rev. A. L. Davenport writes that they had a great meeting in Vaiden, Miss., with Rev. S. M. Butts, Conference Evangelist, doing the preaching. Bro. Davenport speaks in high praise of Bro. Butts' ability as a preacher and feels that any one needing the services of an evangelist would make no mistake in securing him to assist them in a meeting.

Revs. J. E. Stephens, W. C. Newman, C. T. Floyd, and W. L. Robinson and D. H. Hall of New Albany, and Dr. Clanton, of Grenada, represented the North Mississippi Conference at the funeral services of Rev. J. H. Felts. The services were very simple. Rev. L. O. Hartman, a former pastor, read the ritual, and Rev. W. E. Mischke, the present pastor, offered prayer. The members of the Bible Class which Bro. Felts had taught served as pall bearers.

The minister on the program of the Church of the Air, Columbia's nationwide broadcast, for Sunday, June 4, is Dr. John Q. Schisler, Executive Secretary, Division of the Local Church, the General Board of Education. The program on this particular Sunday is designed to emphasize one of the goals in the **Crusade for Christ** which was inaugurated by the General Conference, meeting in Kansas City, May 3. Dr. Schisler was selected because of his relationship to the Churchwide program for church school attendance. The broadcast is over the Columbia network at 10:00 to 10:30, Eastern War Time—9:00 to 9:30, Central War Time.

GOVERNOR THOMAS L. BAILEY

The churches of the Ruston district are free of debt. The Marion church is to be dedicated the first Sunday in June, the Jonesboro educational building the second Sunday in June, and Concord church on the Chatham charge, the first Sunday in July. The Shongaloo church will be dedicated in the near future. Rev. F. L. Hearne is building an annex to the church at Antioch, and the church at Eros is being thoroughly renovated. The new annex to the Lisbon church will be used for church school rooms and as a recreational building. Mrs. Paul has already had a party and housewarming in it with about 80 people present.

GOVERNOR BAILEY TERMS CENTER A "REMINDER OF HIGH CONCEPTS"

Governor Bailey, who was graduated from Millsaps College with honors in 1909, is widely recognized as one of Mississippi Methodism's most prominent and active laymen.

In commenting upon the proposed Christian Center Memorial, our chief executive has issued the following statement:

"All of us are conscious of the debt we owe to our men and women in service who are fighting and dying that the ideals of Christianity and Democracy might not perish.

"We should like to memorialize our gratitude and appreciation in a fighting way. They are sacrificing . . . even dying . . . in order that we may continue to enjoy the blessings of decency and right.

"Surely, then, we can raise no memorial more fitting than to establish a Christian Center on the campus of Millsaps College. Such a Center will be a constant and living reminder of the sublime concepts of Christianity for which our boys and girls sacrifice as the only true way in life."

MRS. CARLEY ENTERS INTO REST

Camille Kling Carley, wife of Dr. Henry T. Carley, died on Wednesday night of last week following a protracted illness. Her health had been gradually failing for many months, and she took a critical turn several weeks ago. She was carried to a hospital in Hammond, and from there was brought to New Orleans for a more thorough examination. After a few days, she was carried back to her home in Ponchatoula. At first she appeared to be a little improved, but it was only temporary. She grew gradually worse until she found release in death. She is survived by her husband and one daughter, Miss Kling Carley, who was her constant companion and a devoted daughter in sickness as in health. The body was carried to Yazoo City, Miss., early Thursday morning for interment in the family plot where rest the ashes of her father and mother. We hope to have a fuller account of the life and the triumphant passing of this devoted wife and mother for these columns.

LUZIANNE
COFFEE
100% Good

A MESSAGE FROM BISHOP J. L. DECELL TO MISSISSIPPI METHODISTS

BISHOP WILLIAM B. MURRAH,
First President, 1892-1910

My Dear Friends: We believe that every cultural, moral, and spiritual foundation should be strengthened now, so that the "new tomorrow" may be supplied with essentials to meet the inevitable demands of a better world.

The Christian Center Building at Millsaps College is without doubt an imperative necessity. I know you will cooperate in making "Millsaps College Day," June 11th, a time when Mississippi Methodists shall lengthen the light that is to show the way in a free world.

One hundred thousand dollars in bonds and cash from one hundred sixty thousand Methodists and their friends will provide necessary facilities to help build that Kingdom in which wars shall never be known. Let's do our best!

J. LLOYD DECELL,
President, Millsaps Trustees.

ED. C. BREWER'S TIMELY LETTER

With the exception of the Church and the Christian home, I see in the world picture no institution more closely related to our national defense in its long range objectives than the Christian college.

If the Axis powers should be defeated today our peace time job would still be tremendous and the opposition would be great. We are investing heavily in war, and we must also invest in the peace which is to follow.

I think it can be truthfully stated that the greatest asset and strength of our country, both in war and in peace, is in the hearts and souls of the young men and women of America. Men and women of character and conviction are to be needed in the years to come as possibly never before in the history of our civilization. By investing in the Christian college you invest for those of the younger generations upon whom we must depend to lead us to a solution of the many religious, social, economical, political and international problems of tomorrow.

Sincerely yours,
ED. C. BREWER.
Clarksdale, Miss.

BISHOP DOBBS TERMS CHRISTIAN CENTER AS "SACRED PRIVILEGE"

Following is a letter which our esteemed friend, Bishop Dobbs, has written on behalf of the Christian Center Memorial:

You and I wish now, as never before, to render constructive service to our community and to our country. The opportunity is before us.

Many times our dreams do come true. Millsaps College—once a dream—is now a glorious reality. Mississippi's hopes, traditions, and ideals are housed on this historic hilltop.

Whatever changes may come, the task of teaching and of training the youth will continue to be paramount. This has always been so. It will ever be so. Happy the people who realize this!

Seven hundred young men and women have already gone from Millsaps College to join the Armed Forces of America. We are thrilled as we watch them take their places.

In response to their sacrificial heroism, we feel impelled to do everything within our power to match their deeds with something tangible and worthy. What could be more fitting than a building in their honor on Millsaps College campus?

Such a Christian Center calls for only a modest outlay, when compared with the priceless offering which these young men and women are making for every one of us. You and I must have a part in this golden enterprise. We are already eager to have this sacred privilege. Obligation becomes an opportunity and duty becomes a privilege at this hour.

HOYT M. DOBBS.

DR. MARION L. SMITH, President

Happy are those who are able to say in truth, "My Lord and my God!" Here is the true bond of union. Here is the noblest inspiration of life, strength for work, comfort in trouble, hope in death. Here is what gives eternity its chief interest and joy. There we shall behold the King in His beauty. And when we shall see Him as He is and shall be like Him, with what ecstasy of love and gratitude and joy shall we cry, "My Lord and my God!"

"Because the church is a means of grace, some have relied on the means instead of the grace."

MILLSAPS COLLEGE BOARD OF TRUSTEES

Front Row: Dr. J. R. Countiss, Mr. Ed C. Brewer, Bishop J. Lloyd Decell, Dr. J. T. Leggett.
Standing: Mr. R. L. Ezelle, Mr. V. B. Montgomery, Dr. C. A. Bowen, Rev. J. D. Wroten, Rev. N. J. Golding, Dr. Otto Porter, Mr. W. O. Tatum, Dr. L. P. Wasson, Rev. O. S. Lewis.

SOLDIER MEMORIAL TO BE ERECTED ON THE CAMPUS OF MILLSAPS COLLEGE

The elevations and floor plans of the design of the Christian Center building need no blueprinting to make them understandable and impressive. The elevation indicates that Christianity is to have recognition in keeping with the general scheme of the campus buildings and with the fundamental importance of that interest for both life and education.

As a memorial, it will serve to perpetuate the service and sacrifice of the men who have answered the call of their country by giving all for God and country. For our fighting forces it will help to provide the funds upon which victory depends.

New Chapel Among Many Features Provided

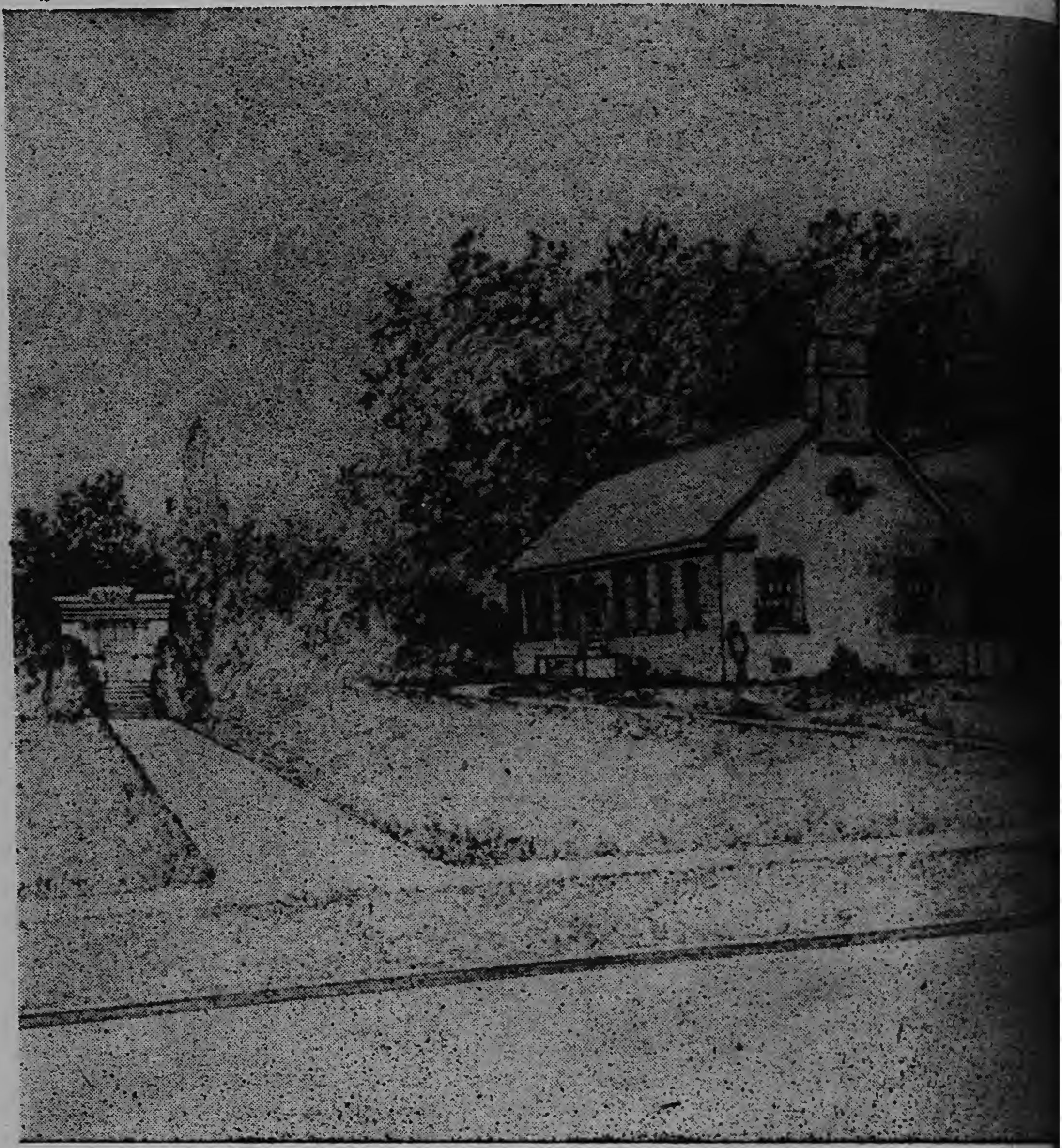
Present plans call for locating this magnificent structure on the land now occupied by the president's home, which will be moved back to Faculty Row on property owned by the college.

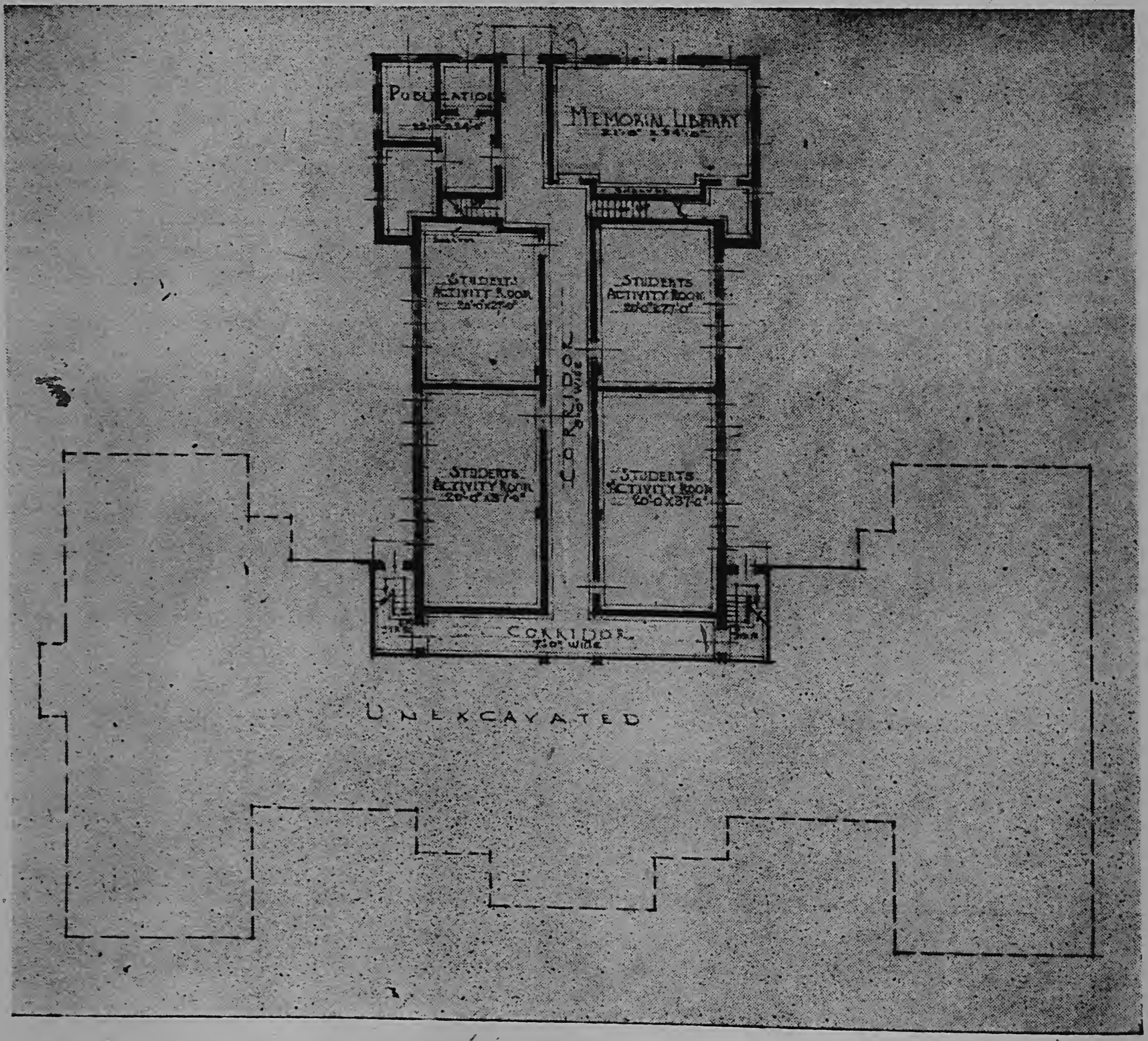
Major Millsaps' tomb will be on the northern corner of the plot to be occupied by the Center, as a lasting inspiration and reminder of the high ideals of Christianity which he represented.

First Floor Plan

With an exterior of beauty seldom equalled, this magnificent building will have handsomely arranged terraces, centering which will be an open courtyard.

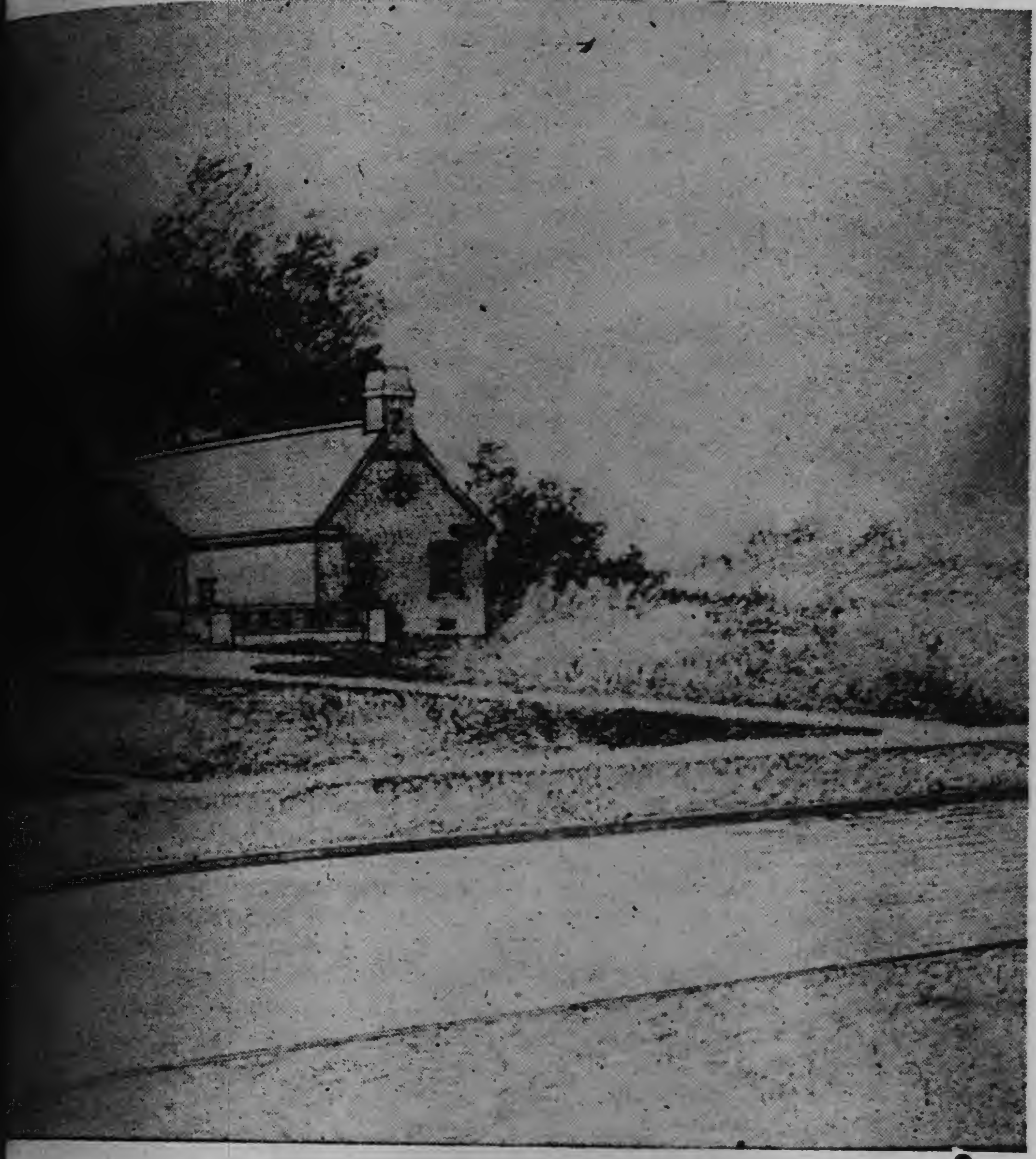
A modern chapel, complete with a large size rostrum, will be located on the first floor, replacing the present chapel in the




PUBLICATION
MEMORIAL LIBRARY
21'-0" x 34'-0"
STUDENTS ACTIVITY ROOM
20'-0"x27'-0"
STUDENTS ACTIVITY ROOM
20'-0"x27'-0"
CORRIDOR
STUDENTS ACTIVITY ROOM
20'-0"x37'-0"
STUDENTS ACTIVITY ROOM
20'-0"x37'-0"
CORRIDOR
7'-0" WIDE
UNEXCAVATED

Elevation

New



Administration Building. Space now utilized by the old chapel will be converted into additional classrooms. One of Millsaps' most crying needs, besides a modern Christian Center, has been a new chapel, and this fact was kept in mind in planning the new building. The new chapel will have a seating capacity of approximately 600.

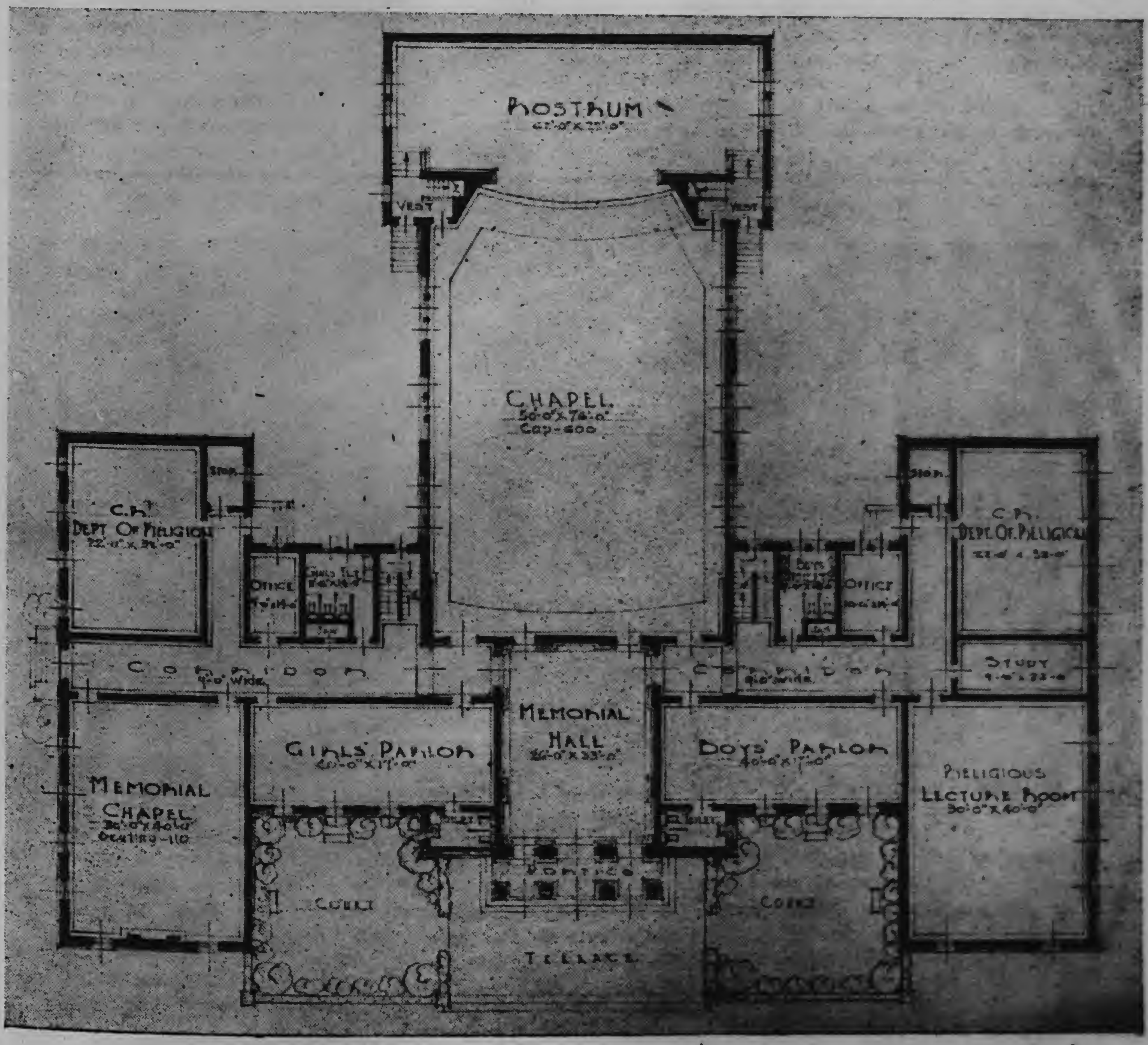
Each of the wings will house rooms of the Department of Religion, and ample rest room facilities for both men and women are also provided on the first floor.

The Memorial Chapel will serve as a permanent shrine commemorating the gallant sacrifices of the men and women from Millsaps who meet death in defense of their country and ideals. In this connection, it may be stated that space will be provided in the Center for bronze plaques listing the names of every son and daughter of Millsaps College who serves in the armed forces of the nation in World War II.

Ground Floor Plan

According to present plans for the ground floor, a Memorial Library will occupy a prominent part of the new building, and will house all books, magazines and material pertaining to the Department of Christian Education. Ample space will be set aside for the boys and girls of Millsaps to study the great works on Methodism and religion, and reflect upon the great truths which Millsaps has always endeavored to perpetuate.

Large student activities rooms are incorporated in the ground floor plans, and a special room will be set aside as the Publication Office, where the staffs of the college paper, The Purple and White, and the school's yearbook, The Bobashela, can write and edit material and hold conferences.


ROSTRUM
VEST
VEST
CHAPEL
50'-0" X 78'-0"
Cap-600
STOR.
C.R.
DEPT OF RELIGION
22'-0" X 24'-0"
OFFICE
GIRLS TLT
STOR.
C.R.
DEPT. OF RELIGION
OFFICE
BOYS
STUDY
CORRIDOR
9'-0" WIDE
CORRIDOR
9'-0" WIDE
MEMORIAL HALL
26'-0" X 33'-0"
GIRLS' PARLOR
40'-0" X 17'-0"
BOYS' PARLOR
40'-0" X 17'-0"
MEMORIAL CHAPEL
30'-0" X 40'-0"
Seating-110
RELIGIOUS LECTURE ROOM
30'-0" X 40'-0"
PORTICO
COURT
COURT
TERRACE

RURAL SEMINAR AT HIAWASSEE COLLEGE

By S. E. Evans

A seminar on "The Land, the Family, Church and Community" will be held at Hiwassee College, near Madisonville, Tenn., from June 5 to 9 under the sponsorship of the Land Tenure Committee of the Home Missions Council of North America, the Holston Conference Board of Missions and Church Extension, and the college in cooperation with the University of Tennessee College of Agriculture and the Tennessee Valley Authority. Purposes of the Seminar, as outlined by Dr. A. H. Rapking, of the Board of Missions and Church Extension, are "to present clearly the relationship between soil conservation to family life, church, school, and other community agencies as basic to the attainment of healthy, aggressive, satisfying and balanced community life." Experienced representatives will conduct the discussion periods. There will be a trip to the experiment station of the University of Tennessee, the Church Street Methodist Church and TVA offices in Knoxville, and demonstration farms en route. Further particulars may be secured by writing to Dr. A. H. Rapking, Department of Town and Country Work, 150 Fifth Avenue, New York 11, N. Y.

Among the spakers who will participate on the program are: President D. T. Youell, of Hiwassee College; Dr. T. S. Buie, regional conservator, Department of Agriculture; Dr. H. A. Morgan, director of the TVA; W. M. Landess and W. J. McGlothian, also of the TVA. Dr. Ralph C. McDade, in charge of the rural program of the college; J. McLeod, assistant director of the extension services of the University of Tennessee; A. Williams, assistant country agent, the Rev. Eugene Smathers, pastor at Big Lick, Tenn., and Dr. Rapking will also have a part in the program. Worship services will be conducted by Dr. J. A. Bays, pastor of the Church Street Methodist Church, Knoxville.

Board and lodging for the conference will be $7.50, it is announced.

TEXT OF MESSAGE FROM MADAME CHIANG KAI-SHEK TO THE 1944 GENERAL CONFERENCE OF THE METHODIST CHURCH

"It is with genuine pleasure that the Generalissimo and I, for the second time, send greetings to the General Conference of Methodist Church members. When our first message was sent, the outlook gave little occasion for hope and less for optimism. Things have now changed. Then China stood alone, but today, in addition to the other United Nations, she has America as a comrade-in-arms, able and willing to put the greatest potential power existent in the world into the battle for right dealing.

"We are all looking forward to a just peace, but the mere attainment of peace does not suffice. To insure that it will be lasting, to achieve in perpetuity the Christian ideal of peace on earth, we must have valiant leadership and the concerted consecration to that ideal of all peace-loving men and women. To take that leadership, regardless of cost, is the privilege and duty of the Christian Church, for that is the road pointing to the Cross. May all freedom-loving people close their ranks with the Christian Church in the van braving all difficulties and dangers.

"A peace founded on justice must be brought into being at the end of our victorrious war, but however perfect an instrument may be it takes people to direct it. Selfless devotion must inspire these men and women and they can only succeed if they have the entire Christian Church backing them to the limit.

"It is, therefore, with great interest that I have learned of the launching of your 'Crusade for a New World Order.' The objects, I understand, are World Order, World Justice, and World Brotherhood. This concerted effort of our church is a long step towards ending all wars for, when the last shot is fired, in world collaboration alone will lie the possibility of permanent peace. However, it can only be built upon the Christian principles which the Church has been heralding more urgently with the secretion of the ages.

"When I was in your country last year, I was encouraged and gratified by the numerous gifts to relief organizations that our church members, amongst other friends, sent through to me to China. Their sympathy and generosity throughout these war years emphasizes the fact that they are demonstrating in practical terms, 'Bear ye one another's burden.'

"I was also glad to hear that your Crusade advocates 'a larger and more energetic missionary policy on the part of the Church, including the reorganization of the missionary work, the relief of human misery, and a more vigorous attempt to evangelize and Christianize all men and all social processes everywhere.'

"May God bless you and give you wisdom in your deliberations so that, through our united effort, peace and harmony may speedily triumph over the destruction with which the enemy is threatening the entire world."

MADAME CHIANG KAI-SHEK.

(Note: This message unfortunately did not arrive until after adjournment).

If you don't feel that you are a part of the church, you have little interest in the church.

Sad will be the day for any man when he becomes satisfied with the life he is living, with the thoughts he is thinking, and the deeds he is doing; when there is not beating at the doors of his soul a desire to do something greater which he knows he was meant to do because he is a child of God.

—Phillips Brooks.

DISTRICT SUPERINTENDENTS OF TWO CONFERENCES

Bishop J. Lloyd Decell (center, seated) is shown with the District Superintendents of the Mississippi Conference and the North Mississippi Conference in picture taken following the special program on Good Friday at the College. Pictured above are, front row: Rev. J. E. Stephens, Corinth District; Dr. Otto Porter, Jackson District; Bishop Decell, Dr. V. C. Curtis, Columbus District. Back row: Rev. J. W. Ward, Greenville District; Rev. W. B. Baker, Aberdeen District; Rev. C. A. Parks, Sardis-Grenada District; Rev. R. G. Lord, Greenwood District; Dr. B. L. Sutherland, Hattiesburg District; Rev. O. S. Lewis, Vicksburg District; and Rev. C. H. Gunn, Meridian District. Not present for this picture was V. R. Landrum, of the Brookhaven District.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MISS MILDRED CLEGG, EDITOR, CLARKSDALE, MISSISSIPPI

Course for Women at Mathiston

Mrs. H. R. Steele, from Nashville, Tenn., will teach the course, "West of the Date Line," at the Conference Leadership School at Mathiston, Miss., next week, June 5-9. The textbook for the course is "West of the Date Line," by Constance M. Hallock.

The study will deal with Southeast Asia and is the mission study for the Woman's Society of Christian Service this year. Leaders from the local societies should attend the course at Mathiston. The cost is seven dollars plus transportation. Each delegate provides linen and towels. The school is held on the campus of Wood Junior College. Room reservations should be made with Rev. R. E. Wasson, Mathiston, Miss.

* * *

(Note: The following letters will speak for themselves of the need in India today and of the gratitude felt toward the women who have contributed to the various types of work there.—The Editor).

Nigohan, Lucknow District,
India.

Dear Friends:

This is my sixth year of living in a bungalow near the village of Nigohan, and each year it seems more like home to me. There is no electricity or running water in the house and I live alone here. But what with frequent trips to Lucknow, and frequent visits from both Indian and American friends, I am by no means a hermit.

As I sit here writing under a huge mango tree in my pleasant garden, with roses and oleanders blooming around me, I find it difficult to realize the terror that prevails in Europe, and China, and even in Bengal, with its dreadful famine. If it were not for the poverty of the villagers, intensified by rapidly mounting war prices, which so often wrings one's heart with the thought of how little one can do to relieve it, this would be a most idyllic spot. But fortunately, at last, in every heart there is the hope that peace is not very far off, and with it the prayer that peace, when it comes, will be a kind to prevent the recurrence of war.

One of the things for which I am most thankful this year is that I am able to participate in a small way in the Government's Grow-More-Food Campaign. With the permission of my landlord, I have offered a tract of land and the use of a well in my compound, and the government provides free seed and, later on, a watchman to guard the precious vegetables from monkeys by day and thieves by night. Potatoes occupy most of the field, as that is a staple food that has become very dear. But there are half a dozen other vegetables also. I can just imagine the delight of these poor, undernourished villagers when they receive all this food free.

Another bit of service that I greatly enjoy is helping the village women to find a market for their beautiful baskets. It takes a lot of time, but I feel well repaid for it. Through the kindness of my agent, The Lucknow Publishing House, I am able to dispose of several hundred rupees' worth of baskets a year, and this not only gives the women a chance to put some beauty into the world, but also helps them to some of the money that means everything to them in these hard times.

The calls for medicines are as ceaseless as ever, and the fame of my drugs brings people from places eight and ten miles away. Of course, I send the serious cases to the Lucknow hospital or to a dispensary four miles from here. But I treat more coughs and colds, indigestion, malaria, diarrhea, and sometimes cholera—for the last is a disease that works so quickly that the patient must be treated at once if they are to recover. Quinine and cinchona have become so expensive that it has been quite impossible for me to buy it now, and the number of sufferers from malaria seems larger this year than ever. But fortunately, I have the prospect of getting a fair amount free from the government.

There is more to tell, but no more space.

Yours sincerely
RUTH E. ROBINSON,

—

Raichur, India.

Dear Friends in America:

I am very glad to inform you that I am studying in the Grama Shiksnalayana, the Teacher's training school at Raichur Mission. I am in the senior class and this is the final year for me. So will you please remember me in your daily prayers to be successful in all my examinations. After finishing this course I like to go to village with new spirit to serve.

I am very grateful to you as you are sending enough of money for my Teacher's education, as well as to God who always helps me to be His real daughter in His kingdom. I hope in Christ that He will help me be more in this year to prove worthy to be His daughter. I am very glad to inform you about myself that I will be departing from this school full of new spirit to work in the village. I hope that Lord will help me to produce valuable works as the results of my past education. Convey my salamas to the members of your family.

SUNDRAMA SOLOMON.

—

Gajadharganj, Buxar District,
Shahabad Bihar, India.

Dear Friends:

We are looking into a new year with a prayer that it may be better than the last one. India has had her share of all the disturbance and suffering which all the world is feeling. Flood and famine in Bengal, and cholera in our part, have taken a large toll of lives. High prices and shortage of many needed things have caused the poor to go hungry and in rags, giving the ever-present diseases a better chance to attack.

During my own sick leave, from April until the end of September, my Indian assistant, Miss Shanti Badri, carried the work most efficiently, with the help of our Arrah missionaries, a borrowed Bible woman, and for one month a missionary from another mission.

After giving up the car to government, we rode in hired native carts for six months. Sometimes the cart or the horse was so bad that we walked much of the way. Now we have a nice big Australian horse, which is a cast-off from the police and given to us for free use. He is inspected every six months and, if not found in good condition, would be taken back. We had the cart made in Benares. It has rubber tires, springs, and a seat with a back rest. This does not sound very grand, but it is an improvement over the native cart, which is only a platform on wheels, with no seats.

We have camped in five villages in addition to our monthly round of schools. Miss Gantzer, a retired local missionary of our Conference, helped us in our teachers' institute this year and brought us much help from her years of experience.

We have twelve day schools with one hundred thirty-five pupils. The children who finished our primary schools this year could not be admitted into the Arrah school in July, as Miss Tirsgaard was having a hard time to feed the ones she had. But now that she has some relief from America to help cover the high cost of living, we have ten more village children admitted. We rejoice to see the brighter ones of our village school children pass on to the boarding school, because for each one it means being established in faith enough to withstand the downward pull of old Hindu superstitions and idolatry, and for a clean hygienic Christian home.

A Good Friday service was held in a village central to seven of the villages where we have day school. The teachers had prepared men from each of the villages to take part in the service. About a hundred people came and dedicated themselves anew to God.

Some of the victories of the year which have warmed our hearts and have kept the faith burning are these: The warm reception we received in far-out villages when visited after two years or more. The girl with typhoid fever and the woman who seemed to be going into tuberculosis were healed by God's blessing and the simple medicines we gave, and were well and radiant on our next visit. An old servant pronounced a leper, and a village man with tuberculosis, after much persuading and prayer became willing to go to sanatoriums and are now on the road to recovery. Sakloo is doing well in the Lighthouse for the blind. The witness of Neresh during a Hindu festival when he stood before caste Hindus and answered their jeers with a little sermon. The Muzzaffapur Christians during the terrifying days of a cholera epidemic had morning and evening prayers while others made offerings to idols. Lachmi, who, in times of persecution had suffered a broken hand, asking for the picture of Christ on the cross at the time of his son's death, saying that when he looked at Christ he could bear his own suffering and that then all fear disappeared.

An idol which has long been a stumbling block to a community is now walled in, and we hope it will soon be removed.

And so the church of Christ grows in India in spite of the devil lurking behind each door that opens to us.

Please continue to uphold us with your prayers. We need them.

Yours sincerely,
MARY RICHMOND.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. E. A. Sartor, Secretary of Youth Work

To the Members of the Louisiana Conference Woman's Society of Christian Service and Secretaries of Youth Work:

This is the first opportunity your secretary of Youth Work has had to send out a message through these pages since our Conference Meeting held in Crowley.

It was a pleasure to meet so many of you in person and discuss the different phases of Youth Work in the Planning Committee on Youth Work. You will recall the three recommendations that we discussed and that were later adopted by the Conference. They are as follows:

1. Better informed and functioning local secretaries of Youth Work of Woman's Society of Christian Service.
2. An Interest Group of Girls in every church.
3. Increase in giving to Methodist Youth Fund in 1944.

With reference to recommendations, I wish to say the reports for first quarter show an increased knowledge of the work on the part of the secretaries of Youth Work. But we still do not have enough youth secretaries—only 70 secretaries of Youth Work were reported to me. Now, there are 252 societies. There should be a Youth secretary elected by every Woman's Society of Christian Service. What a fine piece of work we could do in this field if we would elect women to this office who are qualified to do this type of work, who would inform themselves concerning it. With information there always comes inspiration. Let's resolve to do more than we've ever done in this department.

I am happy to report an increase in giving to Methodist Youth Fund for the first quarter of 1944. In fact, the figures are almost double that of the first quarter of 1943; first quarter of 1944, $169.31; first quarter of 1943, $86.75.

A new plan for channeling the Methodist Youth Fund, which was adopted at General Conference, will be explained in a leaflet which is now being prepared and will be sent out as soon as received.

Your reports show 17 Interest Groups of Girls who are using the program material provided for these groups, "Youth in a World of Opportunity;" there were also 17 **special** Interest Groups (boys and girls) conducted by the Commissions on World Friendship. These were using missionary materials and books prepared for them. Also, a number of you reported sending supplies to our Methodist institutions. Please get a list of supplies needed from Mrs. C. I. Jones, 6215 St. Charles Avenue, New Orleans, Conference Secretary of Supplies.

We are already receiving advance notice of new materials for Youth Work. The theme for Girls' Interest Group programs for September, 1944-August, 1945, will be "Lights Around the World." A new Intermediate Unit (now ready), "The Methodist Church and America's Peoples," by Lois W. Kirkpatrick.

This is arranged for five sessions and is planned for Intermediate special interest groups. This could be used in Daily Vacation Bible Schools. Order from Methodist Publishing House, Dallas, Texas. Price 15 cents. Many young people have found a new interest in the missionary enterprise by following the boys and girls from the home church as they have gone into all parts of the world. A new interest in the people of other countries has developed. Many articles are appearing in the **Methodist Woman** and **World Outlook** and a new leaflet, "The Yanks are Going," is filled with thrilling experiences our boys have had in distant lands and on islands in the South Seas.

A new missionary play will be found in the May issue of "Highroad." This one-act play is entitled, "One Great Fellowship."

Watch the **Methodist Woman** for announcements and prices of materials for next year's study.

Home theme, "The American Indian."

Foreign theme, "Southeast Asia."

As we promote the program for youth in our churches we are more than ever conscious that a strong program of missionary education is a means of helping young people achieve the goal of Christian brotherhood. We should develop available resources, that every youth within the church may grow in world understanding. I do not need to remind you that this is a critical time—as all of mankind's thoughts are turning toward the post-war world.

It is the youth of today that will be building our world of tomorrow. How important it is for us to train them now to take their places in that world of the future where we pray that Christian brotherhood will be a reality.

CHINA'S CHURCHES CARRY ON

Something of the odds under which Chinese Christians are carrying on, and of the determination of the people to live and do despite conditions, is well illustrated by this report of Bishop Robin Chen, Protestant Episcopal bishop in Anwhei:

"When the St. James Church, Anwhei, compound was occupied by the Japanese, the workers moved into the old city and there, with leaks over their heads and no floor under their feet, but plenty of fleas, flies, bedbugs, and mosquitoes around them, the priest, the Biblewoman, and their families had a glorious time in their new abode. However, God has never failed to bless their work.

"St. Liobas Church services are being carried on in a Roman Catholic Church compound.

"The Nanking church, overwhelmed but not overcome, has a program of family evangelism, which is making good progress.

"Kweilin, in Anhwei, had a successful daily vacation Bible school. A hundred children were enrolled, and the daily attendance was over sixty. The lack of materials was a difficulty, but the first-grade children did their handwork with old soap wrappers, cardboard boxes, a few pairs of scissors and some crayons. The older children made use of the bamboo which grew in abundance in that region. After the bamboo was sawed and split, they used pieces of broken glass to scrape it smooth and were able to make 800 swab sticks and 30 bamboo cups for dispensing medicine in the clinic. The girls made fans out of wheat straw, also shoes, handkerchiefs, and other things. Each child made a pair of chop sticks which he took home. Sick children were taken to the clinic and treated free of charge. By the end of the term, they had all memorized and could sing a dozen religious songs."

BOOKS

"Chips," by Diana Thorne and Connie Morgan. The John C. Winston Company, Philadelphia. Price, $1.50.

"Chips" is the story of a cocker spaniel, written for boys and girls from five to eight years of age. The authors have sustained the perennial interest of children and grownups in dogs, and to it have added the adventures and capers of "Chips" in his quest for a master and a home. At last he found the man who had once smiled at him in the window of Mr. Barker's pet shop, and went home with him and his little son David, where the little dog was happy and a source of much pleasure to David and the others.

"Down Ways of Wonder," by Laura Banks McDowell, pp. 55, published privately. Price not given.

This little volume of poems by the author is dedicated to her father and mother and is beautifully bound in blue cloth. The book consists of forty-seven poetical selections, all but two of which are original. The selections are arranged under the divisions: Where Wonder Lies, Work of Men, Quatrains, and Leaders of Light. The printing was done by Carleton Printing Co., San Antonio, Texas.

TO CONTROL THE TONGUE

By Mrs. Irvin Rowland

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

One of the hardest members of the body for man to control is the tongue. Who knows the extent of damage that can be done by a thoughtless, fiery, evil tongue? It is easy to repeat what we hear without even investigating the truth of it. Again, it is easier to add what we think, or rather, the first thoughts that rush to our minds, for the idle tongue seldom thinks things through. Then with the fire of gossip and half-truths burning brightly, others add more fuel until, after it has gone the rounds, we would hardly recognize it as the same thing we heard. Yet, regardless, our names will still probably be linked with it, and we hang our heads in shame. We can never be too careful of what passes our lips.

How can this unruly member be controlled? Only by strict adherence to the most consecrated living. We must go to the root of it—to the heart—and keep that clean and holy, foremost. Then, with that inner cleanliness, we learn to refrain from guile, from evil, and teach the tongue to be one of the most useful and blessed gifts that men have. "A wholesome tongue is a tree of life."

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page did not reach us.—Editor).

SEASHORE DISTRICT NEWS

Sessions of the Mississippi Conference Pastors' School at Co-Lin Junior College, Wesson, May 22-27, and the Seashore District Conference at Picayune, May 30, held attention of pastors in this district during the past week.

The Rev. C. C. Clark, First Church, Gulfport, and the Rev. J. B. Cain, Columbia, acting as district directors of the campaign to raise the Seashore quota in the Millsaps Christian Center campaign, report early results which point to full payment of the asking.

Appointment of Roy C. Clark, B. D. graduate of Yale Divinity School, as associate pastor at Eastlawn, Pascagoula, was announced this week by District Superintendent J. L. Neill. It is expected that this appointment will result in another Methodist church being organized in that section of Pascagoula, a haven of heavy migrations.

At least one bus load of young people will attend Assembly next week, June 5-9, at Wesson. A number of the local churches are sending one or more delegates.

Among commencement addresses delivered by ministers this spring were two by District Superintendent J. L. Neill at Whitworth College, Brookhaven, and Gulf Coast Military Academy at Gulfport.

J. R. O'CONNOR, Reporter.

METHODISTS AND WAR

The General Conference of The Methodist Church has voted decisively to change direction as regards the war. It goes all out now for the war and for victory in the war. It had attempted, hitherto, to maintain a distinction between the secular and the religious relation to the war. The war was "Caesar's." The church would render its duty still to God.

Upon this controversy it is not a layman's field to pass. To understand the reluctance of the church to join in the enthusiasm of this war we have only to remember the bitter criticism which the churches took for serving as "recruiting stations" for the first World War. They had been all for peace. Then war came, their critics said, and they were all for war. What really were they for?

The fact stands clear that war is not a thing which any religion or any civilized man can approve. A religion is consecrated to peace and good will is confronted with war which practices violence and generates hate. What is a church, in such case, to say and do?

What, in truth, is any civilized man, in such case, to say and do? The answer: He faces the quandary, choosing the lesser of the evils which confronts him. America had either to fight the Hitlers or consent to have its light put out by the Hitlers. America, no more liking war than its churches like war, chose to fight as clearly the better choice. The Methodist Church joins now in that choice.

The case for the church and for the civilized citizen does not end here. That moral nature which revolts at being drawn into war can do no less, hereafter, than see to it that there are no more wars into which to be drawn. Down that path lies the one escape from the dilemma which war presents to the church and to any civilized citizen.—Jackson Daily News.

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THE UNUSUAL DID HAPPEN

By C. H. Seab, Lay Leader of the Roxie Charge

The Layman's Day was observed on the Roxie charge, May 21st, with the governor of Mississippi delivering the address.

This was not only layman's day for the Methodists, but for every denomination with local congregations.

On the platform in the Roxie Methodist Church were the following persons, representing their respective churches.

M. C. Calcote for the Baptist Church; George Mullendore for the Presbyterian Church; Merrill Woodyear for the Church of Christ; and the writer for the Methodist Church.

Our pastor, Rev. R. E. Alsworth, introduced to the congregation Hon. M. C. Calcote, who in turn introduced Hon. Thomas L. Bailey, governor of Mississippi, who delivered a wonderful address, stressing the personal responsibility of each layman or laywoman towards the building of God's Kingdom on earth.

After the services, we gathered in the parsonage, where Mrs. R. E. Alsworth and Mrs. M. C. Calcote served a delightful meal to the following persons: Hon. and Mrs. Thomas Bailey, Rev. Geo. Mullendore (pastor Presbyterian Church), M. C. Calcote, Rev. R. E. Alsworth, and C. H. Seab, charge lay leader.

The meeting was unusual, for this was the first of this kind ever to be held in Franklin County, Miss. It was the first time a governor of the state ever came into the county to deliver a religious talk. The church was not sufficient to accommodate the large crowd, but through the kindness of our County Agent we installed a Public Address System, and everyone inside and outside the church was able to hear this wonderful message. The most unusual thing was people from four counties were here to hear the Governor in this great address, and everyone entered into the program with a true Christian spirit. If this section is not a better people it is their own fault, for the message was complete.

ORDER FOR CONSECRATION OF THE FAMILY

An Order for the Consecration of the Family has been prepared by the Rev. James W. Sells, pastor of the Methodist church in Crystal Springs, Miss., for use as a formal service of worship in church, as a dedication of a new home, or in the dedication of a family as it becomes a Christian family. The service includes responsive readings by minister and congregation and by members of a family. The Order of Service, priced at one cent each, may be secured by writing to Dr. A. J. Walton, Department of Town and Country Work, 150 Fifth Avenue, New York, 11, N. Y. Cash should accompany the orders.

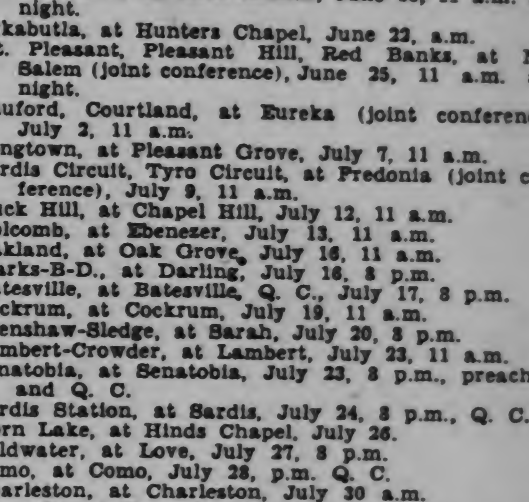
NORTH MISSISSIPPI CONFERENCE

Sardis-Grenada District—Third Round

Tyro, at Mt. Vernon and Looxahoma, preaching, May 7, 11 a.m.
Batesville, at Batesville, preaching, May 14, 11 a.m.
Sardis Station, at Sardis, preaching, May 14, p.m.
District Conference at Coldwater, May 17.
Lake Cormorant, at Robinsonville, May 21, 11 a.m.
Lake Cormorant, at Robinsonville, May 21, p.m.
Tyro, at Free Springs, preaching, May 28, 11 a.m.
Como, at Como, preaching, June 4, 11 a.m. and night.
Leadership Training School at Mathiston, June 5-9.
Byhalia, at Emory, June 11, 11 a.m.
Hernando, at Hernando, June 11, p.m.
Olive Branch, at Olive Branch, June 18, 11 a.m. and night.
Arkabutla, at Hunters Chapel, June 22, a.m.
Mt. Pleasant, Pleasant Hill, Red Banks, at New Salem (joint conference), June 25, 11 a.m. and night.
Shuford, Courtland, at Eureka (joint conference), July 2, 11 a.m.
Longtown, at Pleasant Grove, July 7, 11 a.m.
Sardis Circuit, Tyro Circuit, at Predonia (joint conference), July 9, 11 a.m.
Duck Hill, at Chapel Hill, July 12, 11 a.m.
Holcomb, at Ebenezer, July 13, 11 a.m.
Oakland, at Oak Grove, July 16, 11 a.m.
Marks-B-D., at Darling, July 16, 8 p.m.
Batesville, at Batesville, Q. C., July 17, 8 p.m.
Cockrum, at Cockrum, July 19, 11 a.m.
Crenshaw-Sledge, at Sarah, July 20, 8 p.m.
Lambert-Crowder, at Lambert, July 23, 11 a.m.
Senatobia, at Senatobia, July 23, 8 p.m., preaching and Q. C.
Sardis Station, at Sardis, July 24, 8 p.m., Q. C.
Horn Lake, at Hinds Chapel, July 26.
Coldwater, at Love, July 27, 8 p.m.
Como, at Como, July 28, p.m. Q. C.
Charleston, at Charleston, July 30 a.m.
Grenada, at Grenada, July 30, p.m.

C. A. PARKS, D. S.

Certain modern theorists might profit greatly by reading, "A Woman to Warm Your Heart By."—Readers Digest, April, 1944.



HEADQUARTERS for CHOIR GOWNS
PULPIT ROBES
NEW CATALOG on Request

LETTER FROM BISHOP PEEL

To the Ministers of the North Mississippi Conference:

This letter is addressed to you to ask for your hearty and active support for and cooperation in the most worthy effort to erect on the campus of Millsaps College the Christian Center Building, which is to be a memorial to the eight hundred or more men from Millsaps in the armed service.

This building is not only a necessity, but it offers to the Methodism of the North Mississippi Conference an opportunity to honor the boys in the service and at the same time to show in a tangible way appreciation for the service rendered by Millsaps. I cannot think of anything that should be more appealing and should bring greater satisfaction than the proposed erection of this Christian Center Building at Millsaps. W. W. PEEL.

PLACE OF THE CHRISTIAN CENTER MEMORIAL IN STATE METHODISM

By R. L. Ezelle, Millsaps Trustee Director

Millsaps College, in its fifty-two years of service to Mississippi Methodism, has, from its very beginning to the present date, taken a leading part in developing young men and women for their rightful place in the leadership of church and state.

On Millsaps campus, buildings for Science, Athletics, Library, and Dormitory facilities have kept pace with the growth of the college. Through this same period, the Religious department has been inadequately housed since the department of Religious Education was established and endowed some thirty years ago.

Today, in the Armed Forces of our nation, there are more than six hundred men and women who have passed through Millsaps College. They are on every continent and many islands of our globe, ready, if necessary to give limb and life that those high ideals for which their college and church have always stood, might be preserved and handed down to future generations.

Department Inadequately Housed

As our department of Religious Education has been inadequately housed since the department was established, how fitting it is at this time, for the Methodists of our two Conferences to honor our boys and girls in the service with the gift of a Memorial Center on the Millsaps campus. Many will come back to us ready to take their part in the life of church and community. Some have already made the supreme sacrifice; others will likewise go the same way; others will be maimed for life; and some will come home with deep spiritual wounds. These last groups will need the help of our churches as never before.

The building of this Memorial will be an expression to all of our appreciation of what they have done and of our love for them. Nothing that we could do at this time will be more impressive to these men and women than for us to build a memorial to their sacrifices that will carry on to future generations, high Christian ideals and good-will to all men. It will help to re-establish their faith and make them stronger, better, and more useful to their church and nation when they come among us again.

They will want this memorial to take its rightful place in Mississippi Methodism and give to the boys and girls coming from our Christian homes that spiritual need and help that will come only through religious teaching and Christian leadership.

Training Center of Methodism

The department of Religion, housed in this Memorial, will be ready at all times, to reach, counsel, and guide our young people through their college days. This Memorial will not only be felt in the instruction in religious education, but likewise it should be the training center of our church program, through cooperation with our local churches, in Board meetings, Missionary Society meetings, Quarterly, District and Annual Conferences. Thus, our student body will have an opportunity to learn the program of the church by seeing it in action through the various subdivisions of its activities.

Here also there will be space to house the student activities, such as the Ministerial Society, Y. W. C. A., and Y. M. C. A., and other group activities in the Christian college life. This same Christian influence, through the very location of these activities, should permeate every student activity on the campus. Through these experiences, both ministerial and lay students will be better prepared for active service in their local churches.

Over 50 per cent of the ministers in the two state conferences are Millsaps graduates, and ten of the sixteen board of trustee members are Millsaps men. Seven of twelve district superintendents of the two conferences passed through Millsaps. The added facilities afforded by a New Christian Center should increase Millsaps prestige, both in ministerial and lay activity groups.

Millsaps College is the heart of Mississippi Methodism. We should so construct and use the Christian Center Memorial building that it, truly, will be the heart of Millsaps College.

As we plan, work, and give for the future progress of our religious training, our home churches will grow in service and vision in their own fields of work.

PROPOSE INDIAN ENTRY INTO U. S. A.

At the suggestion of Dr. Murray T. Titus, former principal of Lucknow Christian College, India, and for thirty years a missionary of the Methodist Church in India, the recent General Conference of The Methodist Church pledged support to measures now before the Congress of the United States that "would do for India what the repeal of the Chinese exclusion laws has done for China:" namely, provide immigration from India to the United States on the quota basis applied to other nations and peoples, and permit the naturalization of certain groups of Indians already resident in this country. The resolution of Dr. Titus was unanimously passed by the 762 delegates to the Conference. It is understood that similar measures will be proposed to other national church assemblies meeting this summer. Methodist church members are being urged to write their senators and representatives in support of this proposed legislation.

BISHOP DECELL'S TRIBUTE TO MILLSAPS' HEROES

(Continued from page 3)

partment in this college. We must have a building for the teaching of religion, for the practices of ministerial students and young women in their associations that will better equip them to go out in the world today.

"God help us as a part of Methodism in Mississippi to cooperate in providing facilities for our sons and daughters as they return and as others come on, that will prepare them for the responsibilities of a free world. In this memorial undertaking we will build a Christian Center on this campus, we will give ourselves to a worthy task that will build a Kingdom that we know wars will never destroy. This is a great hour! Men of the ministry and laity of Methodism in Mississippi are called to a great task. God make us equal to the hour in which we live!

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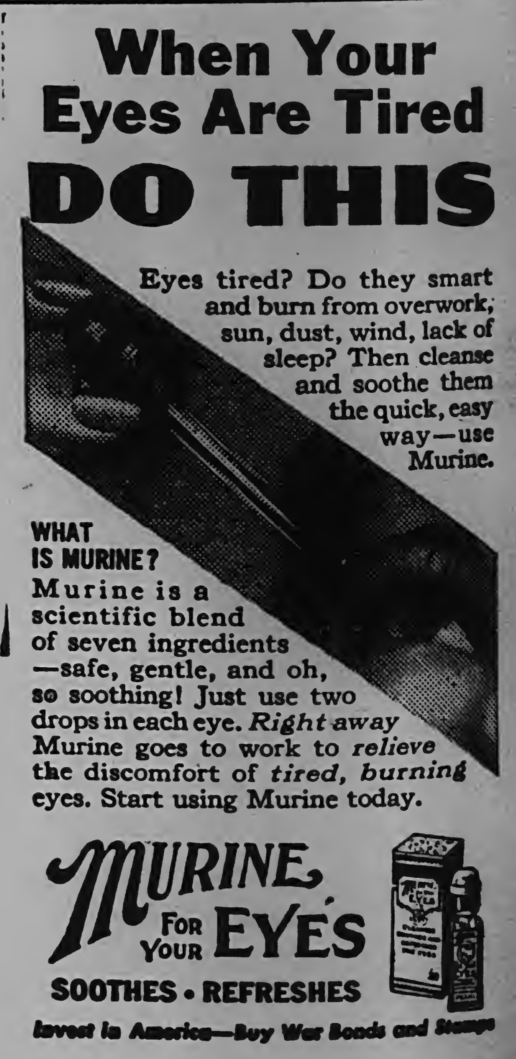

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HORACE K. SLEDGE

Horace King Sledge, who was born at Carrollton, Miss., March 16, 1896, died in a Greenwood hospital a few days ago following an operation for appendicitis. He was a son of Thomas C. and Sally Turner Sledge. He married Miss Wilma Bobo, of Ripley, Miss., and they made their home in Sunflower, Miss. At five years of age, he left Carroll County and came to Sunflower. There he attended the local schools, went to Sunflower Junior College, and then to Millsaps College. Before graduation, he entered the service in World War I. He was a steward in the Sunflower Methodist church, and had been the Church School superintendent for sixteen years. In his religious life, he followed in the footsteps of his sainted father and mother, and he gave to his church of his very best as long as he lived. No man of that little Methodist church could be more missed than he because of the long-continued leadership and capable planning. He is survived by his wife, two sisters, Mrs. Katie S. Jennings, of Muskogee, Okla., and Mrs. Grace Elkins, of Greenville, Miss.; three brothers, Clarence and Albert, of Sunflower, and Malone, of Greenwood; and by numerous other relatives.

Funeral services were conducted at the Sunflower Methodist church, with Rev. J. W. Gibson, pastor, in charge, assisted by Rev. Upton Reynolds, of the local Baptist church, Rev. Arthur Sledge, of Rocky Point charge, and Rev. J. W. York. The latter, a former pastor, made the principal talk. Interment was in the Indianola cemetery, with the American Legion taking part.

CHURCH FINANCE

To the Editor:

Dr. Charles O. Ransford has rendered the Church a real service in his discussion of church finance and the administration of church investments. I have always read his material in the old Nashville Advocate with profit and our relationship as members of the Advocate staff at Chicago was most pleasant. I have observed this matter for many years and have come to the conclusion that there is little to criticise in the financial administration of the connectional boards. They must operate in the limelight and their accounts are carefully audited by reputable firms. Moreover, one must not hold them in these days to making security the only standard; interest rates have been more than cut in half in the past decade and perfectly safe bond investment may bring in three per cent or less. A great life insurance company has just announced that the rate of interest allowed on policies shall be 2½ per cent instead of 3 as heretofore. A few years ago the Trustees of Stanford University went to the courts and obtained permission to invest part of their funds in common stocks. It would seem wise that Church Boards should have the same privilege. The percentage should be perhaps one-fourth.

More open to careful scrutiny are the annual conferences. Some of these are good in financial management, and others not so good. Strong pressure should be brought to bear upon the latter to clean house.

Even more necessary is the continuing scrutiny of Methodist institutions, educational and philanthropic. Each of these is incorporated by itself, frequently has a self-perpetuating Board of Trustees and often is given the endorsement of the Annual Conference without any proper examination of its financial structure beforehand. Probably the best way out of this difficulty is for each Annual Conference to draw up a series of standards for financial management of such institutions, then recommend to Methodist donors a "white list" of the colleges, hospitals and homes which meet the standards, saying nothing about those which fall below. In this way our benevolently minded Methodists would have guidance in their giving. It would be interesting to have some Annual Conference try this out and then describe its experience in the church press. EDWARD LAIRD MILLS

The Upper Room
July
August
September
1944

ARE YOU USING THIS EVANGELISTIC AID?

THE UPPER ROOM has not only proved an effective medium for development of the devotional life, but has become a tremendous evangelistic force as well. Seldom does a day pass without some striking story of its evangelistic effectiveness coming to our attention. The most remarkable thing in this regard is that it seems to be as effective in reaching one class or racial group as another. From prisons, hospitals, military camps, and individual homes of every type come testimonials, telling of persons who have been led to Christ or into a more abundant Christian experience through the messages in The Upper Room.

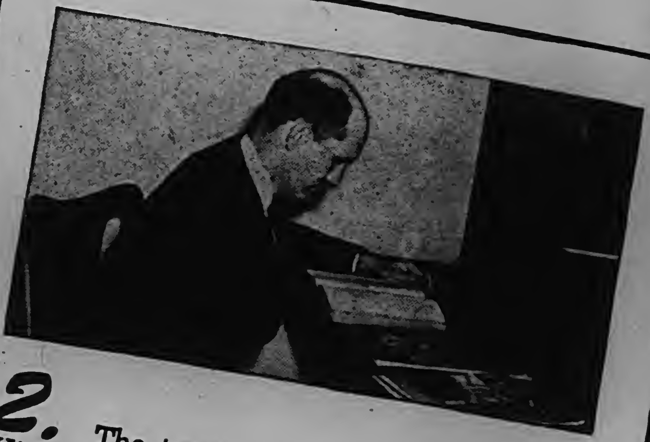
Owing to government limitations on use of paper, the daily devotions in the July-August-September issue will be printed two-to-a-page. Except for this one change, however, there will be no difference between this and any other issue of The Upper Room.

The July- August-September Issue is now ready or distribution. Ten or more copies to one address, 5 cents each, postpaid. Single yearly subscriptions in U. S., Canada and Latin America, 30 cents, postpaid; four years, $1.00. Other countries, 40 cents; four years, $1.35. Special envelopes for remailing The Upper Room, $1.00 per 100. Address all orders to

THE UPPER ROOM
Medical Arts Building, Nashville 3, Tennessee

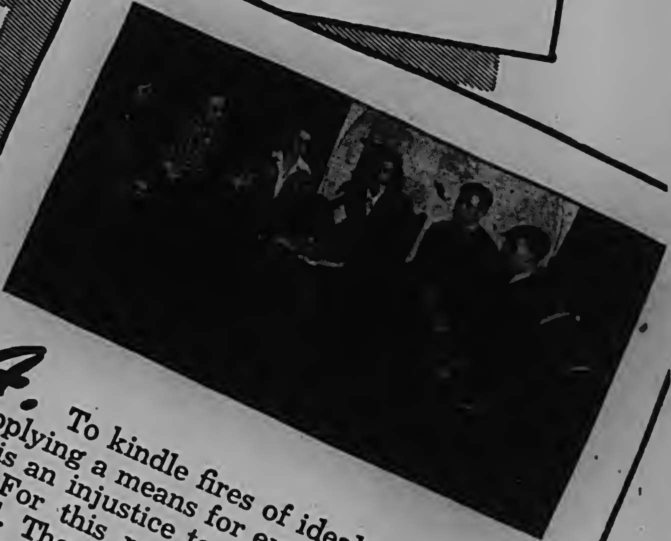
WHAT IS A *Good Lesson?*

1. The young person lays the basis for vital discussion by reading the section in *Highroad*: "Morning Meeting of the Methodist Youth Fellowship." These lessons contain complete Bible references, printed text, interpretations of Scripture passages, thorough discussions, questions, stories—all woven into a simple lesson for each Sunday.



2. The teacher studies the lessons in *Highroad*, makes plans for the class session after he studies the section in *The Church School*: "Group Graded Lessons for Seniors and Young People." This section offers detailed suggestions to stimulate discussion, provides comprehensive Bible background, helps provide a complete plan for the class session.

3. On Sunday morning the lesson consists of creative and co-operative thinking between teacher and pupils. The teacher guides the lesson along vital lines, keeps main issues to the fore, obtains a spontaneity which only *Highroad* lessons can achieve. Interest does not lag—because *Highroad* lessons are centered around problems young people face today.



4. To kindle fires of idealism without supplying a means for expression in service is an injustice to thinking young people. For this reason, *Workshop* is published. The youth council meets to consider proposals raised in class sessions. They use *Workshop* to work out specific plans for work in worship and evangelism, world friendship, community service, and recreation and leisure.

FOR THE PUPIL:

Highroad, a 48-page complete monthly for Methodist youth; 25 cents per quarter.

FOR THE TEACHER:

The Church School, a 48-page monthly containing complete helps for teachers of youth and adults; 25 cents per quarter.

FOR THE YOUTH LEADER:

Workshop, a 32-page monthly containing plans for all leaders in the senior-young people's department; 15 cents per quarter.

Prices quoted here apply to regular quarterly shipments to churches. Single subscriptions by the year are five times the quarterly rate.

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THE PRAYER-ROOM TODAY

Almighty God, Lord of Heaven and Earth, in Whom we live and move and have our being, hear Thy people who call upon Thee; bless and prosper the labors of all who toil in the cultivation of the land, and grant that in due season we may gather in an abundant harvest, giving thanks unto Thee, to Whom the earth belongeth; through Jesus Christ our Lord. Amen.
—Industrial Christian Fellowship, London.

Vol. 91. No. 23.
NEW ORLEANS 12, LA.
THURSDAY, JUNE 8, 1944.

Pentecostal Power

Even a casual study of the Church's early history, as the Book of Acts records it, cannot fail to impress us with the tremendous power exerted by the handful of people who first brought the message of salvation to a dying world. Despised, hated, persecuted, this little group of men and women, largely of peasant stock, labored mightily, first in Jerusalem, then in Palestine, and eventually throughout the civilized world of their day. It was no easy message to preach—that of a crucified God and Saviour—yet they persevered and enthusiastically courted even death to bring it home to the hearts of men. And in increasing numbers men and women of all nations and every condition of life accepted it and in it found pardon and peace and life.

What was the secret of their power? We would know, for we would share it, if we could, and serve with equal distinction in the Kingdom.

Pentecost is the answer. God's Spirit came upon them and filled them and thus equipped them for their glorious task.

Yet this answer is not enough. We might ask: Why is this pentecostal power lacking today? Why are we not filled with the Holy Ghost?

Perhaps we have not properly prepared for a new outpouring of pentecostal power. Two traits characterized those early Christians, both before and after Pentecost: their absolute confidence in the Lord's promises and their fellowship of fervent prayer. After the Ascension they returned to Jerusalem, confident that He would do as He had said and send His Spirit upon them. And there they "all continued with one accord in prayer and supplication." So they made ready for the Spirit's outpouring on Pentecost.

That same undaunted faith, that same consistent prayer-life insured the Spirit's presence with them after Pentecost. That in the final analysis was the secret of their power.

Does the feebleness of the modern Church perhaps indicate a lack of faith and a reluctance to pray?

Pentecostal power may be ours, too. Let us examine ourselves to see if through any fault of our own we are preventing the Spirit from filling our hearts!

—The American Lutheran.

WALLET OF THE WEEK

EUROPEAN CHRISTIAN YOUTHS are holding secret meetings for a discussion of postwar international cooperation, according to a statement made by Edwin H. Espey, national secretary of the Student Youth Movement of the Y. M. C. A. He said also that those young Christians are courageously defying anti-Christian political movements, and that literally thousands of them are facing concentration camps for their ideals. Many of these youths are as brilliant in mind as they are devoted in faith.

* * *

A "COLLECTION" FOR BOMBED-OUT GERMANS is the classification under which the Germans list a thousand car loads of furniture stolen from the Poles. According to the listing of the loot, there are 5,770 wardrobes, 7,389 kitchen cupboards, 10,000 beds, and 53,357 other pieces of furniture. This "collection" means that the local Polish families have been robbed of all their belongings as a last addition to the sum of the atrocities which they have suffered since the Germans took over.

* * *

THE UNITED LUTHERAN CHURCH is scheduled to hold its next biennial meeting in Minneapolis beginning October 11. The session will be held in the Norwegian Lutheran church, which is the third largest structure in the Lutheran denominations. The United Lutheran Church has acquired the J. P. Morgan home in New York which is being fitted up for a central organization office building. The Lutheran World Action appeal in 1943 sought one million dollars, and secured one million three hundred and fifteen thousand dollars.

* * *

THE HAGENBECK CIRCUS was famous for its highly trained animals, many of which were vicious beasts of the jungle. But the animal acts of the Hagenbeck shows were by no means originated by the modern showman. At the beginning of the Christian era, Pliny tells of an elephant walking a tight rope, and of four elephants walking parallel ropes while they bore a fifth elephant on a litter. The elephant on the litter feigned to be ill. These are among the earliest records of performing animals, and modern trainers have only added to that which began centuries ago.

* * *

PAYROLL EXPENDITURES, printed in the **McComb, Miss., Enterprise,** compare presidential payrolls from the Harding administration to the present time. The Harding, Coolidge, and Hoover administrations carried each a payroll of a little more than a half million persons, as did the first year of the Roosevelt administration. Since that time there has been a continuous annual increase by hundreds of thousands until the figures for 1943 reached the astronomical total of 3,063,379, and the monthly payroll of the president's office today is $646,657,924, or an annual outlay of $7,759,895,088. The payroll had tripled before war began, and it has doubled since.

THE PRIME MINISTER of Thailand is quoted as saying that Buddhism will conquer the world. His statement appears to have been inspired by the fact that great Buddhist centers have been opened in Thailand and Burma, and there is a new missionary enthusiasm which the pagan cult seems to have borrowed from Christianity. Thus it appears that Christianity has helped to forge a weapon with which it must now contend. The adaptation of the forms and the methods of great cults has long been practiced by the Buddhists.

* * *

KING HAAKON VII, of Norway, has been in exile since his country was overrun by the Germans, but his government continues its support of six hundred and fifty-three war-stranded missionaries around the world. The support is administered through a Lutheran Church official in Minneapolis, Minnesota. The Norwegian government has made three annual grants to that cause, totaling approximately five hundred thousand dollars. Such a testimonial is a great tribute to the people crushed under the iron heel of a ruthless invader.

* * *

PRINCESS TSAHAI, one of the daughters of Emperor Haile Selasse of Ethiopia, trained for a nurse in England with the intention of serving her country by a ministry of nursing. This dream came to an end with her tragic death, but the hospital which she hoped to establish in Addis Ababa will be constructed and will be known as the Princess Tsahai Memorial Hospital. Thus the charming young princess will live on in the memory of countless sick peoeple who share the blessings made possible by her sacrificial spirit.

* * *

AN ECCENTRIC WORSHIPPER is said to have attended a small Baptist church in Detroit, Mich., recently and when the collection plate was passed he deposited a due bill for a certain sum. The pastor and his deacons were somewhat puzzled at what appeared to be a practical joke. Weeks later, however, another envelope appeared in the collection plate which contained the exact amount of the due bill. Varying amounts, apparently expressing the donor's appreciation of the sermon, were deposited from time to time until one evening an envelope had in it a note, "U. O. Me $5."

* * *

AN IMPRESSIVE GRAPH, showing increases of National income, Federal taxes, Federal expenditures, and a decrease of receipts for church-related charities, has just been released by the Council on Taxes and Philanthropy. The diagram shows that the National income has increased eighty-six per cent, Federal taxes six hundred per cent, Federal expenditures twenty-seven hundred per cent, but gifts for church-related charities have decreased thirty per cent. The period for which the figures are given is from 1928 to 1943. The recession in gifts for charity does not speak well for those who have greatly increased incomes and spend with uncalculating prodigality.

New Orleans
CHRISTIAN ADVOCATE

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EDITORIAL

A PERVERSION OF ECCLESIASTICAL CUSTOM

Report No. 4 of the Committee on Evangelism, adopted by the recent General Conference, provides for the appointment of "a fraternal delegate or delegates to national meetings of labor unions, medical associations, social service groups, and such other organized groups as are receptive to friendly relations with the Church." This is listed as one of the "objectives" of the "Church-Wide Movement in the field of Evangelism during 1946."

We wish to discuss the innovation, not any of the groups named. We question both the wisdom and the consistency of such a departure from the ecclesiastical custom of sending fraternal messengers to bodies with like interests and aims. It is our opinion that the effect of this move will be to lift such groups to the status of a religion or, what is more likely, to degrade the Church to the status of a club. One argument for this course is that we must take them in or they may put us out. To us, that argument grounds the matter upon selfish diplomacy—certainly not upon fraternal relations. It is alleged, too, that British Methodism has adopted this course, but their continuing membership debacle offers little to encourage the belief that such a gesture might prove more effective with us than it has with them.

As we write, we have before us a statement by a representative of one such group to the effect that the churches are so ignorant of and hostile to group demands that men "stay away in order to retain their respect for Christianity." The writer then says in effect that the influx of women into industry will likely mean that they will join their absentee husbands, not in prayer, but in a "sit-down" strike. The final comment is that such a church should quietly fold up. To this action of our General Conference and to all censures of secular and self-seeking group interests, we have only to say that we prefer that our Church shall preserve its soul even at the risk of losing its organic life. Our confidence is in pure evangelism, not in compromising gestures. We believe that the "fraternal delegate" objective is unwise.

FACTS SPEAK FOR THEMSELVES

More than once criticisms of our views regarding the handling of various trusts have been repeated to us. Touching the matters out of which the suit of the Church against Rollins & Sons, and Rawls originated, we were told that it was said that things were not so bad as we had indicated. We have no objection to criticism. Our great concern is that we may keep sufficiently within the facts to be able to answer to our own conscience. When our attention was called to the Rollins matter by a man entirely outside our territory, we secured at once a copy of the charges lodged against the firm by the SEC, and along with that all the available press reports of the hearings. We studied these with the utmost care. We took the matter up direct with three of our Bishops, and we insisted that a full and frank statement should be made to the Church without waiting for disclosures that might result from the SEC investigation.

We have not been troubled by the opinions of those who differed from us because we felt reasonably sure of our ground. We can now say that the suit which was instituted has been settled out of court and for a large sum to which a sizeable sum has been added by others. We will not discuss the details, but we will say that the total recovered amounts to $193,500. We feel that the outcome of the incident is pretty fair evidence that there was "a coon up that tree." It is our purpose to stand for the Church and for an honorable and exact execution of all trusts and corporate responsibilities. We do not pose as a criminologist, but it takes no expert knowledge to cause a reasonable suspicion that a house is on fire when smoke is pouring from every door, window, crack, and crevice in it. We see no advantage in speculating on probabilities—we turn in the three alarms which seem to be indicated by the smoke.

TUNG TREE FARMS

Following the District Conference at Picayune, Miss., we took a little detour for a visit through the area now devoted largely to the growing of tung trees. Included in this immense forest of tung trees is a tract of one thousand acres owned and operated by Millsaps College. As we remember it, there are about six hundred acres of vigorous trees on that farm and the crop estimate for this year is one hundred tons or better. At the present price the crop would bring about $10,000. In addition to the tung crop, a large herd of cattle is pastured on the farm, and its value is estimated to be equal to that of the tung yield. It was a goodly sight for one who has had little idea of that enormous industry of the section around Picayune and Poplarville. The groves are numerous and Millsaps has a good property in its holdings. The late Dr. G. F. Winfield, who had much to do with developing the farm, left a beautiful farm of his own. We saw that and many others in the course of our brief trip.

LIQUOR AND THE LOUISIANA LAWMAKERS

We call attention to resolutions in this issue regarding the Senate Concurrent Resolution No. 3, which provides for a moratorium in the operation of the local option statute for the duration. As we see it, this action is a moratorium on morals and decency. It is nothing more nor less than a political subterfuge for concealing the surrender of the decent people of the State of Louisiana to the debaucheries of the saloon. For our part, we serve notice on the Governor and the Legislature that we do not propose to take it lying down.

THE EDITOR ROUNDS THE BASES

After a delightful day at Monroe, La., where we attended the conference presided over by Rev. H. M. Johnson of that district, we came home to arrange for the most difficult week of our conference journeyings for the year. Five conferences were scheduled for last week, two of them on the same day, and we had to forego a visit to Dr. Doss and the Baton Rouge district at Clinton. We visited in order: Seashore at Picayune, Hattiesburg at Williamsburg, Jackson at Homewood, and Meridian at Newton. At these conferences, we enjoyed fellowship with the good people of the districts and had a chance to have a say through the unfailing courtesy of our friends, the district superintendents.

After making eight conferences in Mississippi and one in Louisiana, we are prepared to report that our observations indicate increasing loyalty to the interests and enterprises of the Church. In the matter of the evangelistic emphasis, we cite the Hattiesburg District as typical of them all. That district reported six hundred and fourteen accessions to the churches, with most of the annual revivals still to be held and half the year ahead. A like interest is reflected in the Benevolent collections. In every conference we found an enthusiasm and a hopefulness which encourage us to believe that Methodism will face the postwar era with unabated strength despite the dire prophecies of propagandists and the difficulties being caused by the regimentation of everything. The territory which we covered is largely rural.

The Christian Center for Millsaps College

In keeping with other aspects of the work, we found great harmony respecting the movement to provide funds for the Christian Center Building at Millsaps College as a first postwar objective of Mississippi Methodism. In most instances a poll of charges on this subject indicated that all the districts will meet or exceed the quota which was apportioned to them, and that June 11 to 15 will be a high season in the religious outlook of the College. The funds collected will be invested in war bonds for the duration, and will thereafter serve the religious needs of Millsaps students in the years to come.

We start out for the two conferences of this week with the feeling that it is a great day in which to have a voice and a place to serve in the building of the Kingdom of God. Today every sign points to a magnificent report when the clans of Mississippi and Louisiana Methodists gather for the annual review of the year's work. So may it be.

After this week, we have only two more conferences left, one on June 27, and the other in the fall.

SHALL ACCELERATION CONTINUE?

One of the most widespread responses of the colleges after the entrance of the United States into the war was the introduction of accelerated programs. It was felt that higher education, like industry, should increase its productivity to meet the national emergency. While both the public and most faculty members regarded this as a special and temporary procedure, there seems to be a sentiment growing in the land that colleges will not return to the old system after the war. The issue is raised that, with the long period of special training now required in every profession, men are beginning their careers in life too old, and that the process of education is too long. "Disease and death are not postponed because a man starts upon the practice of his profession a year or two later than is necessary." "Boys of ordinary capacity could be ready to enter college a year earlier than most of them do now." "Maturity is the result less of age than of environment and responsibility." These are some of the arguments advanced in favor of the accelerated program.

B. P. Brooks

The armed service program of education has set the pace. A colonel in charge of a large area of army training boasted in a meeting of a national educational organization some time ago that service men were learning foreign languages in ten to twelve week courses. That is like the old advertisement, "Learn music in three easy lessons." It all boils down to one's point of view as to what constitutes education. Education is more than information. It is inspiration, self-reliance, self-support, self-adjustment—it is patriotic, universal citizenship. It is integrity and character. The price is blood and sweat and tears, and agony and midnight oil and years of preparation.

Here is a familiar story. When James A. Garfield was president of an Ohio College, a man brought his son to be registered and desired a shorter course than the regular ones. "He wants to get through quicker. Can you arrange it for him?" "Oh, yes," said Mr. Garfield. "He can take a shorter course; it all depends on what you want to make of him. When nature wants to make a giant oak, she takes a hundred years, but it takes only two months to make a squash."

Wisdom never opens her doors to those who are not willing to pay the price of admission. There are no bargains at her counters, no short cuts to her goal. "Pay the price or leave the goods," is her motto.

Jesus Christ spent thirty years preparing himself for three short years of ministry. The devil offered him dominion over the world if he would use the "short-cut" method. He chose the long way. It may take another thousand years but there will come a day when "The earth shall be full of his knowledge and glory as waters that cover the sea!"

B. P. B.

STATEMENT ON THE PEACE SETTLEMENT IN EUROPE WITH SPECIAL REFERENCE TO GERMANY

It is a special responsibility of the Christian Church in the United States to prepare the minds of the people of the nation for right relations with the German people after the war. One of the guiding principles that has controlled the thought of the American churches so far is "that it is contrary to the moral order that nations in their dealings with one another should be motivated by a spirit of revenge and retaliation." (Statement of Guiding Christian Principles, No. 3, adopted by the Protestant Conference at Delaware, Ohio, in March, 1942). The churches have a special reason to know that there are many Germans whom Hitler does not represent, for the resistance of German Christians, both Protestant and Catholic, is well known to them. As the Archbishop of Canterbury has recently said, "Church leaders in Germany have shown noble courage in upholding principles by which German conduct in Poland or Czechoslovakia or elsewhere is evidently condemned, and we honor them for their fearless witness." The Church also knows from its teaching that however one-sided may be the responsibility for the events which led directly to this war and for the horrors that have accompanied it, all nations share responsibility for the deeper evils of which they are symptoms. The sense of common guilt that Christians must feel when they contemplate the total crisis of our times will alone make possible reconciliation with the German people in the future. The Church should recognize the need for discipline in the peace in the interest of justice, but it should not despair of the people of any nation.

Our necessary condition for world peace is a united policy with respect to Europe. If Europe is divided into independent spheres of influence without a significant agreement between the United States, Britain, and Russia in the framework of a world organization, it will once again be the battleground, first in political struggles for power and then in war. A hopeful policy for Europe as a whole must include a plan that is designed to restore the people of Germany to health and sanity. The test of any policy for Germany must be: will this policy prepare the German people for a constructive part in European life ten years from now, or will its chief effect be to keep Germany a center of infection at the heart of Europe? It would be politically easy at first to reduce Germans to a state of virtual imprisonment, but it would be impossible to keep the prison doors shut for long. This proved to be impossible after the last war. Such a policy of mere repression would assure a spirit of resentment to the point of madness within Germany and sooner or later an abnormal people would be let loose upon the world. Since the peace of the world depends upon the peace of Europe, and since the peace of Europe requires a constructive solution of the German problem, we urge upon the governments of the United Nations that their policy in regard to Germany be based upon the following principles:

1. The discipline of Germany because of the crimes she has committed should not be controlled by a spirit of vindictiveness but by concern for European recovery and peace.

The defeat of Germany will in itself be a severe punishment. It will come after the destruction of many of her cities, after overwhelming losses in men and in national wealth. It will bring national humiliation. It will be followed by enforced disarmament immediately. Germany should restore stolen property as far as this is possible, and she should aid in rebuilding what she has destroyed. But neither the economic stability of Europe as a whole nor the preparation of the people of Germany for freedom and peace would be served by extracting reparations from her over a long period.

The punishment of those most responsible for such acts of terror as the mass slaughter of the people in conquered countries and the systematic extermination of the Jews of Europe, is an elementary demand of justice. Indeed, crimes have been committed for which no conceivable punishment seems adequate, but such punishment should be limited to those whose responsibility is central and not extend to the soldiers who were implicated because they carried out orders. Some form of temporary segregation might be devised for those who were mere instruments in crime. For the United Nations to engage in a long-continued program of cold-blooded mass executions would debauch the world.

2. The dismemberment of Germany into separate states should not be imposed upon the Germans.

The enforced division of Germany would heighten German nationalism and it would probably lead to the development of the fiercest irredentism that has ever afflicted Europe. The dismemberment of Germany into independent states, unless provision were made for economic unity, would strangle the economic life of the Germans and impair the prosperity of Europe. A political division of Germany which is widely supported by Germans themselves and which preserves economic unity would not be open to the same objections if it were part of a larger federation of European states.

3. Our policy in dealing with Germany should be calculated to strengthen the forces inside Germany which are committed to freedom and international cooperation.

There are millions of Germans who have not been deeply corrupted by Nazism. In the churches, among the workers, and among liberals who have resisted Hitler "the other Germany" lives. It will be necessary to remove from power the leaders of National Socialism, together with their accomplices among the industrialists, the military class, and the reactionary landowners. But the cleansing of Germany—both its public life and its soul—from the poison of National Socialism must be primarily the work of Germans.

4. While corrective and precautionary measures are taken to end the menace of Nazism and militarism in Germany, efforts should be made to enable the people of Germany to find for themselves the necessary economic conditions for a good life.

In the Atlantic Charter it is said that the two nations represented "will endeavor, with due respect for their existing obligations, to further the enjoyment by all states, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity." This promise to vanquished as well as victors still stands. Those responsible for the policy of the United Nations should hold to it. An impoverished Germany will continue to be a menace to the peace of the world. Some method must be found to prevent German re-armament without depriving Germany of her industry. The permanent destruction of German industry would not only impoverish Germany but also lower the European standard of living.

JOHN C. BENNETT, Chairman;
R. H. EDWIN ESPY,
HARRY EMERSON FOSDICK,
WM. ERNEST HOCKING,
RUFUS JONES,
WM. ALLEN NEILSON,
REINHOLD NIEBUHR,
O. FREDERICK NOLDE,
HENRY PITNEY VAN DUSEN,
ARNOLD WOLFERS.

May 31, 1944.

A PROTEST

To the Senate and House of Representatives of the Legislature of the State of Louisiana:

We, the members of the District Conference of the Baton Rouge District of the Methodist Church, hereby express our keen disappointment and regret that you have seen fit by resolution to deprive the mothers, fathers, wives, sisters, and friends of the men and women in the service of their country, the right to vote out of our midst "Public Enemy No. 1"—the legalized liquor traffic, which includes all alcoholic beverages.

We feel indignant that such a resolution was passed by the Senate and House without any kind of public hearing, and we deplore the use of such tactics by the legislative body of this State. This may explain to you the rising tide of indignation now sweeping Louisiana over this hasty action taken by your body.

The assumption that our men and women of Louisiana in the service of the nation want liquor is the result of fallacious reasoning and unworthy of our legislative body. We submit that thus to deny their loved ones the right at the ballot box, to stand behind their sons and daughters not only revokes the right of local self-government, but is a travesty on justice.

We would also remind you that as our men and women are invading Europe we need Divine help; and we submit that it is most certain that this nation cannot drink itself into the favor of the Almighty. We therefore earnestly petition you to reconsider this hasty and ill-advised resolution.

Adopted by District Conference, Baton Rouge District, Louisiana Conference, in session at Clinton, La., May 30, 1944.

Note: Churches and temperance people of Louisiana should let the State Senators and Representatives know in no uncertain terms of their disapproval of this unworthy surrender of Louisiana to the liquor interests.—Editor.

RESOLUTION OF APPROVAL

To the Senate and House of Representatives of the Legislature of the State of Louisiana:

We, the members of the District Conference of the Baton Rouge District, in session at Clinton, La., May 30, 1944, go on record as approving the bill presented in the Senate providing for temperance education in all grades of Louisiana schools.

We disapprove efforts being made to repeal the child labor laws of our State. These laws were passed at the last session of the Legislature after years of effort on the part of those concerned with the welfare of children.

Adopted by District Conference, Baton Rouge District, Louisiana Conference, in session at Clinton, La., May 30, 1944.

CONFERENCE NEWS AND PERSONALS

Rev. H. W. Rickey writes that the post office has again changed their address back to Route 1, Box 393, Biloxi, Miss.

Bro. J. H. Frazer, Advocate representative at Bastrop, La., says that the work is progressing nicely under the leadership of the pastor, Rev. Jolly B. Harper.

Mrs. W. M. Kent writes that they are returning to their home in Homer, La., after a period of time spent in Shreveport, where Mr. Kent was with the Government in the O. D. T. office.

We give the new address of Mrs. Don Wineinger—Lake Arthur, New Mexico—so that her friends will know how to contact her. Mrs. Wineinger was formerly located at Winfield, Kansas.

Rev. J. L. Nabors, Jr., reports a good revival held at Tishomingo, Miss., the week of May 22, with Rev. T. H. Ferrell, of Booneville, doing the preaching. There were 13 additions to the church.

Rev. J. N. Humphrey, pastor at Weir, Miss., has a son, Captain John D. Humphrey, in the armed forces, serving at present in New Guinea. He is one of those chosen by the Columbus district conference to receive the Advocate regularly.

Rev. L. W. Cain, retired member of the Louisiana Conference, serving the Kentwood charge, paid the Advocate office an appreciated call on last Thursday. Bro. Cain says that he is working harder than he ever did and is in remarkably good health.

Rev. A. R. Hoffpauir, pastor of Blackwater Methodist Church, stopped at the Advocate office one day last week and gave us one of his late bulletins showing the new cut of the church on the front page. Revival services will begin on June 15, with Rev. James B. Grambling doing the preaching.

A card from our good friend, Rev. Ben P. Jaco, of Raymondville, Texas, advises us that Chaplain J. Howard Brooks, who has been stationed at Pearl Harbor for some time, is now at Camp Wallace, Texas, and will take over the work for the Navy as the Army leaves. It seems that he is to reorganize the work there as he did at Corpus Christi.

Rev. J. Cude Rousseau is carrying a full program of work, preaching four times on two Sundays of the month and three times the other two, with four services on the fifth Sunday. In addition to Covington, Bro. Rousseau is serving St. Tammany and LaCombe, small churches, but very fine people. To all this is added the war work which Bro. Rousseau finds time to do.

The congregation of the Bethlehem Methodist Church, Claiborne Parish, La., Rev. Virgil D. Morris, pastor, voted to take as their missionary special two native workers in Africa. The God's Acre Plan is being used by a number of the members to raise funds with which to support these native workers. Their names and life stories will be obtained by the Board of Missions from the Rev. Newell S. Booth, who is home on furlough from the Southern Congo Conference. It will be interesting to follow the development of this splendid project.

War-time strikes and the black market have much in common.

KINGSTON CHURCH, LAUREL, MISS

You will find enclosed list of 27 subscriptions and money for same. We will have more to follow. Everything is moving along nicely with us here at Kingston. Our report to the district conference this week is everything in full.

We are looking forward to our revival, beginning the 8th of June to the 18th. I will do the preaching and Bro. M. H. Wells will lead the singing for us. The oil business is causing a great many people to move into our town and we are getting quite a few to come into our church.

L. M. SHARP, P. C.

LAKE CHARLES DISTRICT MINISTERIAL ASSOCIATION

The Methodist Ministerial Association of the west end of the Lake Charles District was entertained recently by the Methodist Church at Lake Arthur. The Rev. W. H. Bengtson, president, presided at the meeting.

The Rev. A. B. Cavanaugh gave the devotional on "Walking in the Valleys." Cavanaugh stated that those living in the twentieth century were facing three discouraging valleys—doubt, insecurity, and fear. The Rev. E. R. Haug led the group in prayer.

A report was given on the amounts raised by the various churches for the Methodist Orphanage in Ruston. A comparison was made with the offerings from the past year. The following figures were released:

	1944	1943
Bell City	$113	
Iowa	118	101
Jennings	230	116
Kinder	200	100
First Church, Lake Charles	800	300
Simpson	104	79
Sulphur	350	250
Welsh	300	

Student Center Offering Sunday was observed in three churches—the First Methodist Church, Lake Charles, $2,000; the Simpson Methodist Church, $67; and the Iowa Methodist Church, $100.

The Rev. Luman Douglas spoke of the fine progress being made at the Methodist church in Sulphur. $1,800 has recently been spent on church and parsonage repairs. Douglas also told of his preaching twice monthly at the Calcasieu Housing Project.

The Rev. W. H. Bengtson described the fine response of the Welsh Methodist church to the program of the Church. Thirty individuals were added to the church roll during Easter week, seventeen of these being adults; $200 was given for the Week of Dedication, and $150 was sent to the Memorial Mercy Home-Hospital.

The various ministers told how many had been taken into the church around Easter: First Church, Lake Charles, 55; Westlake, 13; Jennings, 10; Simpson, 13; Iowa, 7.

Eleven churches in the Lake Charles district have accepted the entire askings for World Service.

The Rev. Paul Thompson, Christian minister from Jennings, delivered a discourse on "America and the Four Freedoms."

The group was served a fish dinner by the Rev. James Waltrip.

BOYLE AND PACE CHARGE

I want to say a few words about the work we are doing on the Boyle and Pace charge. Some of the things I say will sound like self-praise, but I shall state the case in line with the facts.

First, the pastor's salary was set at $1,800, with the district superintendent and other matters on the proper percentage basis, with a fifty per cent increase in assumptions on Benevolences, and we are still too low on that item. And even though we are wet (rain wet) here the finances are in good shape.

Then, too, we are looking after the program of the Church as it comes to us: Bishops' Crusade, Day of Dedication, and now Millsaps College—nothing outstanding on these matters, but doing our part as we are asked.

Still further, we have not neglected such items as church repair, having just raised approximately $300 to put a new roof on the Boyle church, which has already been done, and some other repairs.

But the thing that gladdens my heart most is that my people are coming to the House of the Lord—or, better said, houses of the Lord, as I have three churches—and are uniting with the Church on profession of faith and baptism at the regular services. This includes little children, youth, and adults coming to church school and remaining for church and coming back that night. Of course, not every one who belongs come, but more and more are coming.

I enjoy your editorials, as well as many other items in the paper; and I didn't just sitck that in to find some place to say goodbye.

E. F. TUCKER.

LUZIANNE
COFFEE
100% GOOD

COLUMBUS DISTRICT CONFERENCE

The Columbus District Conference met at the Methodist church in Ackerman on May 23. The day was filled with interest and good things from the moment it opened, with the devotions led by Rev. R. A. Thornton until adjournment at 3:45. Dr. V. C. Curtis, the district superintendent, proved to be the same efficient and able chairman that has characterized him through the years.

After organization had been perfected and the committees for the different interests of the Church were named, Rev. J. J. Baird represented the New Orleans Christian Advocate and an offering was made by the conference, to be used in sending the paper to our men and women who are in the military service.

Dr. M. L. Smith, president of Millsaps College, and Mr. R. L. Ezell, of Jackson, were present to represent the College and to speak concerning the proposed Christian Center Memorial Building on the campus. Mr. add Mrs. Fred McDonnell were with us to give a good report of conditions at the Methodist Orphanage.

All reports of every phase of the work for the district showed an increase over the same period of time for last year. All the routine business was disposed of in regular order. Dr. Curtis demonstrated that he had caught the technique of working by the modern accelerated programs. Without haste to the hurt of any topic for discussion, he handled, in his own able manner, all business for the day and the conference adjourned an hour ahead of the scheduled time. All agreed that it was one of the shortest but best district conferences we have had.

Dr. W. L. Storment, the pastor-host, and his good people lived up to their long-established reputation as gracious hosts. An example of their generosity and hospitality was shown in their inviting the conference to meet with them next year; however, it was voted to meet at First Church, Columbus, upon their invitation.

W. M. WRIGHT, Secretary.

A MINISTER'S REACTION

Dear Mr. Reily:

Just a word of appreciation for your article, "Is Capitalism Wholly Bad?" in the Advocate for May 4. Some of the "rabble-rousers" should have the simple logic you set forth pounded into their shallow minds.

We preachers cannot boast of skirts entirely clean of blame for some of the ills that beset Capital and Labor. Even among our ranks are those who contend for equalized salaries "for the bottom man, even though he is unable or unwilling to earn his pay." It makes good propaganda for the preacher's mind, who never gets up any enthusiasm except on his weekly or monthly trip to the church treasurer to get his check. Don't misunderstand me. I am for anything that will lend to the ministry more of a spirit of brotherhood, but I can't see where this end will be promoted by taking away incentive. I think our Church has the best method of any of placing preachers, but it is in danger when advocates of such "doctrine" gain any appreciable hearing or following; it is also in danger when moves are made on the basis of friendship rather than on the basis of "work accomplished." I have no complaint for myself along this line, for I have a better appointment than I merit, but some may have.

Back to the article. Some of the finest persons I have known have been called "Capitalists," and perhaps were capitalists, but I am convinced that their chances of the "promised land" are just as good (if not better) than some of those who class themselves as "down-trodden labor."

Thanks again for the article. You and the other laymen of the Church need to express yourselves through the pages of the Church press more often.

I have a great appreciation of your influence during the early days of my ministry, as well as of your friendship then and now.

LETTER FROM LT. WILLIAM B. BRADSHAW

Is our Church—the Methodist Church—missing an opportunity to reach, hold, and even bring back into the church its members who are now in the armed forces all over the world? Aren't those men and women being forgotten by their churches at home—the church to which they will some day return and support? Prayers are being offered constantly for our safety and well-being, we know, but is that enough? Isn't the element of personal concern being omitted—omitted at a time when we need it most?

I have spent three years in the Armed Forces, two of which were in Australia and New Guinea. During that entire time I have never received any communication or word of hope and cheer from my church. I was a steward in that church when I entered the service and was rather disappointed at being forgotten. This isn't an isolated case, I am sure, for I have talked to many young men who are members of the Methodist Church and they all report the same thing. We wonder why.

Would it be asking too much for all pastors to write a letter to every member of his congregation in the service, both at home and overseas, at least once a month, telling of their church's activities, brief community news, and a short message of faith? Many pastors don't know the members of their churches who are now in the service, I know, but they do know the servicemen's parents and through them they could keep up with the service addresses. In so doing they would also establish a closer contact, I believe, between the church and the home, for we in the service are the paramount interest of our parents and anyone who is sincerely interested in us becomes a closer friend of our family.

There is evident among too many members of the armed forces a rather cynical attitude toward religion, brought about by a culmination of many things. Their line of reasoning seems to run thus: "When we are required to work seven days a week we don't have time to go to church. Once we stop attending services we discover that we get along seemingly all right without the aid of the church, so why bother with it? It never seems to bother about us! When we want something done that no one else seems to be able to do for us we go to the chaplain and he fixes us up. That's his job, isn't it? When the time comes that we are faced with a crisis we can pick up our religion then and there and be saved. Others in this war have found their religion in a life boat or a fox hole; why won't or can't we? If it's that easy, why bother with it until I need it?" This cynicism must be overcome, and I sincerely believe that the quickest and surest way to do it is through the home, the home church and their personal interest in the individual.

Do you think this plan would help? It isn't for myself that I am suggesting it, but for the many hundreds of others who don't realize that they are slowly but surely drifting away from the church.

Sincerely,
WILLIAM B. BRADSHAW,
2nd Lieut., Air Corps, U. S. Army.
Langley Field, Va.

DR. HENRY "DIGS IN" IN CHUNGKING

The Rev. Robert T. Henry, D.D., Methodist missionary who recently returned to China to direct the administration of relief work for the Church Committee for China Relief, is now located in Chungking, West China.

Already he is "getting into the swing" of Chungking's busy life. In addition to his arduous relief activities, he finds time to teach classes twice a week in the night school of the Institutional Methodist Church, to teach ethics in Soochow University Law School, to teach two classes in English at the Institutional Church, and to preach almost every Sunday, including once a month to an English-language vesper congregation, and once a month to American soldiers in Chungking. Every Sunday afternoon he teaches a Bible class in addition.

"The other morning at the church a man walked up and said, 'You do not know me!' " Says Dr. Henry. "I was puzzled, for I did not at the moment recognize him. By the way his hair was combed he reminded me of a boy I had known in Soochow. During my first year in China I had taught a class on Sundays in one of the government schools. It was not much teaching, for I knew little Chinese, and the boys less English, but out of that group some ten or twelve became Christians, and he was one of the group. This unknown result gave me fresh heart to start again as I started back in 1920 with a Bible class!"

CHURCH RELIEF COMMITTEE TO AID INDIA

For six years the Church Committee for China Relief has been the channel through which thousands of American Protestant churches have been helping meet human need growing out of the war in China. About half a million dollars per annum has passed through the hands of the Committee, and a like amount has gone directly from the churches through their respective missionary agencies. This has helped care for orphans and refugees from bombed areas, provide famine and flood relief, supply medicines, vitamins, food, and help in the re-establishment of families upon the land. Funds have been administered largely through missionaries and Chinese Christians. Now the Committee has enlarged its scope and reorganized as the "Church Committee for Relief in Asia," adding India, Burma, Malaya, Thailand and the Philippines (as they open up) to their field of service. Already American churches have sent $100,000 to relieve famine conditions in India. Dr. John R. Mott is honorary chairman; Harper Sibley, chairman; Bishop Herbert Welch and Dr. J. Leroy Dodds, vice-chairmen of the new body. Dr. Fred Atkins Moore is executive director.

PERSONAL NOTES AND INCIDENTS

Camping days are here again and, now that school is out, the youngsters will be off for a season of recreation and study in some place where the comforts are few and the fellowship fine.

Mrs. Graves, wife of Rev. W. W. Graves, a retired member of the Mississippi Conference, is reported to be quite ill in Columbia, Miss., where they have lived since retirement from active service.

The report from which we wrote of the death of Mrs. Henry T. Carley said, "last night," and in the absence of other information we said Wednesday night. We now find that her death occurred at 1:30 Thursday morning.

Chaplain James E. Reaves, of the Naval Reserve, calls our attention to an error in our personal in which we stated that he had had nearly a year of sea duty. The fact is he has had just over 18 months of sea duty, and we gladly make the correction.

Lt. Clarence Snelling was in New Orleans last Sunday for a brief visit with his family and with his father and mother, Rev. and Mrs. J. G. Snelling. He is now stationed at Galveston, Texas, following the completion of a period of instruction at Lexington, Va.

Rev. J. B. Cain, pastor at Columbia, Miss., conducted a group of Juniors of his vacation school over the historic ground where John Ford lived and had the first Mississippi post office, and where the session of the Mississippi Conference was held in 1818.

Rev. A. R. Hoffpauir, who was a caller at the Advocate office in the absence of the editor last week, promises to send us at an early date a report of his work at Blackwater, La. We are sorry to have missed his visit, but shall expect the promised report.

Friends of Rev. and Mrs. Henry W. Gatlin sympathize with them in the tragedy which took away their grandson, Ronnie Gatlin, recently. The lad was drowned in a pond in Jackson on May 12. Bro. Gatlin is the pastor of Millsaps Memorial Church in that city.

We were much gratified to learn, while on our trip in Mississippi, that Rev. Paul Grice, retired on account of ill health, was able to go down town one day recently. He is still very far from well, but it was good to know that he has experienced that much improvement. His home is in Rolling Fork, Miss.

Friends of Rev. John L. Sutton, of Jackson, Miss., will regret to learn of his illness which kept him confined in a hospital for some time. He suffered a coronary occlusion, from which his recovery has been slow, but he is now able to be at home again and his friends hope for the early and complete recovery of this valuable servant of the Church.

Mrs. Culver, wife of Dr. Frank P. Culver, died at her home in Texas recently. Mrs. Culver was a native of Meridian, Miss., and married Rev. Frank P. Culver in 1901. After a time of service in the North Alabama Conference, they moved to Texas where she and her husband became identified with Methodist activities in their new field of service.

Rev. Phil Grice, a chaplain in the Naval Reserve, has been in a hospital on the Pacific coast since his return from the battle zone, where he contracted troubles incident to that part of the world. It is said that he has suffered much from malaria and other troubles, and that he is slowly overcoming the attacks. It is expected, however, that it may be a long while before he will be fully himself again.

We regret that the Church School lesson for last week did not reach us until Tuesday morning, and the copy for Mrs. Wilson's page was too late also. Mrs. Wilson was attending the Pastors' School and was not able to get her copy in the mails in time to reach us, but Bro. Newman's copy should have reached us. It is just a disorganized situation in the handling of the mails which none of us can control.

DEDICATION NOTICE

Bishop Peel will dedicate the church at Artesia, Miss., at the evening service on June 18, 1944. The service will begin at 8:30.

All former pastors of the church, together with any friends of the church who desire to attend this service, are cordially invited to be present.

S. W. HEMPHILL, Pastor.

NEW ORLEANS VOICE STUDENT WINS HONOR

Miss Nellie Mae Gunn, the talented daughter of Rev. and Mrs. Elmer C. Gunn, of New Orleans, has scored another triumph in the pursuit of her studies at Joulliard Graduate School of Music in New York. At the end of the year for which her scholarship was granted, she has won its extension for another year. This is a very high compliment to her musical talent and to her as an individual. Her friends rejoice with her, both in the honor won and in the promise indicated for her career in music.

ALDERSGATE, NEW ORLEANS, PAYS DEBT

Aldersgate Church, New Orleans, of which Rev. R. B. Crichlow is pastor, has succeeded in liquidating all its indebtedness as the result of a campaign which began at Easter. The original debt of eighteen hundred dollars had been paid down to a thousand and fifty dollars, and it is now a memory. Aldersgate, a new and small church, raised among its own people three hundred dollars. Bro. Crichlow, the pastor, is giving his people real leadership. His church shares in a "Cub Pack," which was recently organiezd, and Bro. Crichlow is the "Cub Master."

REV. J. D. WROTEN, JR., DOING FINE WORK

Rev. J. D. Wroten, Jr., whose recent assignment to a hope rather than an appointment, is rapidly translating that hope into reality. He has already secured a lot at a cost of two thousand dollars, fully paid, and a temporary building for the new congregation in the West End section of Jackson, Miss., is coming along in a very satisfactory manner. At the forthcoming session of the Conference, Bro. Wroten, a neophyte in that appointment and in the pastorate, will present to that body a vigorous and growing appointment, the first to be organized in Mississippi's Capital City for a number of years.

MRS. J. L. NEILL SUSTAINS INJURY

One day last week, Mrs. J. L. Neill, wife of the district superintendent, Gulfport, Miss., had the misfortune to fall and break her arm at the wrist. In addition to the painfulness of such a break, there is always the danger of displacement of the bones in the process of healing. It is hoped that she may soon be fully and perfectly recovered.

LOUISIANA CONFERENCE BENEVOLENCES

Dear Dr. Duren: Please state in the next issue of the Advocate that the Louisiana Conference has an increase of nearly 31 per cent over the previous fiscal year in World Service offerings for the fiscal year ending June 1st.

Bishop Smith says: "That is a magnificent report. I am overjoyed. My hearty congratulations to you and the entire Conference."

Cordially,
Louisiana Annual Conference,
ROBT. W. VAUGHAN, Treas.

LETTER FROM MRS. M. E. CRIBBS

Dear Editor: I want you to know that I enjoy your "Christian Advocate." Have had it in my home for quite a while. I am 84 years old and have been blind for 13 years, yet I attend Sunday School and church regularly when I am able. The Lord has blessed me in many ways, for which I am truly grateful. I am still interested in doing all I can to make this a better world in which to live. May the Lord bless you and help you to keep the Christian Advocate making its weekly visits to our homes.

MRS. M. E. CRIBBS.

Lyon, Miss.

MERIDIAN DISTRICT

The District Conference of Meridian District of Mississippi Annual Conference met in Newton, Miss., Friday, June 2, 1944, with Rev. C. H. Gunn, district superintendent, presiding.

G. E. Jones was elected secretary, with J. H. Cameron, assistant secretary.

The district superintendent had prepared a tentative program for the Conference, which program was adopted by the Conference.

All the pastors in the district except two were present. J. W. Ramsey, a retired preacher, and several local preachers and a large number of lay delegates were present.

Visitors introduced to the Conference were: Dr. W. L. Duren, editor New Orleans Christian Advocate; Dr. M. L. Smith, Dr. J. M. Sullivan, Mr. R. L. Ezell, all representing Millsaps College; I. H. Sells, Executive Secretary of the Mississippi Conference Board of Education; W. B. Alsworth, Missionary Secretary of Mississippi Annual Conference; C. A. Schultz, Director Golden Cross, Mississippi Annual Conference; H. E. Raley, chaplain at Sanatorium; Miss Catherine Ezell, Rural Worker; V. R. Landrum, district superintendent Brookhaven District; J. M. Sharp, of Amarillo, Texas; E. L. Ledbetter, pastor Gibson Memorial Church in Vicksburg; T. J. Luke, Treasurer, Episcopal Residence in Jackson; Rev. and Mrs. A. S. Oliver, of Morton, Miss.

Dr. M. L. Smith preached the sermon at 11:30 a.m.

The reports of the pastors showed that 176 have been received on profession of faith. Personal Evangelism Campaigns have been conducted on most charges. Finances paid up to date.

The Conference authorized the sale of the district parsonage, and the purchasing at an early date of a more desirable home.

At the noon hour, the ladies of the host church served a most sumptuous noonday meal—not a mere luncheon.

T. J. ONEIL, Reporter.

REPORT OF THE MERIDIAN DISTRICT CONFERENCE OF THE MISSISSIPPI ANNUAL CONFERENCE

The Meridian District Conference of the Methodist Church was held at the Methodist church of Newton, Miss., on Friday, June 2. The Rev. C. H. Gunn, district superintendent, called the meeting to order and efficiently presided throughout the day. After suitable devotions, the Rev. G. Eliot Jones was elected secretary.

Highlights of the conference are as follows:

1. The attendance was above average; more than two hundred persons gathered for the conference, including church members and some forty ministers of this area.

2. Dr. M. L. Smith, president of Millsaps College, preached an inspiring sermon, using the "Parable of the Vine and Branches." Around the text, "Abide in Me," he painted in words the heroic manner in which Jesus faced death. Dr. Smith reminded the congregation that each of us is facing a crisis. Said he, "We may face the crises of life with a steady nerve, courageous soul, and calm body, if we abide in Jesus Christ. . . . God is dependable today." After this sermon, the congregation not only saw the needs of the world more clearly, but also the answer to those needs.

3. The Conference sent greetings of love and sympathy to the families of the late Rev. N. S. Loftus and Rev. W. H. Lane. A letter was also sent by the secretary to Rev. W. L. Blackwell, Kilgore, Texas, in reply to his communication.

4. Mr. R. L. Ezelle, trustee of Millsaps College, presented to the conference the purposes and plans for raising $100,000 with which to build a Christian Center on the campus of Millsaps College. On June 11 Mississippi Methodism will respond with an offering from every charge, as a part of the observance of Millsaps College Day.

5. Other visiting speakers out of the Meridian District were: Dr. W. L. Duren, editor of the New Orleans Christian Advocate; Rev. H. E. Raley, chaplain at the Mississippi State Sanatorium; Rev. C. A. Schultz, Conference Director of the Golden Cross; Rev. W. B. Alsworth, Conference Missionary Secretary; Rev. I. H. Sells, Executive Secretary of the Conference Board of Education, and Dr. J. M. Sullivan, Conference Lay Leader. These persons spoke about the work of the various causes of the Church. Others presented to the conference were Rev. V. R. Landrum, Rev. and Mrs. A. S. Oliver, Rev. Jim Sharp, and Mrs. C. H. Gunn.

6. From the many reports submitted by the committees and under the capable leadership of Rev. C. H. Gunn, the Meridian District registered a spirit of cooperation, an awareness of world needs, an increased giving to World Service Benevolences, improvements on church property, an enthusiastic emphasis on Evangelism through the various organizations of the Church, advancements in the work of the W. S. C. S., an observance of Vacation Church Schools, and a courage to face the future.

7. Upon the invitation of the Rev. R. L. Lane, the District Conference voted to have the Conference of 1945 at Union, Miss.

8. Much credit is due the Rev. H. L. Daniels, pastor-host, and his kind people of Newton, Miss., for so courteously and graciously entertaining the District Conference.

Signed:

G. ELIOT JONES, Secretary.

SHREVEPORT DISTRICT CONFERENCE

Dear Dr. Duren: The Shreveport District Conference was held at Cedar Grove Methodist Church, May 26, 1944, with Dr. A. M. Freeman, district superintendent, officiating.

The conference was opened with a round table discussion on "What the Church Means to Young People." Those participating were: Robert Earle Smith, Helen Woodard, Peggy Sue Baker, and Billie Joyce Greene, all from Rodessa. This round-table discussion led into a communion service for the entire conference.

The Children's Work of the church was presented by Mrs. Roy L. Scales, assisted by other Children's workers. Rev. F. H. Harrison presented a program showing the importance of the small church in the community.

Rev. Rex Squyres, pastor at Sibley, Ruston district, spoke on the challenge of the small church, from the standpoint of the pastor.

Reports and information were given by Rev. G. W. Dameron, Rev. F. M. Freeman, who represented Centenary College; Rev. J. G. Snelling, from the Memorial Mercy Home-Hospital; Rev. C. B. White, from the Orphanage.

After a fine lunch, prepared by the ladies of Cedar Grove Methodist church, the conference was convened with a panel discussion on the finances of the church. Those taking part were Rev. D. L. Dykes, Rev. Bill Matthews, Rev. Wilson Watson, and Rev. F. H. Harrison.

Judge R. J. O'Neal, District Lay Leader, spoke in the interest of the layman's work of the church.

The conference heard from Mrs. Lee Tidwell, District Secretary of the Woman's Society of Christian Service. She reported that the Shreveport District led all districts in the Conference in per capita giving in the Woman's work.

Rev. G. W. Dameron spoke on the need of building up our Church Schools.

The conference was glad to hear from Rev. R. T. Ware and the continued fine work that he is doing at Charity Hospital.

Wallace Babington and Andrew Jackson Hoss were granted license to preach.

The reports of the charges of the district show an addition to church membership of 366 on profession of faith and 413 by letter, a total of 779 since Conference. All of the reports in regard to giving were good. Most of the charges show everything paid in full for the first half of this Conference year.

Dean R. E. Smith, Professor at Centenary College, presented a resolution to the conference which, after a full discussion, was passed. The resolution is as follows:

Whereas, our Louisiana Legislature has passed concurrent Resolution forbidding any local option elections for the duration (and one year later); and,

Whereas, this makes impossible any expression of the will of the sovereign people on a most vital issue affecting every home and at a time when the forces of evil are massing for a colossal invasion on all fronts. Therefore, be it

Resolved, by the Shreveport District Conference of the Louisiana Annual Conference of the Methodist Church:

1st. We deplore and protest such action of the Legislature as not representing what we believe to be the true attitude of the majority of the citizens of Louisiana.

2nd. We repudiate the act as a reflection and a slander upon our noble boys abroad, thus assuming that they are more concerned with liquor than with good government.

3rd. We believe that this is a stroke at the heart of Democracy and that it reveals the true nature of the foe we face—namely, the liquor traffic.

4th. We call upon our preachers to inform the people about this, and the Governor and his administration, the better second thought of the Legislators, to repeal and revoke this unsavory Resolution.

Done at Shreveport, La., Cedar Grove Methodist Church, May 26, 1944.

Signed:

G. A. MORGAN.
R. E. SMITH,

The district conference will meet at Mangum Memorial Methodist Church next year.

JACK COOKE, Secretary;
BENTLEY SLOAN, Asst. Secty.
WILSON WATSON, Asst. Secty.

SUCH AS I HAVE

By Mrs. Irvin Rowland

"Silver and gold have I none; but such as I have, give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

Such as I have—that is what is required of us, instead of that which is expected of others. Perhaps it is a drink of water to quench the thirst of a weary traveler that is asked, or one less fortunate than we that seeks alms, or one who is poor in spirit that seeks encouragement. Whatever the opportunity or situation, giving freely and willingly of whatever we have is what the Lord expects of us.

Peter and John gave of the power of Jesus Christ and a lame man was healed. That same source of strength is open to all Christians who so live that they can contact it at any time. Any deed which is done in His name becomes blessed.

The poor widow gave less money than any of the others to the treasury; yet, in proportion to her means, she gave far more and for this Jesus commended her. If each of us gave of our substance accordingly, there would always be sufficient means to carry on the work of the Kingdom of God.

Fret not because you cannot serve as some or give as others are privileged to do. Just give of your best, your all, and that willingly. What more will He require of thee? God sees it in relation to such as you have. "For whosoever shall give you a cup of water to drink in my name, because you belong to Christ, verily I say unto you, he shall not lose his reward."

The law of God is irrevocable; every secret is told, every crime is punished, every virtue rewarded, every wrong redressed, in silence and certainty.—Emerson.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

June, 1944

5th-9th: Young People's Assembly.
11th: Methodist Student Day.
14th: Flag Day.
18th: Father's Day.

Monthly Program: "The Lord's Song in a Strange Land: Rural Work in Mexico."

Planning: Study "Christians and the New World Economy."

* * *

Young People's Assembly

Assisting with the work of our young people is part of our responsibility through our secretary of Youth Work. We should be planning to send young people from every church in the Conference to the Young People's Assembly at Co-Lin Junior College, Wesson, Miss., June 5th-9th.

* * *

Pastors' School, 1944

Our young people have been going to Co-Lin Junior College for years to assemblies, but for the first time our Pastors' School was held there this year.

We found it an ideal situation and many times compared it with Lake Junaluska, for we had the early morning fog, the heavy dew, the cool breezes, the sudden showers, followed by brilliant sunshine and, although located practically on the highway and the railroad, there was a feeling of isolation which was conducive to study and fellowship.

The physical equipment was perfect and we will become school girls again.

The 1944 enrollment almost equalled that of 1943, and leaders and students feel it was an outstanding session of the school.

Our own Mrs. Paul Arrington was teacher for the course in the Leadership of Study Groups, using the topic for the fall study of 1944, "Southeast Asia," and as the text, "West of the Date Line." So much inspiration and help was received for this study, it will be difficult for the women not to begin until after October 1st. Thirty-three women enrolled for this course, twenty-eight receiving credit. Quite a number of women came in for several sessions. Southeast Asia was really taken apart, section by section, and studied very carefully, so those who worked with Mrs. Arrington have received a splendid foundation for their department.

Miss Ruby Van Hooser, secretary of Children's Work of the Woman's Division, taught the course, "Missionary Activities in the Children's Division." She was ably assisted by Miss Jennie Youngblood, director of Children's Work of the Conference Board of Education, and Mrs. J. B. Cain, secretary of Children's Work of the Conference W. S. C. S. We were quite proud of this class, which enrolled nineteen, thirteen of whom received credit, and the average daily attendance was 25. This was a perfect demonstration of the cooperation between the church school and the W. S. C. S.

Each afternoon, Tuesday through Friday, Mrs. Stanley Wilson led a seminar, using the topic for study during the third quarter, "Christians and the New World Economy." This topic was simplified, and the women used the thought of "Freedom from Want: A World Goal." It was a thought-provoking study and the members of the seminar discussed the "basic need of people everywhere" and "What can we do?" Information concerning this study will be sent to local secretaries of the C. S. R. and L. C. A. early in June. Forty-nine women attended this seminar, twenty-four of them having a perfect record.

Miss Catherine Ezell attended the class taught by Dr. James S. Chubb, "Present Day Evangelism," and Mrs. Stanley Wilson was a member of the class studying "Christian Bases of World Order," taught by Dr. Scott P. Hauser. Dr. Hauser is at home on furlough from his work at El Vergel Farm, Angol, Chile. This is one piece of our mission work which has the four dimensions which we recently studied in "Christian Ventures in Learning and Living," and Dr. Hauser showed moving pictures of the church, the school, the farm, and the welfare work.

The speaker for the platform hour was Dr. Ashley Chappell, of Birmingham, whose wit and words of wisdom gave us help for our daily living.

At the close of the school, Mrs. Arrington, Miss Van Hooser, and Mrs. Wilson were presented gifts by the groups who studied with them.

On Friday afternoon, Mrs. Wiley J. Ferguson entertained the women of the school with an informal chat party in her lovely new home in Wesson. It is the most restful place we have seen in a long time—restful to look at from the outside and restful in every detail on the inside, with the soft colors of the walls and furnishings, the crisp curtains and the view of trees and flowers from every window. The rooms were fragrant with summer flowers, and the ice cream and cake which were served were made by the hostess. Since at sometime during past years Mrs. Ferguson and her husband have been "our pastor and his wife" to most of the women present, we were interested in hearing about their recent golden wedding celebration. We regretted the absence of Bro. Ferguson, who was in Chicago for special treatment.

Among the Conference officers attending were: Mrs. W. F. Mahaffey, Mrs. C. E. Mullins, Mrs. T. H. Fore, Mrs. E. E. Deen, Mrs. Stanley Wilson, Mrs. J. B. Cain, Mrs. E. E. McKeithen, and the following district secretaries: Mrs. R. C. Tolbert, Mrs. William Weathersby, and Mrs. John Cirlot.

* * *

Sorrow Comes Again to Mrs. Mahaffey

Following closely the death of her "Uncle John" Palmer, two other deaths have occurred in the family of our president, Mrs. W. F. Mahaffey. On the 20th of May, her uncle, Rev. W. H. Lane, passed away in Meridian, and a few days preceding, the wife of an uncle in a western state. We extend to her the sympathy of our Conference women.

* * *

Methodist Student Day

Methodist Student Day is to be observed May 11th. The secretary of Student Work of the W. S. C. S. should offer her assistance to her pastor for this observance.

LETTER FROM A DAD TO HIS SOLDIER SON

Dear Bob:

I am writing to you, and through you to many other sons like you. But maybe I had best modify that phrase, "like you," for in reality there are no such. And to him who has not felt that highest of all passion pure impulses that are impelled by belief and confidence in a noble, patriotic, and Christian son, who is the compound essence of a passionate desire and who, we believe, is the product of the Church—now the antecedent is far removed, but I was about to say, such a man has missed much in life.

But I know, Bob, that this is embarrassing to you, for hitherto you have been exceedingly modest, and modesty itself, when coupled with high resolve and noble intentions, is not by any means to be disregarded in the proper appraisal of character.

I noticed in a recent letter and in reply to your mother's overtures concerning prayer, that you said you needed a better conception of prayer—you are not different, we all do. But may I pause here to give you my own conception of it? Prayer is the all-empowering passion of life itself, the power and praise of which life itself is a part and which should motivate every conscious act.

This, Bob, does not issue forth consciously as a result of any school of theology except that of experience, but it is a principle by which one should be willing either to live or die, and to die is sometimes easier than to live.

Now, may I say a word about your recent attainment to the responsibility of being an ensign, for which responsibility, along with you, we are gratified, but not too much so, for as that prince among men, Dr. J. Reese Lin, of Millsaps College, whose burning, blistering, and yet blessed sayings have cut and cured the head and heart of many an overchested freshman, was wont to say, "Such trusts are grave and gravely must be accounted for."

So in your duty to God, Government, and man, there will be no visionary rosewater bliss, and therefore there will be in your mind at all times that all-compelling desire, pay back I must, for there is behind me a maternal inheritance of the life and service of more than two score ministers, to say nothing of a college maternity whose combined wish, as with all her sons, is that you and they shall be a man and men of the first Christian order.

Oh, yes, we believe that you will have a Christian Center to greet you upon your return to Millsaps College. Recent reports will justify that belief. So in closing let's sing a verse of the Alma Mater.

Yours devotedly, Daddy.
(BOB HOLLINGSWORTH)

Religion must be made vital to boys and girls, so that they realize they have a life to live and not merely a million to make.

—Dr. Franklin Hawes.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MISS MILDRED CLEGG, EDITOR, CLARKSDALE, MISSISSIPPI

"He Took It Upon Himself"

What attitude do you have toward membership in the Woman's Society of Christian Service? Have you taken your membership—or your office in the society for yourself or upon yourself? There are always the two possibilities in answering the questions which arise in modern day living. When honor comes, people will agree that there is a certain amount of responsibility attached to it. Yet, many people accept the privilege of affiliation with church groups without any particular change in their attitudes toward the tasks about them. They enjoy the fellowship and association; they benefit from the thoughts and efforts of others; and they are happy to be counted with those who are respected for their good deeds.

What was Jesus' attitude toward work that needed to be done? He took upon Himself loads that no one could have laid upon Him. When He made the first trip to the temple He did not wait to be told to confer with the doctors, "to be about His Father's business." In a very natural manner He found His place in the midst of them, not only telling them things but also asking questions of them. He was beginning to assume responsibility in learning about the things around Him.

Always before Jesus there was the ideal of the servant of God as given in Isaiah: "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off from the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." Throughout His life Jesus had been taught this idea of the servant of God. He had realized His part in the life of all mankind.

The assumption of the cross just before the crucifixion was only the climax of the events to which Jesus' decision had brought Him. In the time of temptations He had decided to use His power for others, not for Himself. Voluntarily He had chosen to use the powers, that could have been selfish tools, for the alleviation of the pain and suffering in the world. As He met conflict and controversy He was "as a sheep before his shearers is dumb," staying silent but manifesting His belief in the necessity of taking up voluntary loads. "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."

Paul's life illustrates a similar attitude as he faced the world about him. No one person or race laid upon him the responsibility of interpreting the Christian faith to the Gentile world. There was a great intellectual problem involved, but Paul undertook this task for the benefit of the Gentile world. Instead of enjoying all of his talents, he assumed a responsibility which could not have been demanded of him by his friends, his community, or the world of his day.

Even in the midst of hardships he pioneered in the distribution of the Christian Gospel. In the end he said: "I glory in my infirmities. I can do all things through Christ who strengtheneth me."

Count von Zinzendorf, two centuries ago, offered a haven of peace to the Moravians of his day, because he saw their need for a place to establish the Christian community. He had a large estate, and nobody could have demanded that he offer them protection, but he was willing to "take it upon himself." Later he joined their faith, made an extensive tour of the American colonies, and left to the world of today an interesting correspondence with John Wesley. His influence on Methodists can be traced easily. All his efforts were entirely voluntary.

Thomas A. Edison, in more recent times, undertook to improve the living conditions of humanity. There was no person or group of people who demanded that he experiment long hours with many futile attempts to give artificial light. The operation for his own mother by the lamplights which were reflected by a large mirror started him on his tireless search for an artificial light. He "took it upon himself" to give help to all people.

Madame Marie Curie stirred in a black pot in a small shed and the world went by laughing. Yet, she was assuming a responsibility for finding some aid in the treatment of diseases.

Often people of choice talents sit back and wait for others to do the jobs that need to be done. Thus, the person who might have been second-rate in ability comes to the forefront because he dares to have the vision and to act upon his convictions. When a man is told what he must do and say, he has no choice about the purpose and direction of his activities. But in voluntary loads he can develop character as he finds purpose and direction for his life.

A recent survey of American advertising shows that the American people have four distinctive characteristics: First, they have desire for what others do not have; second, they fear what others will think; third, they are ambitious to make a show; and, fourth, they are obsessed with a passion to keep up with the neighbors. As a result, Americans today lack the poise and serenity which are needed in times of crises. If Americans could get what others do not have, then what? Would that mean security necessarily? Surrender of the inner life to others' opinions has never been known to bring satisfaction.

Too long America has wanted to do the big thing. In all kinds of exhibits big objects have been the feature, although the inside might be empty. Making a show reveals inner hollowness. The race with the neighbors in costs has proved a race to ruin. All these motives are distinctly against "If any man will be my disciple, let him deny himself, and take up his cross, and follow me."

As followers of Jesus, members of the Woman's Society of Christian Service have no alternative in choosing the answer to their responsibilities. They must do the things that they are asked to do. They must also assume voluntarily the responsibility of being a good citizen, of being devoted to the causes of the church, and of serving all people sacrificially. In various communities the needs may vary. But everywhere there are opportunities for someone to undertake a task which comes undemanded. The opportunities begin with the individual in his discipline of his own personal habits and extend to his relation to the members of his family, his contacts with associates, his debt to the community of which he is a part, and to the world in which he has found himself.

From the center of our souls to the circumference of the world, God's kingdom is waiting for people to "take it upon themselves" to build and not to destroy.

THE PSALMS IN HISTORY

One thing we ought not to forget, and that is the part which the Psalms have played in the history of our race. It is marvelous what deep hold they have taken upon the heart of humanity, and how ceaselessly they have re-echoed from the lips of men in every land and language.

With the music of psalms, the shepherds and ploughmen cheered their toil in ancient Palestine, and to the same music the Gallic boatmen kept time as they rowed their barges against the swift current of the Rhone. A psalm supplied the daily grace with which the early Christians blessed their food; and the same psalm was repeated by the communicants as they went to the Lord's table. St. Chrysostom fleeing into exile; Martin Luther going to meet all possible devils at Worms; George Wishart facing the plague at Dundee; Wycliffe on his sick-bed, surrounded by his enemies; John Bunyan in Bedford gaol; William Wilberforce in a crisis when all his most strenuous efforts seemed in vain, and his noble plans were threatened with ruin—all stayed their hearts and renewed their courage with verses from the Psalms.—Van Dyke.

You're lucky if you can get home before the gossips are on the telephone with a complete report of your remarks and behavior.
—Exchange.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Miss Grace Lawson, Conference Secretary, Wesleyan Service Guild

Guild Representation at Annual Woman's Conference

This year for the first time each Wesleyan Service Guild in the Conference was invited to send a delegate to the Annual Conference of the Woman's Society. In spite of the fact that it is difficult for employed women to attend meetings in the middle of the week, twenty-two of our forty-five Guilds were represented at the Conference in Crowley. At least one Guild delegate was present from each of the seven districts of the Louisiana Conference.

* * *

Dr. Mary Mims was Guest Speaker at Minden

The Wesleyan Service Guild at Minden held a very interesting Sunday afternoon meeting on April 16, with the members of the local Woman's Society of Christian Service as their guests. The high light of the afternoon was an address by Dr. Mary Mims, Extension Sociologist. Dr. Mims told of the important part women are playing in the war effort. She spoke of the juvenile delinquency problem and offered suggestions for its solution, stressing the need for proper recreational facilities for the youth of all communities.

The program also included a piano solo by Mrs. M. P. Hodges, invocation by Rev. B. H. Andrews, and a vocal duet by Miss Doris Lessel and Mrs. Ralph Goodwill. The program closed with the Guild hymn and was followed by a social hour, during which Mrs. B. H. Andrews presided at the punch bowl. About eighty-five people were present.

* * *

Guild Finances

The new treasurer's report blanks for the Wesleyan Service Guild have been distributed. If you haven't received yours, please write to your Conference Secretary at once. Each time the Guild treasurer makes a remittance she fills in a remittance blank in duplicate. One copy, with the remittance, is turned over to the treasurer of the local Woman's Society of Christian Service, who copies any figures she needs for her records but sends the remittance blank on to Mrs. Kilpatrick.

Money to apply on your missionary pledge should be recorded on the first line under "Mission Projects." If you wish to designate which of the Guild projects you prefer to have your money used for you may do so, on the back of the blank; however, this is not necessary. Undesignated Guild funds are divided among the Guild projects, in proportion to their needs.

If you send in cash for supplies or Life Memberships, indicate it on a remittance blank.

* * *

Semi-Annual Reports

The new Corresponding Secretaries report blanks should reach you this week, if you haven't already received them. Please fill in all the blanks as completely as possible and return the white copy to the Conference Guild secretary before July 1. Keep the pink copy for your local files.

* * *

Recommendations of the Wesleyan Service Guild, South Central Jurisdiction, 1944, Topeka, Kansas

The Wesleyan Service Guild, a nation-wide organization of the Methodist Church designed for employed women and girls, proposes to serve those in both church and community who have not yet found a place for fellowship and worship and to lessen the loneliness of those who are for awhile in a strange place. To make sure that these aims are met, we recommend for 1944:

1. That the pledge be set at a minimum of $25,500 in the Jurisdiction.

2. That the following goals be set for the year: 650 Guild units, 10,000 members, 35 new Life Members in the Jurisdiction.

3. That a non-credit Guild course be given at Mt. Sequoyah during the School of Missions, with Adella M. Langill as the Standing Committee representative, and that if arrangements can be made, a Guild Conference be held during the week-end of July 8-9. That Guilds be urged to send representatives to take a course in the School of Missions as well as the week-end conference, and, further, that they be urged to stay over for the Spiritual Life Retreat, to be held over the week-end following the School of Missions.

4. That each unit be urged to see that every officer subscribe to the **Methodist Woman** and, as far as possible, to the joint subscription of **Methodist Woman** and the **World Outlook.** That each Guild make extensive use of the worship, program, and study materials prepared by the Woman's Division of Christian Service.

5. That we urge continued use of the **Upper Room** and other aids to personal devotions.

6. That the Guilds cooperate with other agencies in the local community in World Day of Prayer and World Community Day.

7. That, recognizing the necessity of planning for tomorrow in the midst of the duties of today, all Guilds this year consider carefully the problems incident to the readjustment which will inevitably come with the end of the war—the reshifting of women from industry to the home, the permanently increased number of employed women, the turn from the thrilling demands of various kinds of war work to the less glamorous everyday tasks in the church and society and the necessity of continued challenge to the employed woman to maintain the vital relationship with the church.

Respectfully submitted,
MISS MYRTLE CHARLES,
Chairman;
MRS. ALVINA H. MOTTINGER,
Secretary;
MRS. BEN S. McLENDEN,
MRS. J. E. MURPHY,
MISS CATHERINE WHITMORE.

God gives every bird its food, but He does not throw it into the nest.—Exchange.

RESOLUTION

Whereas, it is proposed, and plans are under way for the construction of a Christian Center Memorial Building to be erected on the campus of Millsaps College by the Methodists of Mississippi, and,

Whereas, it is proposed that said building be not only for the purpose of filling a long felt need on the Millsaps campus, but also to serve as a shrine to perpetuate the memory of Millsaps men and women who are now serving in the armed forces of our country; and,

Whereas, there are many Mississippi Methodist men and women who are giving honorable and patriotic service in the armed forces of our country in this war who did not attend Millsaps College, and, in many instances, were not able to attend any college, and we believe the Methodists of Mississippi would like to honor and perpetuate the memory of these Mississippi Methodists also. Therefore, be it

Resolved, that the Board of Trustees of Millsaps College be requested to designate the proposed Christian Center Building to be a shrine to honor and perpetuate the memory of all Mississippi Methodist men and women who are serving, or have served, in the armed forces of our country in World War No. II.

Resolved, further, that we most heartily endorse the campaign to raise the funds needed to erect the Christian Center Building, and we request that a copy of this resolution be spread upon our minutes, a copy be sent to the New Orleans Christian Advocate, and the resolution be presented to the Call Session of the North Mississippi Conference at Mathiston, Tuesday, June 6, 1944, with the request that the Conference adopt it as expressing the sentiment and the request of the Conference to the Board of Trustees of Millsaps College.

Signed:
Board of Stewards,
The Methodist Church,
Lexington, Miss.
W. P. HAMMETT,
Chairman;
J. H. BEALL,
Secretary.

Lexington, Miss., June 2, 1944.

Not long ago, a codfish was found with the text of a very valuable religious treatise nestled in its stomach. Cambridge authorities identified the manuscript as one written by John Firth, who was executed in 1553, for his religious views. In republishing the volume, they gave it the title, "Vox Piscis" or "Voice of the Fish."

Jack Pearson.

Increase, O God, the spirit of neighborliness among us, that in peril we may uphold one another, in calamity serve one another, in suffering tend one another, and in loneliness or exile, befriend one another.

—Posted in Shelters in Great Britain.

You never can tell at what hour some one may lose his way in the night because there is no gleam from the window of your soul.

—Ezra.

MILLSAPS COLLEGE—1893

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JUNE 11, 1944

By Rev. W. C. Newman

FREEDOM FOR SUBJECT PEOPLES

Lesson Text: Colossians 4:1; Philemon 4-21.

Golden Text: Be ye kind one to another, tenderhearted, forgiving one another, even as God also in Christ forgave you.

—Ephesians 4:32.

At a time when almost everyone is discussing world-wide problems—the invasion, the post-war world, the "Pillars of Peace" —it may seem trivial to interpret this lesson in terms of our own homes and our small communities. But that is the thing I propose to do.

W. C. Newman

For, after all, there is little that most of us can do about these larger problems, except to keep ourselves informed, and to agitate the matter of following Christian principles in solving them.

But there is a problem closer home about which we may do a great deal. A problem also involving subject people—our servants and low-wage laborers. Few people realize how very deeply our attitudes and treatment of these people affect their lives, and ours.

Every Man a Child of God

And this is what Paul's letter to Philemon was actually all about—how to treat a servant. And how was Philemon to treat Onesimus? Why, "like a brother beloved." Onesimus had not been a very good servant, either. He had stolen money, and had run away. Nevertheless, Paul urges Philemon to receive him again as something "more than a servant."

It seems to me that this phrase is the key to Paul's whole letter. "More than a servant"—that is the way we are to think of them. That is the Christian attitude. More than a servant—much more than a servant —a child of God, to be treated with respect.

Contrast that with the contempt, the discourtesy, the hardness with which we so often deal with those who do our menial labor, especially if they be black of skin.

Christian Servants

I shall never forget having been entertained in the home of a minister friend some years ago, for the striking thing he did with his servant. When prayers were to be said at the table, the servant was invited into the room, and was included in every prayer. What an impact that simple Christian thing must have had upon that servant.

Yet that is only the self-same thing Paul had done for Onesimus, Philemon's slave. Paul had brought Onesimus to know Christ.

I am very much afraid that our attitudes too often drive those over whom we have control away from Christ. It ought not to be so. For the very fact of their servitude to us makes us responsible for their spiritual well-being. We must learn to think and speak of them as Paul thought and spoke of Onesimus—"my child, whom I have begotten in my bonds."

One by ONE.

If we would have a better world, we must have better people. None can dispute that fact. And people are not made better en masse, by passing a law, or starting a movement. They become better one by one, as individuals.

The solution, then, of the problem of subjected peeoples must begin in our homes. One by one we must come to have really Christian attitudes toward the people who are subjected by our own mastership. They, too, must be set free from a system that binds them forever to servitude, and willfully prevents their having an opportunity for self-development.

It is so much easier to advocate the freedom of conquered people of France than to set free the Onesimus that is subjected by your bad disposition, or your unfair wages, or by the system that would keep him a slave always, in order that we may be able to have servants.

But the first simple step toward freedom for all people is to be a real Christian toward the servant in your home.

METHODIST STUDENT DAY

Some Facts About Our Student Loan Fund

Discussing the opportunity and responsibility the Methodist Church now faces in building up its Student Loan Fund in order that it may more adequately meet the increased demands of the postwar period, Dr. H. W. McPherson, Director of the Fund and Executive Secretary of the Division of Educational Institutions of the Board of Education, recently reviewed the pertinent facts concerning the history and growth of the Loan Fund. His comments were substantially as follows:

For 71 years the Student Loan Fund of the Methodist Church has been helping worthy students to meet their college expenses.

The Fund, which is administered by the Board of Education, is one of the oldest, one of the largest, and one of the best administered Funds of its kind in America.

In its early history a sum was invested as endowment and the cost of administering the Fund was made a first claim against the endowment income. This income is fully adequate to care for the Fund's overhead; in fact, it annually turns a remaining balance into the channels of loans to students.

Thus, persons contributing to the Loan Fund today may derive satisfaction from the knowledge that no part of their gifts will be used in meeting the costs of operation. Every penny given goes for loans to ambitious and worthy Methodist students.

At first the loans were made only to ministerial students, but when the resources of the Fund were great enough to permit a change of policy the loan service was extended to include lay students as well.

Since 1873, when the first loans were made, 65,000 Methodist young people have received loans aggregating more than $10,000,000. The total assets in this revolving Fund today amount to nearly $5,000,000, including over $2,000,000 in outstanding loans not yet due.

"On June 11," said Dr. McPherson, "Methodist churches all over America, in keeping with a Disciplinary provision (Par. 1091), will observe Methodist Student Day (formerly Children's Day) with appropriate programs and with free-will offerings in support of the Student Loan Fund.

"Every church in Methodism," declared Dr. McPherson, "should make the due observance of Methodist Student Day an important event on its calendar. Only thus can Methodism be prepared to provide Christian education for its sons and daughters in the years immediately ahead, years when it is easily foreseeable that as much as $1,000,000 may be urgently needed annually for loans to students."

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs; they pass into laws; they pass into doctrines; they pass into consolations; but they never pass away, and after all the use that is made of them they are still not exhausted.

—ean Stanley.

Few poets have shown so gentle and tender a spirit toward the lower forms of animal life as did Burns. The mouse whose nest his plowshare overturned, the wounded hare that crossed his path, the song-bird shivering from the winter's blast, appealed to his great human heart till their world of woe became his own.

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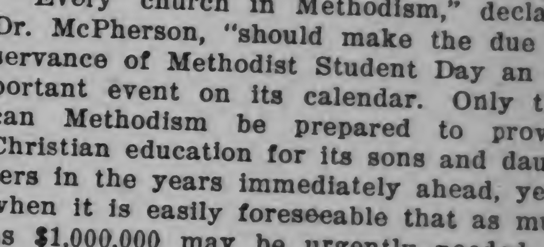

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THE CHRISTIAN FIRESIDE

THE MOONY-MAN

By Vivian T. Pomeroy

There never would have been this story to tell if Jennifer hadn't cried for the moon. Perhaps you have heard a little poem about babies who cry for the moon; but until you read about Jennifer I expect you cannot believe there ever was a baby who did it.

Jennifer was three and understood quite a lot; but she didn't understand properly about the moon for a long time. Harry, her brother, was eight, and he could go up the stairs two steps at a time. Alice was nine, and her tenth birthday was two days after Jennifer began "her baby nonsense about the moon," as Harry called it.

It began one night when Jennifer had been put in her little bed. Everybody thought she was asleep. In the sky was a big white moon that shone through the night nursery window. Suddenly Mother away downstairs heard a long scream, and she rushed up. Jennifer had got out of bed and was standing in her tiny pajamas by the window, and was banging with her small hands upon the glass, screaming: "I want! I want!" Mother put her arms round Jennifer and said: "What, my pet? What does Jennifer want?" "Moony-Man! Moony-Man!" Mother said: "Moony-Man is in the sky, darling. He can only look down at Jennifer." But Jennifer screamed and sobbed, as she had done only once before, and that was when she wanted Harry's flashlight. "Let her have it, she won't hurt it," Alice had said. "No fear!" Harry had replied. "She'll use up the battery. She's mad about lights." And now in the night nursery Jennifer was sobbing for the Moony-Man.

The next night Jennifer cried again, and Mother said: "Whatever shall we do? She won't stop if I pull down the shade. Perhaps she remembers that she once lived in a crescent moon, as in pictures, you know." And Mother smiled. Harry muttered, "I wish she'd stayed there."

The next day was Alice's birthday. And Alice's dearest wish came true. She had from Father and Mother a silver-backed brush, a comb with a silver top, and a little oval mirror framed in silver—the sort of mirror girls have to see if their hair is all right behind. Alice hugged Father and Mother. "I shall clean them every day," she said, "with powder." Harry said, "It's queer what girls like."

It was a lovely birthday, and in the evening there was a party. In the middle of the party Jennifer was put to bed. She came to say good night. All Alice's friends at the party said: "Oh, what a darling, rosy little thing!" Harry said: "Is she though? You wait!" And he grinned a little later when Jennifer began to cry. "It's the moon she wants," he said. "Don't take any notice."

But everybody was looking at Alice. Her eyes were very wide. "I've thought of something," she said. "My little mirror. If I held it by Jennifer's bed, the moon would shine in it and come quite close." Alice's friends said: "She'll break it, Alice. Oh, don't you!" But Alice ran up to the night nursery where Jennifer cried for the moon.

Mother was there. She said: "Bother the moon! I'm really worried." Alice said, "Let me take her, Mother;" and she lifted Jennifer into her little bed. Then she put the mirror in Jennifer's little hand and held her own bigger one over it. "Look, Jennifer," she said, "why, here's the Moony-Man come to let Jennifer have a look at him. Good evening Mr. Moony-Man." Jennifer looked into the mirror; the tears stopped racing down her cheeks and only trickled; then she laughed and said: "I see him. He's come to play with me." Alice said: "Yes, Jennifer. You keep him." And she let Jennifer hold the Moony-Man in the mirror. In a few minutes Jennifer's eyes were closed.

"She's asleep," Alice said, when she came down to the party. Alice's friends said, "Where's the mirror?" Alice said: "In Jennifer's hand." Harry said: "Well! Girls are—" Mother said, "Sometimes treasures to babies."—Reprinted by special permission of the author and the Christian Leader.

JAPANESE CHURCH FORMED IN FARM LABOR CAMP

What is thought to be the first church organized in a labor camp operating under the War Food Administration, has been formed at the Adrian Farm Labor Supply Center, Nyssa, Oregon, according to Miss Azalia Peet, former Methodist missionary to Japan, who has been instrumental in the establishment of the church. The organization took place on Easter Sunday, with thirty-one charter members, several of whom are young people and children. More than 100 persons were in attendance, most of whom Miss Peet describes as "Christian in interest if not in their affiliations." Twenty-five members came from the Emmett Presbyterian, the Zillah (Washington) Christian, and the Japanese Methodist churches of Wapato, Seattle, Salem and Portland, Ore. Two adults were baptized and joined the church, while four others, having been baptized in infancy, took the vows of the church. The church is to be known as the Community Church of Boise Valley.

Included in the congregation was a truckload of Christian friends who drove ninety-two miles to attend the service. Two carloads came from Ontario, including several musicians who had been trained to present special musical numbers.

"Others in the camp will doubtless join the church," believes Miss Peet. "But still the strong Buddhist families will not allow their sons or daughters to become baptized, although the parents themselves are my most helpful church attendants. One old man who had attended a Buddhist observance on the preceding night was the first to appear at our sunrise service, although he had reached home at 2 a.m. How is that for a Buddhist Methodist?"

THEY HAVE TAKEN THE WORD FOREIGN OUT OF CHRISTIAN MISSIONS

When our soldiers write home from China, India, Persia, Africa, and the islands of the Southwest Pacific that the missionaries are giving them a "home away from home," and that they are finding Christianity in the most secluded outposts, we are made to feel that our boys are not only conquering a powerful enemy in battle, they are overcoming distances which bring our countries so close together. We are made to feel that the word "foreign" should be replaced in our languages by a better word—especially so concerning our Christian missionary work. The Flying Fortress is not only defending our liberty—it is also a means of supporting this idea that there is nothing to long distances anymore. The big Liberator is doing its share in liberating us from our enemies, and more. It is setting us free from regarding any part of the world as being too far away from the other. And our convoys not only land our troops safely on other shores—many times they deliver them at some place where they are at home, with The Christian Convoy—our missionaries—who take them into their homes and call them "Our Boy."

Our youngest son writes from somewhere in the Southwest Pacific: "The natives place flowers in our chapel and sometimes remain for the services." Thus adding the home-touch to the appearance of the little chapel.

We must realize that this earthly home is just one in place for all God's children and that we should not think of His only Son's work in one part of it as being "foreign" in any sense, any more than we would think of any part of His heavenly home as being foreign. Then I feel that Christian missions shall take on a new meaning and growth.

I am a believer in the work which we call "foreign" missions and try to fulfill my pledge to it. However, in my experiences as a member and an officer in the Woman's Society of Christian Service, I have found that any part of the work goes over in a bigger way than foreign missions. But now, the "soldier meets the missionary," and they have taken the word "foreign" out of Christian missions for us.

MRS. ROBERT PERRY.

Rienzi, Miss.

PREACHING MISSIONS IN ALASKA

Cooperating with Chaplain Joseph M. Applegate, of the U. S. Army in Alaska, the Federal Council of the Churches of Christ is providing speakers for a series of "preaching missions" to be held during June in army camps in Alaska. In October, the Council, in cooperation with the Home Missions Council of North America, will send eight leading American churchmen to Alaska to hold preaching missions in Juneau, Ketchikan, Fairbanks, and Anchorage. Dr. Mark A. Dawber will be leader of this mission.

Be diligent in your search for truth and hold tenaciously to it. The more truth you acquire and obey the greater will be your capacity to receive more and greater truths. Study evidence rather than statements, essentials rather than incidentals. The supreme quest of mankind is for eternal truth.

—Greenville Kleiser.

EYE COMFORT

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IN MEMORY

Whereas, on May 16, 1944, God called from the walks of life Horace King Sledge, the beloved and faithful Sunday School superintendent of the Sunflower Methodist Church. Be it

Resolved, that our Sunday School has sustained a very great loss in the passing of this good man. We deeply appreciate the good work that he has done, which is so plainly evident in the church and community as well. The Sunday School has prospered under his leadership and we expect to keep his good work going as best we can.

Resolved, that we hereby express to the companion and members of the family our deepest sympathy in their bereavement, realizing that they know most of all what it will mean to be without him here in the world.

Resolved, that a copy of this resolution be sent to each, the family, the Christian Advocate, and a copy be put on the Sunday School record.

Committee for the Sunday School,
REV. JAMES W. GIBSON,
MRS. KATHLEEN WILLIAMS,
MRS. LIZZIE B. LANCASTER,
MRS. RUTH S. TAYLOR.

MRS. LOTTIE LEWIS SHERROUSE

Mrs. Lottie Lewis Sherrouse was born near Coushatta, La., October 5, 1866; was married to William John Sherrouse April 27, 1887. To this union God gave three sons—John, Charles, and Chevis, who survive her, with five grandchildren and three great-grandchildren. God called her home early on the morning of April 28, 1944.

Her funeral was conducted in the Methodist church Saturday afternoon by her pastor, Rev. F. C. Collins, in the presence of a large assembly of relatives and friends, and the immense floral offering was testimony of the high esteem in which she was held. Interment was in Oakley cemetery.

Mrs. Sherrouse was a woman of distinct personality. To know her was to love her. She had a sweet disposition and was kind and generous, always doing deeds of kindness for others—helping the sick and bereaved among both the white and colored. She also manifested strength of character.

Her motto was: "Don't put off until tomorrow what can be done today." She was able to project this business trait into the lives of her sons, and I am sure they would give her due credit for their success in life.

She early in life gave her heart to the Lord, and was a faithful member of the Methodist Church; was one of the first and oldest members of the old Oakley church of Franklin Parish. When no longer able to attend church services, she would listen to sermons on the radio.

Her pastor visited to talk and pray with her frequently. On one occasion he read a number of our beautiful hymns, including Dr. George Matthews' "O Love that will not let me go," which he wrote just before losing his sight, and it seemed to comfort her, since she, too, was blind.

After losing her sight, she longed to go home to her Heavenly Father, to the many mansions which Jesus said He went to prepare for us.

The fond memories of our associations with her in Christian fellowship constitute a treasure which enriches our life and inspires us to greater effort in doing our best for our Master. We feel assured that she is now in a better land where her sight is eternally restored, and that her passing has strengthened the drawing power of heaven.

When we see a happy household broken by death's icy hand,
We realize that God has called a life most precious to a higher, better land.
She was ready for the summons to the land of fadeless day,
And upon her Savior's bosom, with a smile she went away.

One more gone home to give welcome when the golden gate is ajar for us.

MRS. J. S. CHENNAULT,
Cor. Secty. of Gilbert W. S. C. S.

ORGANIZATION OF BOARDS AND COMMISSIONS

Chicago, Illinois, July 25-29, 1944 (inclusive)

Tuesday, July 25th.

10 a.m.—Board of Education. Convener, Bishop McConnell (Continuing through Wednesday morning).

Wednesday, July 26th

2 p.m.—Board of Missions and Church Extension. Convener, Bishop Richardson. (Continuing through Thursday).

Friday, July 28th

9 a.m.—Board of Publication. Convener, Bishop H. Lester Smith.

9 a.m.—Board of Hospitals and Homes. Convener, Bishop Baxter.

2 p.m.—Board of Pensions. Convener, Bishop A. Frank Smith.

2 p.m.—Board of Temperance. Convener, Bishop Hammaker.

7:30 p.m.—Board of Lay Activities. Convener, Bishop Martin.

7:30 p.m.—Board of Evangelism. Convener, Bishop Selecman.

Saturday, July 29th.

9 a.m.—Commission on World Peace. Convener, Bishop Kern.

9 a.m.—Commission on Interdenominational Relations. Convener, Bishop Lowe.

9 a.m.—Commission on Central Conferences. Convener, Bishop Purcell.

9 a.m.—Methodist Committee for Overseas Relief. Convener, Bishop Baker.

9 a.m.—Commission on Public Information. Convener, Bishop Oxnam.

9 a.m.—Commission on Courses of Study. Convener, Bishop Decell.

If any other Commissions must be organized, it is suggested that they meet also on Saturday, July 29th, at 9 a.m.

CHINA LOOKS AT CHRISTIANITY

By Bishop W. Y. Chen

Though the Christian movement in China is not spectacular, it is gaining momentum. This is evidenced by its influence on national and social life.

Never before was there so large a Christian force in the Chinese government. Most of the outstanding offices are held by Christians: the President, the Ministers and Vice-Ministers of Foreign Affairs, of Information and of Finance, the Director of the National Military Council, the General Secretary of the Supreme National Defense Council, and other important offices. Christian influence in semi-political and social organizations is also far-reaching. There are a quarter million alumni of Christian schools, many of whom are leaders in various walks of life.

The Christian spirit and idea have penetrated the thought life of the nation. There is a widespread spiritual awakening. Faced with disillusionment, uncertainty and frightful scenes of wanton destruction of life and property, the Chinese are looking for something fundamental, permanent, and imperishable. The greatest interest taken by the people as a whole has been in Christianity.

There is also a wide and deep appreciation of what the Christian movement has done for modern progress in China. Dr. H. H. Kung has voiced the sentiment of the Chinese people with regard to the service rendered by the Christian church in China in the fields of education, science, medicine, and philanthropy.

"For these individual services," Dr. Kung said, "many have come from the western countries to work in our land in the spirit of Christian fellowship and service. They have shown the greatest courage, energy, and self-sacrificing spirit, especially in this time of trial and tribulation, trying to care for the sick and wounded, to relieve refugees and war sufferers, and to protect the innocent. Their spirit cannot but arouse admiration among our people and make them appreciate the cause for which these missionaries are ready to live and even to die."

One of the primary objectives of the Christian Forward Movement in war-torn China is war relief. During the past seven years, millions of people were driven out of their homes. The Christian church is among the first of the philanthropic organizations in ministering relief. This Christian act of love and mercy has moved the whole nation's gratitude.

A most appreciated Christian relief agency in China is the American Advisory Committee, representing the Church Committee for China Relief in America. This Committee has carried on the work of relief in most of the provinces of China since 1937. Practically all workers are on a voluntary basis.

The Committee tries to make the work as constructive as possible. Especially fine rehabilitation work has been done in Kiangsi and Hunan, which were devasted by invasion in 1942. In the Changsha area more than 1,800 farm families were helped with loans for the purchase of farm implements, animals, seed-grain, etc. At the end of the harvest every loan was returned without exception. This shows the gratitude of the people and speaks well for their honesty.

The faith and gratitude of the Chinese Central Government in the work of the American Advisory Committee is evidenced by the government's matching all funds for disaster relief dollar for dollar.

The world is one, and China is one of the members of the family of nations. That the church is a worldwide Christian fellowship is gradually dawning upon the mind of the Chinese Christians. We must all stand together—not only armies and nations, but every single soul. Only thus can we bring about a world of united nations, and eventually the great ideal of the Kingdom of God upon earth.

DO I?

By Beatrice Siegrist

Do I live right from day to day?
Not "follow the leader," as they say?
Do I help others to see the light,
As well as God has said I might?
Do I extend a helping hand,
Not leave a beggar alone to stand?
Do I have faith in our God above,
Not go about forgetting His love?
The answer I give from my lips is true—
I do. Do you?

MEDITATIONS FROM A CHAPLAIN'S OFFICE IN NEW GUINEA

Today a great deal of speculation is being done on postwar problems. The motto seems to be, "Don't make the mistakes that we did before." We perhaps will not make the same blunders that we made before, but there are so many more much worse, that we need to consider some of them as we go along.

The old proverb is still being used, "Never cross the bridge before you get to it," but the truth seems to be that we are now on the bridge, and the question is, will the Church have the fill ready at the other end when we reach it? The fill will have to be strong enough that the world will not be afraid to walk on it.

The influence that the Church of today will have on a lasting and just peace largely depend upon how Christian we have already been. Talking is one of the easiest things that we ever did. Our papers are being filled with many beautiful articles on post-war problems and our part in the peace of tomorrow. But the world is still full of "doubting Thomases" who are saying, "except I see I will not believe."

We are all talking about the punishment of the war criminals who helped bring about this war. But they are so numerous that generations will be spent trying them. What will our attitude as a Church be to this one problem?

Before Pearl Harbor and since, millions of the finest young boys and girls have marched away from their homes to fight and die, if need be, to drive back the enemy that is trying to strip us of the priceless jewel that we still have a grip on. They have been and are determined that God shall not be driven from His world. Their all is being given in order that the world might be fit to shelter the future races. They are examples of "greater love hath no man than this, that a man lay down his life for his friends." Yes, many of these will not come home. But will the church be prepared for the ones that do return? The ones that do return will be the church of tomorrow, or the church that will not be.

We have been preaching for over nineteen centuries about a Being that would go with us all the way, even until the end of the world. We have been saying that we left all to follow Him. But how well have we been showing that we believe what we preached? This question perhaps will be answered when they come home.

Several months ago the appeal was made from the War Department for chaplains in the Armed Forces. The leaders of the churches passed the appeal on down to all that might be able to respond to the great call. Many of our finest young ministers responded to the call. They walked away from their families and good parsonages to minister to the armed forces. Many of our young ministers in good paying churches did not feel the call, while many of them could not qualify for a commission regardless how hard they tried. But, sad to say, it is true, whether we will admit it or not, many churches used the armed forces for a dumping-ground for ministers that they had no place for in the church. It was perhaps a refuge for many ministers. The greatest mission field that the world ever faced was worse than overlooked by these churches. This is sure to produce some reaction after the war.

Many of our chaplains who wear the cross have held it high to the best of their ability. They have given the full strength of their devotion for the cause they represent. But it is so plain that we will have to admit it, many have disgraced the cross. The Christ that the armed forces are seeing today is largely in these two types of chaplains.

When I came aboard the ship that was to carry my unit overseas, I found that my unit was the only one that had a chaplain. The ship's chaplain was Catholic. He served the Catholic and I the Protestant. If there had been no Protestant chaplain on this ship for this extended trip, the Protestant boys would have gone without church for many Sundays. Christmas would have found them without a service to remind them of the spirit of the Christ Child and His mission to the world to bring "peace on earth and good-will toward men" for all that would accept it. They would have had no one to go to when they were down and out and distressed. When they felt a need of a Savior they perhaps would have had no one that they could have talked to, to lead them to Christ.

During this extended trip I had scores of soldiers to come to me with their spiritual problems; many accepted Christ as their personal Savior. I sprinkled one boy and received him into the Methodist Church while we were in the midst of the Pacific Ocean. When we docked I immersed one boy in the bay and received him into the Church. There were others that preferred to unite with churches that would not accept my baptism, or my acting as proxy for their church.

Christmas morning I personally administered the communion to one hundred and sixty-five men of the Army, Navy, and Merchant Marines. Then when we held our Christmas service on deck, there were few vacant places left for men to stand. All of these men no doubt would have rather been in their own churches back in the States that morning, but there was a job that had to be done, and Uncle Sam had picked them for that job. They were willing to do their part in getting that job done; most of them had no choice in the matter.

My being aboard this ship was perhaps purely providential. I had replaced a chaplain that had managed to get out of coming overseas. He did not want to go. He had a wife and baby; he did not wish to leave, he said. There were hundreds of officers and enlisted men aboard that left the same behind, but they had no choice in the matter—they were not ministers. There were hundreds of the men that knew about this chaplain; he will be remembered by them when I am forgotten.

Just before we docked I was informed that two chaplains had been killed in action in the same theater near where we would soon pull in to dock. Soon after we went ashore I met a chaplain that told me about officiating at the last rites of one of the chaplains who had been overtaken by a tropical disease. From all the information that I could gather about his life he was not dead. His body was returning to the dust but he was living on. The men that he had touched confessed themselves to be better men for the association.

A few weeks after this incident, I read a poem, as a tribute to his memory, by Chaplain A. R. Mullins, of the 124th Station Hospital:

"He held his Savior's Cross on high,
Against a dark New Guinea sky,
Until his hands enfeebled grew,
But not before his soldiers knew
That God, in him, was very high.

"The cross that stands above his head
Is witness that he is not dead,
But only rests a little while,
Until awakened by the smile
Of Him who suffered in his stead.

"Sweet is the comfort of that heart
That lays an offering of such growth
On freedom's sacred altar high;
For 'tis not death to nobly die
For liberty and peace on earth."

It was men like this one and others that held the banner of recruit high before their men. It was held so high that the words could plainly be read by all that passed, "Whosoever will may come." "Come unto me all ye that labor and are heavyladen and I will give you rest." Who is on the Lord's side."

Most of our chaplains have truly met the opposition of apathy and indifference to religion that characterizes the lives of too many of the men in the Service, but they have hurled it back as a rebuke upon them with the shining light of their own devotion. They have insistently proclaimed the truths of God as they knew them, and have commanded men to pay heed. In their dealing with men of all walks of life in the Service, they have not been weak in their own convictions, but have been straightforward with the men in what they believed was right. Many have gone down still fighting in the cause for which they were ordained. These men surely will not be forgotten.

The Methodist chaplains that stood before Bishop Leonard in the General Commission on Chaplains of our Church, surely will never forget the grip of his hand, the smile on his face, and the bright light in his eyes as he bid them God's speed into the task before them. Though he died in an airplane crash in Iceland over a year ago, his voice can still be heard saying, "the Armed Forces have become our greatest mission field."

The leaders of Christianity have gone a long ways in this war to bring the Kingdom of God to earth. But let us examine our armour, "that we may be able to stand against the wiles of the devil," There is still a long road to travel. "For we wrestle not against flesh and blood, but against principalities, against spiritual wickedness in high places."

We are living in a day when our Christianity is being put to the acid test. The time is at hand to prove how Christian we are. We will have to walk in the steps of Christ if we expect the world to walk in them. "Christ also suffered for us, leaving us an example, that ye should follow in His steps." I remember just here hearing Bishop Watkins say on one occasion, "It will cost the world as much to be like Christ as it cost Him."

Jesus said, "Blessed are the peacemakers," not merely the peace-talkers, but those that toil with willing hands, unresting, to spread the spirit of "peace on earth, good-will toward men" throughout the land.

The sciences of life, man, and society now enable us, if we will, to build a human utopia upon this earth. Where we go from here need no longer be a myth or legend. It is a challenge to human imagination and to social engineering. And it cannot be ignored. If we drift without planning, then, indeed, the human future will be a tragic voyage on an uncharted sea.

—Harry Elmer Barnes

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

Resurrection means that a new quality of living has entered into our life; it does not mean a different kind of life, set amidst different circumstances, but a new way of living this kind of life, amidst the same circumstances.—Geoffrey Allen.

THE PRAYER-ROOM TODAY

Forgive me, Lord, that sometimes I have besought Thee to come to me, while Thou wast standing unnoticed at my door. I have desired some clearer proof of Thee, and have not known that the burning of my heart within me was the token of Thy nearness. Teach me to recognize, Thee under any disguise, to respond to every overture of Thy love. Teach me to love Thee, though I see Thee not, and through that love to come to see Thee. Make me content to walk by faith, till faith shall vanish into sight. Amen.

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Your Influence

There is nothing in the universe that stands alone—nothing solitary. No atom of matter, no drop of water, no vesicle of air, nor ray of light, exists in a state of isolation. Everything belongs to some system of society of which it is a component and necessary part. Just so it is in the moral world. No man stands alone, nor high angel, nor child. All the beings, "lessening down from Infinite Perfection to the brink of dreary nothing" belong to a system of mutual dependencies. All and each constitute and enjoy a part of the world's sum of happiness. No man liveth to himself. The destiny of the moral universe is affected by his existence and influence. The most obscure individual exerts an influence which must be felt in the great brotherhood of mankind. Should the hand say to the foot, I have no need of thee," the world would stand still. No human being can come into this world without increasing or diminishing the sum total of human happiness, not only of the present but of every subsequent age of humanity. No one can detach himself from this connection. There is no sequestered spot in the universe, no dark niche along the disc of non-existence to which he can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world. Everywhere his presence or absence will be felt. Everywhere he will have companions, who will be better or worse for his influence.—Quoted in The United Evangelical.

WALLET OF THE WEEK

THE AMERICAN BIBLE SOCIETY is said to have distributed unknown numbers of Bibles and portions in the one hundred and twenty-five years of its existence. These have been distributed in all parts of the world, but in all the years of its operations, the Society has not received from gifts of all kinds enough money to equal the cost of a single first-class battleship. The greatness of its work is in service, not in destruction, and sacrifice has been the law of its ministry, not the power of wealth.

* * *

THE EYE BANK is a new method for collecting parts of the human eye to be used in surgical treatments for the restoration of sight to those afflicted with certain types of blindness. The New York Hospital collects and stores corneas and transparent coatings which may be donated, or taken from people immediately after death. By the new method, such parts of the eye may be stored for six days before grafting them into the eyes of patients. The fact that parts of the eyes of people who are dead may be used, will go a long way toward supplying surgical need without hazarding the sight of those who are living.

* * *

A SCHOOL FOR PARENTS has been founded in San Francisco. It seems to be a school for training those who have made such a failure in the rearing of their children that they have become part of the scourge of juvenile delinquency. More than two hundred and fifty parents are said to have been enrolled, and the instructors represent all faiths—clergymen of the Protestant, Catholic and Jewish groups. The courses include the spiritual guidance of children and the recreational facilities of the churches.

* * *

THE BROOKLYN CLERICAL UNION is celebrating the one hundredth anniversary of its founding. It is believed to be the oldest denominational clergy club in America. Among the celebrities who have been members of the Union, are Henry Ward Beecher, S. Parkes Cadman, Newell Dwight Hillis, and Henry Van Dyke. It may not have been so widely known as clubs of later origin, but the roster of names indicates something of its influence upon the life of the great metropolis. It was probably a model for other such interdenominational fraternities.

* * *

THE PRESBYTERIAN CHURCH, U. S. A., realizing that it had failed to utilize the value of a periodical literature with a general interest and appeal, appointed a committee to investigate the matter and report to the General Assembly. The report holds that such literature must have a direct appeal to the layman, it will have to be maintained by a general subsidy, and that a subsidy by boards tends to make it "colorless as an organ of opinion and news." **"The Pageant**, its last venture in journalism, ran a year and left a deficit of $20,000, but the committee recommends a new effort to establish such a periodical for the Church.

THE MONGOOSE, a weasel-like animal of the jungles of the Far East, is credited with the destruction of the once numerous and deadly snakes which infested the cane fields of the Island of Jamaica. It was imported into the island in 1870 and the snakes began to grow scarcer and scarcer until they are now an almost legendary peril of the land. The mongoose, however, finding himself with no snakes to kill, fell to robbing hen nests and committing other depredations, and he is now as much an outlaw as the snakes which he destroyed.

* * *

A MUMMY NECROPOLIS, discovered at Sakkara a few years ago, is said to have contained twenty thousand mummies. The cemetery lies under a richly ornamented funeral causeway. The causeway was apparently something like the avenue of sphinxes at Luxor. Evidences indicate that the cemetery was established three thousand years before Christ, but that it continued to be used for many years after the reign of Pharaoh Unas when the causeway appears to have been built. It is another of those amazing wonders for which ancient Egypt is famous.

* * *

FRANK GANNETT, the newspaper publisher, is quoted as saying: "Of the forty billion people who have lived on this planet since the birth of Christ, probably not more than one billion, or less than three per cent, have ever lived under a government where they might call their souls their own; where they were something more than human cattle, to be ordered about by someone in power. And by far the greatest number of this very small percentage of people who have had any liberty, are those who have lived in our country under the Constitution, since its adoption in 1789."

* * *

HYPHENATED CITIZENSHIP, says **Scottish Rite News Bulletin**, is a "mixture of foreign culture and foreign loyalty. The former has enriched American life, while the latter has endangered it." The courts have indicated that the citizenship granted to an alien is a privilege conferred and that it imposes a very jealous regard of its obligations upon the part of the naturalized person. There have been instances of disloyalty upon the part of hyphenated citizens, but it is likely that such disloyalty is made effective through those who are not open to suspicion because of a former alien allegiance.

* * *

MEANINGLESS HYMN, according to the editor of **The Christian World**, London, is in many instances a judgment based upon aesthetic rather than theological considerations. An example of what he has in mind is the hymn: "There is a fountain filled with blood," where the imagery may be too crude for the modern taste, but the doctrine of the Atonement is too plainly emphasized to be misunderstood. After all, aesthetic ideals and modern tastes are far less important than theological values. The world will be redeemed by Divine realities, not by a culture of moonshine shallowness.

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EDITORIAL

THERE IS NOW BUT ONE FRONT

On Tuesday of last week, at the session of the Vicksburg District Conference, we witnessed a demonstration of the fact that there is but one real front. Invasion had become a fact and the anxiety of those in attendance revealed the nearness of that tragic event to every heart. It was evident that practically every person present had a direct connection with and was emotionally disturbed by the beginnings of the titantic struggle far across the Atlantic. That conference room, into which the local people came for a season of prayer, was but a small speck on the map of a great country on its knees before God.

The impatience of other days has been swallowed up in desperate anxieties for those who face the horrors of war at its worst, and the sentimental vagaries of those who have babbled "peace" when there was no peace were suddenly lost in the desperate will to win. The suffering of the days ahead will chasten the spirits of all the people, but it will also greatly reduce the number of those who will dare to be apologists for the nations which have forced the holocaust upon the peace-loving peoples of the world.

We have no inclinations to make suggestions as to strategy, we are content to leave that to those trained to war. In our judgment, the brutalizing effect of this terrible war will be manifest long after the end of actual combat. We believe that the democracies had as well realize the necessity for a postwar planning founded upon the iron will to peace. We expect victory and we think that there should be a peace which will make the launching of another war vastly more difficult for those whose ambitions might incline them to a way which would again drench our world in blood and tears. If force is the only language which war lords understand, then we are for engraving our peace determination in unerasable characters—even iron control. We believe that the humiliation of the authors of the present war should be in proportion to the misery which they have caused the world if such is necessary to make them respect the peace of the nations. The world is entitled to the peace which Christ envisioned for it, and we refuse to admit the legitimacy of barbarian ambitions. Germany must be made to respect the peace of the world.

ANONYMITY IN BORROWED CLOTHES

A few days ago, there was placed in our hands a letter that had been mailed at Waukeegan, Illinois, on May 15. It was one of the most cowardly and reprehensible of all the anonymous letters we ever saw. It was addressed to the "President Missionary Society" of a Mississippi town in care of the pastor. It was an assault upon the character of Southern women and a broadside against the morals of Southern men.

We have no intention of giving publicity to material which is so unworthy that its unheroic sender thought best to leave his part unconfessed, and the thought without quotation marks. Suffice it to say that we never saw a document emanating from North or South in the period of Reconstruction which was more bitter and unjust than this unfathered assault upon character and morals. It was addressed to a Woman's Missionary Society, but it lacks the conventional decencies of church affiliation, and is utterly devoid of the semblance and spirit of Christianity. It is an attack upon the character of every woman of the South, and is such an impeachment of the moral integrity of Southern men that any woman worthy of her husband will resent it as an unprovoked insult.

In our opinion, this letter has all the earmarks of cowardly political propaganda, such as has been assiduously peddled for the past ten years, and by some people who have very definite obligations to leave such meddling alone. We do not feel that it is necessary to defend Southern character, as Southern people have the virtues and the faults common to other sections of the country. We will say, however, that in the ten years of our editorship of this paper, whose field is Mississippi and Louisiana, we have had fewer than a half-dozen anonymous letters of any kind and not one of them scurrilous.

A person may have definite ideas and convictions touching every phase of the agitation now going on, but he should try to follow a course which seems to offer the opportunity to render a constructive service. He may not be considered wise in his attacks, but we are sorry for the person who is too cowardly and craven to father what he sends through the mails. It is bad enough to stoop to being a dispenser of dirt and falsehood, but to make a whole community suspect should create in the nameless dispenser unbearable contempt for himself. Such a letter as that to which we refer, deserves the contempt of every section, race, and religion. The Southern white woman needs no defense against a coarse and crude assault which, lacking the courage to come into the open, resorts to Scripture to create a reaction in favor of its political designs.

THE JURISDICTIONAL CONFERENCES

Methodist interest at the present moment centers in the various Jurisdictional Conferences which are meeting throughout the connection. The two conferences in which this paper is directly interested are the South Central, now in session at Tulsa, Oklahoma, and the Southeastern, which meets in Atlanta next week.

The one item of greatest interest at these meetings is the election of bishops—a function reserved by the Constitution of the Church to the Jurisdictional Conference. It is important because it sets the leadership stage for the years ahead. There are many "favorite sons," some of whom will be chosen, but the list of eligibles is naturally greater than the vacancies open. Perhaps the selection should not fall upon great men, but upon men who may become great—not upon men who have arrived but upon strong men on their way.

DE GAULLE, THE VATICAN, AND THE ALLIES

Two items of news carried by radio and press this week are rather confusing to the person who seeks for a consistent course in Allied political movements. The first, a broadcast from London, took England and America to task for the failure to recognize the de Gaulle Committee as the de facto government through which to deal with liberated France, and for their apparent lack of policy or plan, especially as the Committee has been recognized by the Soviet Union. The second news item had reference to the return of Mr. Myron C. Taylor to the Vatican with the rank of "personal Ambassador."

We are not sufficiently informed to be able to offer an opinion on the wisdom or the unwisdom of a de facto government headed by General de Gaulle, and we take no side on that question. In view of the stew which developed in Africa, however, we think that it is not too much to expect that England and the United States should at least have a clearly defined purpose for the future. Certainly they should not drift upon the breakers as they did in the African improvising. It does not seem to us to be enough to say that liberated France shall choose its own government. The chaotic situation which will surely follow liberation and the presence of the armies of liberation would seem to indicate the necessity for a temporary means for discovering the will of the people and for translating it into action.

As for Mr. Taylor and the Vatican, we will say, as we have said more than once before, we are opposed to political recognition of the Vatican. When the Pope was stripped of his temporal power he was thereby divested of every semblance of right to be considered in the field of international diplomacy. That together with our own reason for closing the American Embassy seventy-five years ago seem to us to be sufficient reason for leaving the matter closed. We do not believe in allowing any church the dual role of a spiritual and a temporal power. At the present time, we are certainly against the Vatican as a quasi negotiator with nations at war, and we oppose an Ambassador to the Vatican regardless of any and all qualifying terms. The Allies should have a definite policy touching a liberated France, and the Pope should remain outside the courts of international diplomacy.

YOU GET WHAT YOU PAY FOR

This common saying is true according as you interpret the word "pay."

It is notorious now that you are paying two or three prices for everything on the market, and in that sense we are not getting value received.

Dr. A. P. Hamilton

In the larger view, however, it holds true that we must pay for quality if we get it, not only in goods over the counter but in all the goods of life, material or spiritual, and in that we include all things of the mind and heart.

We didn't have a nation in 1776 until we "pledged our lives, our fortunes, and our sacred honor." And by the same token we won't keep it in 1944 except by pledging and paying the same counters which were used as legal tender for liberty at that time.

If you want a shoddy suit of clothes, you pay for that.

If you want good land for a farm, you pay for it.

If you want a life of ease and no effort, you pay for it—nothing. If you want the accolade "well done," you pay for that in toil and service always—"blood, sweat, and tears," in other words.

What is true here applies likewise all along the line of high living, especially in the realm of the mind. Long ago, it was said to a prince, "There is no royal road to learning."

That saying is just as true today as it was in Alexander's time. But it looks as if many did not believe it.

There is no short cut to education—that is, a real education, now, any more than ever before.

But we hear every day of programmes for accelerating of this and that field of learning.

In the first place, the whole programme of learning is to be moved up in tempo to fit the new pace to be demanded by a postwar world.

Just as Henry J. Kaiser has learned to build a ship a day, so we must learn to "keep 'em rolling" in like tempo, all standardized and streamlined, in the classroom, too, we are being told.

But "peace hath her victories no less renowned than war," and the necessities of war are quite different from the exigencies of peace not only quantitatively but qualitatively as well.

No doubt we shall be able to apply certain new and improved techniques in many fields of learning—notably in the languages. We shall learn to do this so far as conversational ability is concerned. But the war has not changed the laws by which the human mind works.

We might just as well face the law of life, of learning, of the expert in any field of thought as stated above. At the risk of being tiresome, it is that "we get what we pay for."

If in the postwar period, then, people are going to demand a quick, cheap education, they may have it just that way. But there is a certain amount of drudgery, of painful effort, a certain amount of sweat and toil in the mastery of any art or of any technique.

There is simply no other way. "Strait is the narrow is the way."

A. P.

CHRISTIAN SOLDIER OR CIVIC NON-PARTICIPANT

The Church Militant Through 20 Centuries

Disapproval of a particular war does not indicate a passivist point of view.

I. Whereas, the Quaker Penn maintained friendly relations with the redskins of the greenwoods, he approved of war with the black-hearted pirates of the high seas.

II. Whereas the Puritan Baxter approved Erasmus' condemnation of those who "rush on wars without necessity," he pointed out that the guilty responsibility, if power is abused, is the sovereign's and not the soldiers', and that "He that is fit to be a marytr is the fittest man to be a soldier."

III. Whereas the Methodist Wesley regretted the Anglo-American conflict, he approved of an offer to raise and maintain volunteers to fight the English Jacobites and their French adherents.

IV. Whereas Pope Gregory the Great opposed the general scope of the Edict of Constantinople (forbidding all soldiers from becoming Monks), he approved of measures to prevent the Monasteries being used to shelter slackers.

V. Whereas before Constantine's time the oath and duties of both officials and soldiers often involved pagan sacrifices and idolatrous practices, such matters were purged from the burdens of state which the Christians readily assumed, to prove their faith by their works.

It should be hardly necessary to point out that as there is no scriptural authority for the **war maniac**, so there is none for the **warphobist**. The soundness of the warrior's claim to fellowship among all who honor sacrificial service, and the mutual esteem of devout soldiers and sturdy saints is too well established in the New Testament to need review, but a review of the statements of those eminent authorities who, in troubled centuries, have thoughtfully considered the question, may be of value to this generation, confused by the falacious claim that the Christian soldier is a paradox.

1. John the Baptist assured his soldierly disciples that they should continue obedient to their discipline.

2. John Wesley, in 1744, assured his first Conference (half ministerial and half lay) that there was no scriptural authority against a Christian bearing arms. In 1756 he and Whitefield considered raising 500 volunteers, and when that joint enterprise seemed premature, he wrote, on March 1st, 1756, to Honorable James West, joint Secretary of the Treasury, and offered "To raise for His Majesty's service at least 200 volunteers to be supported by contributions among themselves."

3. Paul's assurance that each was to continue in his own calling after conversion (1 Cor. 7:20) seems to have been the unquestioned rule even during and in spite of the various persecutions.

4. Clement of Alexandria, one of the most scholarly of the ancient writers, repeats and rephrases Paul's command, "Has knowledge taken hold of you while engaged in military service? Listen to the Commander who orders what is right."

5. Tertullian describes the late second century Christians: "We sojourn with you in the world, abjuring neither forum, nor shambles, nor bath, nor booth, nor workshop, nor inn, nor weekly market, nor other places of commerce. We sail with you, soldier with you, and till the ground with you."

6. In 298 A.D., the soldierly centurion Marcellus, sometimes erroneously used as a passivist example, was executed for refusing to obey orders—not, however, orders to fight, but orders to "sacrifice to gods and emperors."

7. In 295 A.D., young Maximilianus of Carthage (the first Warphobist), son of a Christian Soldier but a convert to the ascetic and anti-civic Montanist heresy then creeping into certain Western communities, declined to be inducted as a soldier. While the record is not clear as to his reasons, it is clear that his position was a novel one and contrary to the practice of the Christians whose difficulties were not as to fighting but as to the shrine services and idolatrous oaths required by pagan civil and military officials.

8. In 314 A.D., the Synod of Arles banned from the Church those who refused military service.

9. In 377 A.D., Valens Law imposed military service on the Monks of Nitria.

10. Bishop Ambrose of Milan, who lived in the later half of the fourth century in the time of the Goth invasions and who promulgated a lofty code of Christian ethics, held that "The courage whereby a man in battle defends his country against barbarians, or protects the weak at home, or his friends against robbers, is full of justice."

11. St. Augustine, like Origen and Tertullian, recognized that the functions of the military were like those of the judiciary, legislative or educational professions and approved "arming, battling if necessary, keeping faith and furthering God's will."

12. Thomas Aquinas, the eminent 13th century theologian whose writings are much in vogue among Warphobists, actually recognized the necessity of war if (1) declared by the State, (2) for a just cause and, (3) with intent to further the general good.

13. The Dominican Francisco DeVitoria, who considered these matters when the New World was open for colonization made the same discriminating analysis of the provocations and purposes of wars, coming to the inevitable conclusion that there were occasions when it was right for either the public, or for a private person, to repel force, and that on occasion even offensive wars for righteous causes were justified.

14. Suarez, the great Jesuit, writing half a century later, stressed the necessity of considering probable causes and consequences, as well as the responsibility and duties of the state when determining whether and how to wage war.

15. Luther, who knew the horrors of almost constant civil and dynastic wars and had much of the cloistered distrust of the world in his background, clearly saw that the basic fault lay not in the status of belligerency, and could not be cured by condemning what was one of the necessary functions and responsibilities which go with sovereign authority.

16. Calvin arrived at the same conclusions with less difficulty, since his judicial training and approach helped him to distinguish more surely between those realms where the cause of justice and service tend to become confused with what may be retribution or may be vindictiveness, or where the freedom of one individual must yield to the equal right of another or the welfare of a greater number; as did John Knox, Cromwell, and others who contributed so much to shape the thinking of our colonial ancestors who founded and dedicated our American States and Churches to the ideal that both were bound by the laws of God and that either would be a futile and impracticable ideal if isolated from the other.

—Contributed.

FIVE YEARS OF UNION AND THE 1944 GENERAL CONFERENCE

Five years ago many thousands of loyal Methodists read with interest the glowing reports of the Uniting Conference, but with misgivings as to what would happen when the "honeymoon" period was over. Other thousands, just as loyal, watched with keen interest the harmonious workings of the Uniting Conference, feeling that it demonstrated the fact that Union could be effected with little or no friction anywhere.

Those thousands of loyal Methodists referred to above watched with keen interest the preparations for and the work of the recent session of the General Conference. The first group was apprehensive that the worst they feared would take place at this Conference. The other group looked forward to this Conference with confidence that it would prove another step toward a permanent and highly satisfactory Union. The second (really the first) General Conference of the United Church is now history. What can we say for the first five years of Union and the 1944 General Conference? As this writer sees the situation, it can be summed up as follows: **The worst that many feared has not developed, while much that many hoped for and expected has not materialized.**

It was freely predicted that the Jurisdictional lines, the protection to minorities, would be voted out just as soon as the opportunity presented itself. A move in this direction developed early in the session of the General Conference when the question of electing Missionary Bishops came up for consideration. The Judicial Council ruled very promptly and decisively that under the constitution of the Methodist Church, Bishops could be elected only by Jurisdictional Conferences. It was further predicted and feared that the liberal element of the North and East would dominate the General Conference and enact legislation accordingly. I am sure that all agree that it was a very conservative Conference along all lines.

But while it is true that the "worst that many feared has not developed," it is also true that "much that many hoped for has not materialized." Many felt that Union would give to Methodism an impetus that would enable the Church to move forward along all lines, accomplishing many things that a divided Church could never accomplish. But the alarming decline in Church School enrollment, the fall-off in ministerial recruits, the general lag in evangelistic efforts, and the very small increase in Benevolent giving in the face of greatly improved economic conditions, all remind us that many of the gains we expected to come with Union have not materialized.

If the above is a true appraisal of Methodist Union, then we may "Thank God and take courage." With the removal of the fears and misgivings of many and with the disillusionment of many others, surely we are now ready to get down to business and make Union mean what, under God, it should mean to Methodism in America. It appears that we are beginning to see eye to eye at one very important point, and that is, if the Methodist Church is to hold its place in the life of this country we must keep close to the rank and file of our members. As one man expressed it, "Unless we get back to the 'grass roots,' Methodism is going to lose its place!" We are also realizing that differing conditions in various sec-

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
C. MILTON CHALMERS ....Publisher

Mrs. W. T. McDonald, Bailey, Miss., has our thanks for her word of assurance and appreciation regarding the Advocate and its message for her.

Mrs. J. W. Dill, of McNeill, Miss., writes that she saw a copy of this paper recently and was so pleased with it that she decided to become a subscriber for herself.

Bro. J. M. Bush has our thanks for a list of subscriptions from Learned, Miss., for the credit of Rev. L. L. Matheny and the Edwards charge.

Dr. C. B. Abernathy, Pontotoc, Miss., snatches a moment from these busy days to assure us of his appreciation of the Advocate. We appreciate his thoughtful courtesy.

Our good friend, Mrs. Olin Ray, New Albany, Miss., sends a gracious message of appreciation of the Advocate, and in turn we make an equally sincere acknowledgment of our appreciation for such a friend.

Mrs. J. W. Thomas, writing from Route 1, Blue Mountain, Miss., says that she has been a subscriber to the Advocate for more than 40 years, and that her pleasure in its coming increases with the years.

We appreciate the enthusiastic appraisal of the Advocate and its message contained in a recent letter from Mrs. Corbett Mitchell, of Bogalusa, La. It helps a great deal to be assured that our efforts are appreciated.

Rev. G. W. McLain reports Methodism at Texline, Texas, as going well and he is very happy in his work. He had a pastorate at that place in 1937-38 and every indication points to this being the best year in his ministry.

Rev. W. R. Corrigan, formerly a member of the Louisiana Conference, sends us a change of address from Wylie, Texas, to 5811 Palm Lane, Dallas. We do not know whether this means a change of his work or just a change of his address.

We appreciate a message from Bro. and Mrs. I. W. Enochs, of Crystal Springs, which reads: "We surely want to keep our Advocate coming and not miss a single copy." To this we may say that it is a joy to serve people with such an interest in the paper.

Rev. John W. Ramsey, retired member of the Mississippi Conference, is sojourning in Elmhurst, Illinois, according to a request for a change of his paper. Of course, he will soon return to Meridian, where he makes his home.

Mrs. Nina P. Raper, widow of the late J. W. Raper of the North Mississippi Conference, reports a good meeting in progress at Main Street, Water Valley, Miss., in which the pastor, Rev. A. S. Brisco, had the assistance of Rev. J. W. York.

The editor regrets exceedingly having missed the visit of Bro. J. H. Frazer and his wife, of Bastrop, La. The Advocate has no better friend than he. We trust that they may remember us again when we may have the pleasure of a visit with them.

Rev. Leo Bailey, who served Patillo Memorial Church, Decatur, Ga., in connection with his studies in Candler School of Theology, received the B.D. degree on June 3, and will return to the North Mississippi Conference to serve the church at Becker, Miss. Bro. Bailey is a native of Loyd, Miss.

On June 6, Rev. and Mrs. O. S. Lewis, of Vicksburg, were inducted into the ancient and honorable order of grandads and grandmas. On that day Laura Evelyn came to make glad the home of Mr. and Mrs. L. L. Trent, Huntsville, Ala. Mrs. Trent is the only daughter of Rev. and Mrs. Lewis.

The editor appreciates the courtesy of an invitation to the graduating exercises of the Louisiana Polytechnic Institute, the invitation having been sent by Mrs. George A. LaGrange. The graduating exercises will take place on Wednesday morning, June 21.

Among the words of appreciation concerning the Millsaps College issue of the Advocate, is a letter from Rev. E. L. Jernigan, of the Fulton, Miss., charge. Bro Jernigan wrote that Friendship Church in that charge had overpaid its quota a week before the date set for completing the campaign.

Rev. T. R. Holt, writing from Collins, Miss., writes that the Hattiesburg district is making splendid progress under the leadership of Dr. B. L. Sutherland, district superintendent, and that a spirit of harmony prevails among the pastors and laymen of the district.

Rev. J. P. Bonnecarrere paid a visit to the Advocate office on Wednesday of last week, while we were absent in Mississippi. We are sorry to learn that he has been somewhat under par physically of late and we hope for his early and complete recovery.

Rev. James B. Grambling, pastor, sends us a notice of the dedication of the educational building at Jonesboro Methodist Church on June 11. Rev. W. D. Milton, a former pastor, was the preacher, and the dedication ceremonies were conducted by Dr. D. B. Raulins, district superintendent.

Rev. Robert A. Clark, district superintendent at Paris, Tenn., writes that in another ten days the district over which he presides will be absolutely free of debt. The last church having such an obligation was in the midst of a campaign for its liquidation at the time of his writing.

Rev. R. G. Moore adds to a business note a word regarding a very successful revival meeting in Amory church recently. Rev. P. Raymond Powers, of Akron, Ohio, was the preacher, and Bro. Moore expresses the feeling that the effect of the meeting upon the church and community will be both helpful and permanent.

Rev. T. B. Thrower, pastor at Kosciusko, Miss., paid a visit to his brother in Sioux City, Iowa, recently, at which time Rev. R. L. Ellis, retired preacher of the North Mississippi Conference, filled his pulpit. Bro. Thrower sends us a good list of subscriptions and with it the assurance that he plans to complete his quota of 40 subscriptions before the end of June.

Rev. Wilds S. DuBose, recently transferred to the Mississippi Conference and assigned to the Prentiss charge, is much pleased with the people whom he serves, and he reports all finances up to date. We appreciate his message and his interest in this paper. His only son, Wilds, Jr., is now working toward his B.D. degree at the Candler School of Theology.

GENTILLY METHODIST CHURCH

Gentilly Methodist Church has just closed what has definitely been the best six months in its history, being the first half of this Conference year. All designated special offerings. except one have been taken for the year, with much larger amounts than usual. Sixty per cent of all benevolent connections and obligations have been paid for the year. All other obligations are paid and a good surplus in the treasury.

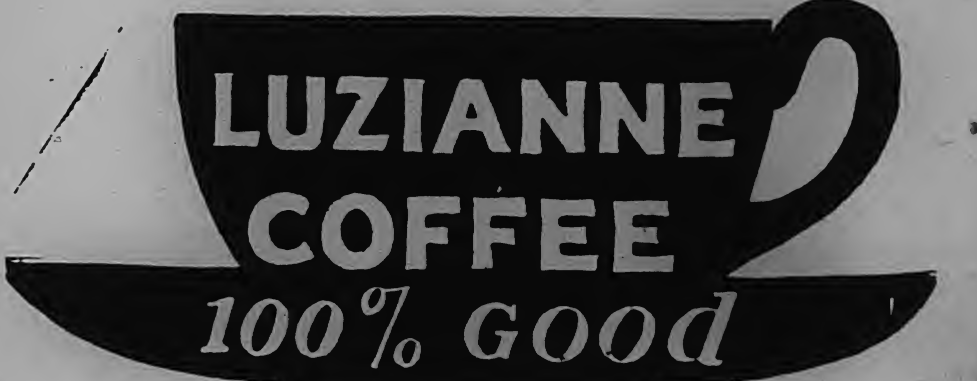
We have had fifty-five additions to the church, with eleven of these on profession of faith.

The pastor has been preaching at shipyard homes, a war-housing project, each Sunday afternoon for the past month, and has organized an inter-denominational Sunday School with more than eighty in attendance.

The need is great in this large and fast-growing section of the city, and Gentilly church is doing its best to meet the need.

C. REGINALD HARDY, P. C.

I have always felt that wherever doctors could go to save men's bodies, I could go to save their soul's.—Dwight L. Moody.



SERVICE HONORING SERVICE MEN

A large crowd attended the special service at Old Bethel Methodist church, Belmont charge, Sunday, June 4, in honor of the boys who had gone from there into the armed forces of their country.

At the close of the service, the boys' names were called; relatives stood while some member of the family lighted a candle. Red, white, and blue candles were used. There were thirty-eight candles lighted. One mother lit five candles, having five sons in the army, another four, and others three. M. NASH HAMILL, P. C.

SYMPATHY APPRECIATED

Dear Dr. Duren: Will you please let us say through the Advocate that we deeply appreciate all the cards, letters, flowers, prayers, and kind words of sympathy from the ministers and our many other friends throughout North Mississippi. The latest message from the Commanding General of the North African theater of operations stated that there were no survivors of the transport ship that was sunk on April 20, 1944. This would be unbearable if it were not for the grace of God, and the prayers and sympathy of our friends. May the Lord be gracious unto each of you.

Your friends,
G. A. BAKER AND FAMILY.

Note: Sergeant George I. Baker, son of Rev. and Mrs. G. A. Baker, was aboard a transport which was sunk in the Mediterranean on April 20. There were no survivors. We sympathize with our friends in their great sorrow.—Editor.

EMORY HONORS W. B. BURKE

The Rev. William B. Burke, of Macon, Ga., noted Methodist missionary who gave fifty-seven years of his life to service in China, has been awarded the degree of Doctor of Divinity by Emory University. The University has also elected Dr. Burke a member of the Phi Beta Kappa fraternity. Dr. Burke was recently evacuated from Sungkiang, Kutien, China, where he is regarded as the city's First Citizen, and where a memorial pavilion has been erected in his honor because of his successful rescue of thousands of refugees during the Chinese Civil War of 1923.

THE CHURCH COLLEGE

Some time ago, Rev. H. M. Bullock, of Natchez, Miss., had a splendid article in the Advocate concerning the help that pastors can give church-related colleges and universities. Church institutions of higher learning need to increase their enrollments (now more than ever). About two years ago, the writer read an article in a church publication in which it was stated that only 10 per cent of the Methodist students of college rank were attending a Methodist College (in Mississippi)! Our state had the worst record of any state in the Union.

The church-related college, or university, is not only a great agency for advancing the cause of Christianity, but it is a bulwark of Democracy. God forbid that the time should ever come when the state will endeavor to eliminate the church from the field of education! But that is what happened in the totalitarian countries! And it could happen here in a gradual way. Some people believe that the Church should concern itself only with the establishment and operation of theological seminaries. That is a dangerous theory for obvious reasons.

It is to be hoped that no more church colleges will be abandoned. Some months ago, a learned Catholic priest bewailed the fact that so many Evangelical colleges had been closed or sold down through the years. Goodness knows, he told the truth! The loss of Vanderbilt University to the Methodist Church is a case in point. It was a great blow to the Episcopal Church that it did not retain Columbia University (King's College), and so on.

The Church-related university or college, as a rule, does not send forth graduates who are skeptical or cynical. Unfortunately, many students who are trained in state universities tend to fall in that category. The Methodist Church has well over one hundred and fifty universities, colleges, and schools in the United States alone, and it is to be hoped that it won't be necessary to close the doors of any more of them.

HERBERT M. GOING, M. A.
Calhoun City, Miss.

SCARRITT COLLEGE COMMENCEMENT

We are glad to forward you a program of the Scarritt College commencement. You will observe that a former resident of your community will receive a degree from our institution. This news item may be of interest to your public.

Many of the graduates who are completing the advanced training given at Scarritt, a Senior College and Graduate School, will immediately enter areas of service that will help to meet the inescapable tasks of social, religious, and educational reconstruction. Welfare agencies, schools and churches are requesting hundreds of young women trained as directors, assistants, and specialists, to serve underprivileged groups in this and other countries.

Regular courses of study throughout the year offer preparation for teachers of Bible, directors of religious education, and other social-religious workers. Twenty teachers of Bible are needed for the high schools of Virginia this fall. More than 300 other requests have been received at Scarritt College this year for well-trained Christian workers. The demand far exceeds the number available to serve in congested defense communities, in rural areas, as settlement workers, with church organizations, and in other capacities dealing with such problems as juvenile delinquency, minority groups, and rehabilitation service. The demand for Bible teachers is greater at this time than it has been for twenty-five years. The war has brought a sense of need for a view of life that will stand in the midst of chaos and destruction.

ARCHBISHOP OF CANTERBURY SPEAKS TO CHAPLAINS

In the quiet of the internationally famous, bomb-scarred sanctuary of St. Martin's-in-the-Fields, London, Air Force chaplains serving in the British Isles met recently for a day of devotion conducted by His Grace, the Lord Archbishop of Canterbury.

The Archbishop took for his subject, "Our Call and Our Commission." In the three addresses of the devotional periods, which lasted from 11:30 to 17:30 hours, His Grace pointed out that "Our Call and Our Commission" requires that God be first and foremost in the chaplain's life. He said: "We shall not be effectively the guides of our people into the presence of God unless first we are in the true sense representing God among them, not only in formal action, not only in our speech, but in our whole personal life.

"God and Christ in whom we see God, must come absolutely first, and so far as His claim cuts across any other claim, that other claim must go.

"In our calling, our chief task is quite deliberately to influence other people. That is merely an arrogant thing to do if we are doing it in our own name. Why should they pay any attention to us? No reason whatever, unless we really are representatives of the One who is Lord of their souls as of ours."

He continued by pointing out that clergymen must always beware of "love of power," "popularity," and "partisanship." He stated that he had seen good ministerial work spoiled by allowing such to gain undue influence in the lives of some priests. The motive of the chaplain must be that "of the Good Shepherd, whose true concern is the welfare of the flock."

The Archbishop used the life of St. Peter to illustrate weaknesses and evidence of loyalty in the followers of Christ. He said: "When our Lord shows Himself to the disciples for the third time, He asks Peter: 'Lovest thou me more than these?' He is using the word which was meant to represent a new kind of love which men saw first in Christ, a love in which there is no self, no possessiveness, nor any of the other evil things which tend to spoil loving. 'Yea, Lord, Thou knowest that I love Thee,' says Peter. A weak friend, a poor kind of friend, loyal in his way, but all the same, a friend. For that he receives the commission. A second and third time Peter is asked and he replies, 'Thou knowest that I love Thee—Thou knowest I am Thy friend."

"We are asked, 'Lovest thou Me?' and when we remember what love on the lips of Christ means, the love that we see in His life, we shall hardly dare claim it. We can say we are His friends; we mean to stand by Him and on His side. When we fail, it will be weakness, not really disloyalty, merely the failure of those who are not very brave.

"That is the condition on which we hold our commissions in the Ministry of Christ. 'Lovest thou Me?' 'Art thou My friend?' If we can answer that the commission is given, and we must be quite sure that so far as we are faithfully doing what God calls us to do, He is accomplishing His purpose, whether we see it or not. In all this work you do among men in the Air Forces you can have no notion where that power of God will show its effects. You never know where your work brings forth its fruit. In proportion as we do it faithfully, God does His part. It may not be what we are working for. It is what He was working for."

The Devotional Day was arranged by Chaplain Walter P. Plumley upon authority of Brigadier General I. W. Ott, Commanding General of Base Air Depot Area, United States Strategic Air Forces. In addition to chaplains from the Base Air Depot Area, chaplains from the Eighth, Ninth, and Strategic Air Forces were in attendance, headed by the Senior Chaplain, Arthur S. Dodgson.

The philosopher hath said: "Intelligence is a gift, moral conduct is an acquirement, but habit is the master of all things.

—Talmud.

MRS. J. M. WYATT DIES

Mrs. J. M. Wyatt, widow of the late Rev. J. M. Wyatt, a member of the North Mississippi Conference, was buried from First Methodist Church in Greenwood, Miss., June 2nd. Rev. W. R. Lott conducted the services.

Mrs. Wyatt had made her home with her daughter, Mrs. Kathelene Bankston, in Greenwood, for ten years. Burial was by the side of her husband at Tunica, Miss.

She had taught in the schools and colleges of the state for many years. Memorial service was held for her in Greenwood by the large class of women which she taught up to the time of her death.

JACKSON DISTRICT MAKING GOOD RECORD

Dr. Otto Porter and the churches of the Jackson District are making impressive progress. A total of four hundred and thirty-six additions on profession of faith were reported at the recent session of the district conference, and that same tendency was reflected in other phases of the work. Jackson District is also a good friend of the Advocate. The largest contribution for soldier subscriptions made by any district in the entire Advocate constituency was made by Jackson District—$103.25, and the Hattiesburg District was a close second with an even $100. Monroe District in Louisiana was third.

CENTRAL JURISDICTION ELECTS THREE BISHOPS

The Central Jurisdictional Conference elected three bishops for service at home and abroad. Those elected are: Dr. Robert N. Brooks, for the past several years the editor of the Central Edition of the **Christian Advocate**; Dr. Willis J. King, president of Gammon Theological Seminary, Atlanta; and Dr. Edward W. Kelly, Sr., pastor of Union Methodist Church, St. Louis. Dr. King, for whom we have sincere appreciation as a man and as a leader, was assigned to Liberia. We do not have the list of episcopal assignments as yet.

GREENWOOD METHODISM WELL ORGANIZED

The full program of a Methodist church is being carried out at Greenwood First Church this year: A Standard Training School, daily vacation church school, youth camp work, Youth Comradeship Week, Mission study course, and all special days of church emphasis are receiving attention. Evangelical Committee is planning a revival this fall. The financial program is made educational. Through an efficient membership secretary the church membership is looked after. A reserve staff of teachers is being worked out by a committee of the Baord of Education. Membership visitation committees work both by list of names and in territorial zones. Home cultivation this year by use of family fireside programs. Devotional booklets are given to all graduates and men entering the service. Weekly messages from the church go to all shut-ins. The school attendance has increased. Attendance on preaching services have not reduced during the summer. There have been ninety additions to the membership so far this year.

EDUCATIONAL BUILDING AT MACON TO BE DEDICATED

Bishop Peele will dedicate the educational building of the Macon Methodist Church on Sunday, June 18th, at 11 o'clock. The campaign to pay off the old debt was begun by the stewards last June, and brought to a successful conclusion in October. No one was solicited for funds. Those who desired to participate in raising the debt took their contributions to Mr. Paul Sibey or Mr. W. E. Downer, cashiers of our two banks. When everything was paid there was enough left over to have an old-fashioned barbecue. The church lawn at 6 o'clock was covered with a great throng of members and friends. After the barbecue dinner a program of thanksgiving was held in the church and the happiness of the people was evident to all.

Now, one year after the beginning of our effort, Bishop Peele will bring it to a fitting conclusion. We regret that this may be one of his last official acts in our Conference. We hope time and the workings of our church affairs will bring us Bishop Peele again. We have enjoyed him.

N. D. GUERRY, Pastor.

CHAPLAIN CAPT. AUBREY C. WALLEY, South Pacific Area

SEASHORE DISTRICT NEWS

The district board of church location and building continues to hold frequent sessions, studying plans submitted to it by congregations desiring new church buildings, educational annexes, and renovation of old buildings beyond 10 per cent of the present value.

Elected by the Annual Conference, the Seashore District board is composed of three ministers—C. C. Clark, M. L. McCormick, and E. W. Ulmer, and three laymen, L. C. Corban, A. F. Magehee, and T. K. Boggan. Presided over by District Superintendent J. L. Neill, the board makes its decisions under authority of the Discipline, paragraphs 785-788, after studying the feasibility and financial soundness of any proposal involving purchasing or building.

New church buildings have been tentatively approved since district conference for Kreole, Big Point, and Caswell Springs, with final approval to come after complete plans are submitted. Earlier in the year the board made recommendations and approved building programs which are now under way, some almost completed, as follows: Pascagoula, First, new church; Pascagoula, Eastlawn, annex; Wiggins, parsonage; and Handsboro, chapel in White City community.

Under supervision of Mrs. E. Rasor, district director of Youth Work, and the Rev. M. L. McCormick, Biloxi, a bus load of young people from the Methodist congregations in Gulfport, Biloxi, and Pascagoula attended the Young People's Assembly at Co-Lin, Wesson, last week. Several other district organizations were represented. Other congregations in the district sent one or more representatives by other conveyance.

The Rev. E. W. Scott, Saucier, district secretary of evangelism, reported to district conference that the number of persons received on profession of faith for the half-year in this district has already exceeded the total for all of last year, and with the revival season now beginning in the smaller congregations over the district, it is expected that at the end of the year the total will be twice what it now is.

District Superintendent J. L. Neill has released his schedule for the third quarter, which shows, in addition to the regular quarterly conferences for the 28 charges, a number of special sermons and meetings, and preaching in revivals at Alexander Memorial, Escatawpa, Bonny Chapel, and Carriere. August 13-20 Mr. Neill will be at Lake Junaluska, attending the conference of district superintendents.

THE GENERAL CONFERENCE OF 1944

By Bishop James Cannon, Jr.

I—On Doctrine

The meeting of the General Conference of 1944, following the first four years of trial of Unification, was looked forward to by many with much concern, because of various and sundry articles in the papers. About a month before the Conference, the writer sent a letter to every member of the General Conference, and to the Council of Bishops, which letter was also published in several newspapers of the Church. From the hundreds of letters received in reply, and conversations at the General Conference and elsewhere, the writer is encouraged to make some comments on the proceedings, as a whole, on some of the specific actions taken, and some suggestions. It is evident from my correspondence, and from close observations of the proceedings, and from reflection since adjournment, that the delegates, as a body, were determined that the Conference should be a success. While there was division of opinion on some matters, it was expressed in such brotherly language and spirit, that differences of views were stated without any apparent personal friction.

In short, the spirit of the Conference was such that the delegates seemed sincerely, even eagerly, insistent that there should be no language and no action which could cause a breach of brotherhood and fellowship.

The writer has attended thirty sessions of General Conferences of the two Churches, and without making any undue claim, I think a careful reading will show that there was a balance of viewpoint, and of form of expression in the Episcopal Address, which outlined a possible satisfactory course of General Conference action on some of the issues which contained the greatest possibilities of divisive statements. The Address dealt fairly and positively with great principles. It omitted unnecessary references to side issues, concerning which the forms of expression might have caused some division. This does not mean that the Address was lacking in definite, positive statements, that it was flabby or spineless. It does mean that language and references were not used which would not have strengthened the enunciated principles, but would simply have emphasized personal viewpoints. The statements on the liquor question, on Race Relations, on War and Peace, were each clearly set forth, and given the emphasis which they deserved, but no one of them was the outstandnig feature of the Address.

In the previous letter, it was stated that "under present conditions, the central theme of the approaching General Conference should be Evangelism—the salvation of individual sinful souls by faith in the redeeming blood of Jesus Christ." The high-spot in the Episcopal Address came when Bishop Moore swung into a truly noble deliverance on Evangelism. While he had read the first part of the Address with good voice and manner, yet the difference was clearly marked, both in Bishop Moore and in the Conference, when he began to read on a "Wise and Winsome Evangelism." This part of the Address was distinctly his own. It had been left untouched by his many Episcopal helpers (not critics). It was a characteristic outpouring of his own personality on the great absorbing theme of his ministry. The increase in the vigor and passion of his delivery of the central thought of the message stirred the Conference to its highest point. It was like the incoming of a great ever-swelling tide, so strong and high that it overflowed all the creeks, and the influence was so tremendous that it strongly affected all the actions taken by the Conference to its very close.

This great evangelistic statement truly expressed the belief and spirit of Methodism. It sweeps aside all hypotheses and speculations of the "Modernists" (so-called), all the forms and ceremonies of the worshipers of ritual, rather than of our redeeming Lord, who "bare our sins in His own body on the tree." In the face of such a proclamation, and of the final searching report on Evangelism, it is to be hoped that such books as Fosdick's "Guide to a Better Understanding of the Bible," such stuff in our Sunday School publications as "How We Get Our Bible," as the "Skeptics' Corner" in the wastefully subsidized magazine called "Motive," the denial of the teachings of our Lord and St. Paul concerning personal petitions in prayer ("In everything by prayer and supplication make your wants known unto God"), and other similar teachings will be branded and recognized as un-Methodistic, and that those who hold and teach such views can no more rightfully claim a place among the people called Methodists, nor should they in insincere and cowardly fashion get their material support by preaching in Methodist pulpits.

The thorough agreement of the General Conference with this section of the Episcopal Address, indeed, the very high appreciation of it, was shown by the action taken, requesting and authorizing the Commission on Evangelism to have this section of the Address printed in pamphlet form for distribution throughout the Church. This action is a repudiation of the attack on the Second Article of Religion of those who decry Evangelism, Revivals, or such emotionalism as "Joy in the presence of the angels of God over one sinner that repenteth."

The position of the Conference was further emphasized a few days later by the adoption of a Resolution, which declares: "We have read with great appreciation the editorial in the Christian Advocate of May 4th, entitled 'We Deal in the Supernatural,' and desire to register herewith our profound conviction that it is in harmony with Methodism's historic position." Certainly this action gives no support to the quibblers concerning the Virgin Birth, the resurrection of the body, or any of the miracles of Jesus. The adoption of the unusually strong statement from the Committee on Evangelism (Be sure to read that Resolution), as the final action of the Conference, closed the session on a high spiritual level.

No General Conference, of the thirty which I have attended, has placed on record, with greater apparent unanimity, more definite, positive allegiance to the fundamental beliefs of Methodism than did this General Conference of 1944. It is a real joy to believe and to write that there does not seem to be any greater difference in basal beliefs in the United Church than there was in the M. E. Church, South. Oh, that all our preachers shall have a holy discontent until the Pentecostal fire shall be evident in their preaching!

FIVE YEARS OF UNION AND THE 1944 GENERAL CONFERENCE

(Continued from page 5)

tions of our great country make it practically impossible to adapt one program to the entire Church. One of our prominent leaders, with a wide connection, expressed it after this fashion: "Methodism in New England isn't what it is in the Deep South, and we cannot run the Church in the Deep South as they run it in New England."

In the light of the above, what is the remedy for our present situation? I think we are in agreement that a well-planned Jurisdictional program, functioning through proper Jurisdictional boards, commissions, etc., is one way to meet our present needs. Many of our leaders are outspoken in favor of an active, well-organized Jurisdictional program. But we must not overlook the fact that in the last analysis all of these problems must be met in the local church, the district, and the Annual Conference. The Annual Conference is by far the most important of all our Conferences. The rank and file of our Church know very little about the General or Jurisdictional Conferences, but they are well acquainted with the Annual Conference and its work. The Annual Conference should maintain a conservative attitude toward changes. Methodism has suffered greatly in recent years from a bad case of "change-itis." We have changed the names of organizations and periodicals until there are only a few organizations or periodicals the names of which mean anything to the average Methodist. We are further persuaded that we have suffered from too many consolidations and mergers. In keeping with the idea of "bigness," we want big conferences, big districts, big boards, etc. Every consolidation or merger removes the program of the Church a little bit further from the "grass roots." Many of our Annual Conferences are so large they have to meet in large cities, which means that many thousands of Methodists will never attend another Annual Conference. At the present rate of enlarging districts, the time is not far distant when many Methodists will rarely, if ever, see another district superintendent. What we are trying to say is this: Let us move cautiously in the direction of too many radical changes in the local church, the district, and the Annual Conference, for it is here that we contact the people who really run the Church. With due caution at this point the over-all benefits of Union should be many.

A. T. McILWAIN.
506 Olive St., St. Louis, Mo.

MISSISSIPPI CONFERENCE

Jackson District—Third Round

Jackson, Millsaps Memorial, June 4, 8 p.m.
Sharon, at Farmhaven, June 11, 11 a.m. and 1:30 p.m.
Clinton, June 11, 8 p.m.
Benton, at Benton, June 18, 11 a.m. and 1:30 p.m.
Ridgeland, at Ridgeland, June 18, 8 p.m.
Morton, at Pulaski, July 2, 11 a.m. and 1:30 p.m.
Lake, at Lawrence, July 2, 8 p.m.
Brandon, at New Prospect, July 7, 11 a.m. and 1:30 p.m.
Carthage Circuit, at Singleton, July 9, 11 a.m. and 1:30 p.m.
Carthage Station, July 9, 8 p.m.
Vaughan, at Union, July 16, 11 a.m. and 1:30 p.m.
Canton, North Side, July 16, 6:30 p.m.
Canton, First Church, July 16, 8 p.m.
Raleigh, at Trinity, July 19, 11 a.m. and 1:30 p.m.
Madison & Pocahontas, at Madison, July 23, 11 a.m. and 1:30 p.m.
Jackson, West End, July 23, 3:30 p.m.
Jackson, Galloway Memorial, July 23, 8 p.m.
Lena, at McDonald, July 26, 11 a.m. and 1:30 p.m.
Harperville, at Oak Grove, July 30, 11 a.m. and 1:30 p.m.
Jackson, Capitol Street, July 30, 8 p.m.
Florence, at Florence, Aug. 6, 11 a.m. and 1:30 p.m.
Terry, at Spring Ridge, Aug. 6, 3:30 p.m.
Jackson, Grace, Aug. 6, 8 p.m.
D'Lo, at Bethany, Aug. 13, 11 a.m. and 1:30 p.m.
Mendenhall, at Rial's Creek, Aug. 13, 3:30 p.m.
Bolton & Raymond, at Raymond, Aug. 13, 8 p.m.
Walnut Grove, at Sebastopol, Aug. 20, 11 a.m. and 1:30 p.m.
Forest, at Kalem, Aug. 20, 4:30 p.m.
Homewood, at Carr Church, Aug. 20, 8 p.m.
Camden, at Conway, Aug. 23, 11 a.m. and 1:30 p.m.
Jackson, Bessie Shands, Aug. 23, 8 p.m.
Pelahatchie-Shiloh, at Lodebar, Aug. 27, 11 a.m. and 1:30 p.m.
Jackson, Glendale, Aug. 27, 8 p.m.
Fannin, at Holly Bush, Sept. 3, 11 a.m. and 1:30 p.m.
Flora & Bentonia, at Bentonia, Sept. 3, 8 p.m.

Church School officers, members of Board of Education, and lay delegates to Annual Conference are to be elected at this conference.

OTTO PORTER, D. S.

Hattiesburg District—Third Round

Laurel, First Church, July 2, 11 a.m.; Q. C. Sept. 7, 7:30 p.m.
West Laurel, July 2, 7:30 p.m.; Q. C. 4:30 p.m.
Petal, July 5, 7:30 p.m.; Q. C. after.
Bay Springs, July 9, 11 a.m.; Q. C. Sept. 8, 7:30 p.m
Cross Roads, at Mt. Zion,, July 9, 7:30 p.m.; Q. C. after.
Bonhomie, at Bonhomie, July 11, 7:30 p.m.; Q. C. after.
Collins, at Bethel, July 12, 11 a.m.; Q. C. 1:30 p.m.
Bucatunna, at Lewis Chapel, July 13, 7:30 p.m.; Q. C. after.
Moselle, at Soules Chapel, July 16, 11 a.m.; Q. C. 1:30 p.m.
Ellisvile, July 23, 11 a.m.; Q. C. 2 p.m.
Kingston Laurel, July 23, 7:30 p.m.; Q. C. after.
Waynesboro Ct., at Pleasant Grove, July 25, 11 a.m.; Q. C. 1:30 p.m.
Williamsburg, at Oak Vale, July 26, 11 a.m.; Q. C. 1:30 p.m.
Richton, July 26, 7:30 p.m.; Q. C. after.
Taylorsville, at Fairmont, July 30, 11 a.m.; Q. C. 1:30 p.m.
Mount Olive, July 30, 7:30 p.m.; Q. C. Aug. 24, 7:30 p.m.
Waynesboro, Aug 6, 11 a.m.; Q. C. 2 p.m.
New Augusta, at McLain, Aug. 6, 7:30 p.m.; Q. C. after.
Magee, Aug. 13, 11 a.m.; Q. C. 2 p.m.
Court Street, Aug. 13, 7:30 p.m.; Q. C. Sept. 5, 7:30 p.m.
Clara, at Providence, Aug. 16, 11 a.m.; Q. C. 1:30 p.m.
Montrose, at Garlandsville, Aug. 20, 11 a.m.; Q. C. 1:30 p.m.
Heidelberg, at Philadelphia, Aug. 20, 7:30 p.m.; Q. C. after.
Ovette, at Fairchild, Aug. 23, 7:30 p.m.; Q. C. after.
Broad Street, Hattiesburg, Aug. 27, 11 a.m.; Q. C. Sept. 3, 3:30 p.m.
Main Street, Hattiesburg, Aug. 27, 7:30 p.m.; Q. C. Sept. 4, 7:30 p.m.
Sumrall, at Sumrall, Aug. 30, 7:30 p.m.; Q. C. after.
Hattiesburg Circuit, at Oak Grove, Sept. 6, 7:30 p.m.; Q. C. after.

Pastors are requested to have their nominations for Church School officials in triplicate at the quarterly conference.

B. L. SUTHERLAND, D. S.

Believe with your whole heart that as you present yourself to God as a supplicant, so God presents Himself to you as the hearer of prayer! You cannot realize this except as you give Him time and are quiet before Him.—Andrew Murray,

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"He was not rich, for he could never be. . . .
He saw too much of ill the world lay bare;
And he had eyes to see what few could see
And taught me, too, to see what he saw there.
The way he led me, though its lights be dim,
Will ever fill my heart with love for him."
(From "My Father," by Marion Everett Hayn).

* * *

D-DAY

The long-anticipated "D-Day" came to us in the early hours of the morning, and when the whistles blew at 10:50 great throngs of people began their trek towards the churches of the city.

That afternoon we were interested in the comments of two church janitors. The first janitor said: "Mrs. Wilson, did you see all of those people who came to church this morning! In all the years I have been janitor of this church, there were some of those people who have never been to church before." Then the second janitor commented: "All the people could not get into our church. Mrs. Wilson, you know, if I had not been going to church when the Lord needed me, I believe I would have been ashamed to go today."

Later, thinking of the events of the day, we began to wonder just what is the trouble. Do people want something which we are not giving them when they come to our churches? Have we failed in the appeal which we are making to them to come? How many persons did we sincerely invite to come to church last week? Surely the crowds which filled our churches on D-Day prove that our people are hungry! What did Jesus say? "Feed my sheep?" Let us pray and work that we do not fail Him.

* * *

Third Quarter's Study

The recommendation from the Conference Study Committee for the third quarter's study is the topic, "Christians and the New World Economy," to be used sometime during July, August or September.

We regret that the text for this study is not yet off the press, and we have the following announcement from Literature Headquarters, dated June 2, 1944:

"For the study course, 'Christians and the New World Economy,' the textbooks will be: 'Christianity and the Social Order,' by William Temple, price 25 cents. This book is to be used in place of the textbook, 'Christians and the New World Economy,' by Kathleen W. McArthur, which is announced on page 15 of the June issue of the **Methodist Woman.**

"Economic Planning in the United States," by Lewis L. Lorwin, price 20 cents.

Since we know that you want to be getting your material in hand, we are making the following suggestions which came from our seminar at Pastors' School:

We are calling our study, "Christians and the New World Economy, or Freedom From Want—a World Goal," and taking it up in four sessions with the following topics:

1. "Freedom from Want: The Basic Needs of Man."
2. Freedom from Want: Jobs for All."
3. "Freedom from Want: Sharing Raw Materials."
4. "Freedom from Want: What it Will Cost."

We used a little folder called "A Primer on Peace." This is a most attractive piece of material, planned to be used with the "Six Pillars of Peace." It is illustrated and can be used as a program booklet. We secured it from The Council on Christian Social Progress, 152 Madison Avenue, New York 16, N. Y., which is the literature headquarters of the Northern Baptist Church. It was designed to be distributed free, but the demand has been so great a small charge is being made. At 3 cents a copy you can secure one for each member of your class. Order these immediately—you will be delighted with them. You can ask the members to reimburse you for their copy.

As supplementary material for the four lessons we found a number of pamphlets from the Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York 20, N. Y., most helpful. They are readable and illustrated with "adorable" charts. We suggest that you order the following, at 10 cents each:

No. 10—"Doctors, Dollars, and Disease."
No. 73—"After the War?"
No. 80—"Freedom from Want: A World Goal."
No. 81—"Rebuilding Europe—After Victory."
No. 84—"Jobs and Security for Tomorrow."
No. 86—"When I Get Out—Will I Find a Job?"
No. 89—"Have We Food Enough for All?"

When ordering these pamphlets, give the number and the title; 10 cents each.

Stuart Chase has written three small books which are helpful: "The Road We are Traveling—1914-1942," "Goals for America," and "Where's the Money Coming From?" Price $1 each. You may find them in your library. If you can buy only one, we suggest the one, "Where's the Money Coming From?" Order from the Twentieth Century Fund, 330 West 42nd Street, New York 18, N. Y.

From your own or your pastor's library you will find helpful: "Religion and the World of Tomorrow," by Walter W. Van Kirk; "Christian Bases of World Order," The Merrick Lectures, "Six Pillars of Peace," etc.

Get out the material you used with "Planning for Peace," especially the little pamphlet, "The Struggle for World Order," by Vera Micheles Dean.

From your shelf of used study books: "From Tragedy to Triumph," "The World Mission of the Church," "The Christian Imperative," "For All of Life," "The Silent Billion Speak," etc.

Watch the newspapers and magazines for articles concerning postwar plans for feeding starving people, for reconversion of industries, for jobs for returning service men, for world trade, etc.

Next week we hope to give you suggested outlines for the four sessions; these will be mailed to the Christian Social Relations secretary of your society.

When the textbooks come, we will add further topics. **Remember, you cannot receive recognition for this study if you do not use the approved textbooks.**

* * *

Announcement of Study Topics

Feeling that there may be some confusion resulting from the announcement of the 1944-45 study courses appearing in the **Methodist Woman,** the Mississippi Conference Study Committee makes the following statement:

"The study topics for the remainder of 1944 are: 3rd quarter—'Christians and the New World Economy;' 4th quarter—"Southeast Asia.'

"The topics, 'The Christian Faith and the Christian Way,' and 'The American Indian,' will be used early in 1945.

"We suggest that our women begin reading and collecting material for all four of these studies, but keep in mind the order in which they will be used."

* * *

The Lord's Song in Mexico

Our June program from "The Lord's Song in a Strange Land" is of special interest to the women of the Mississippi Conference because the Work in General Terran is described by one of our own daughters—Anne Deavours, whose home is Laurel.

Why not create a little "atmosphere" for the June program by using decorations and pictures in the Mexican manner? The worship program, featuring poems and music from Mexico, is very beautiful; this might be enlarged to include more of the Mexican music.

During the summer months let's put a bit more glamor and effort into our monthly programs.

HYMNALS FOR BRAZIL?

The Rev. John R. Saunders, Methodist missionary in Brazil, where he is engaged in educational and evangelistic work, is eager to have a quantity of "old" Methodist hymnals for use in congregations that would otherwise have no musical books. If any church has purchased new copies of the Methodist Hymnal and does not know what to do with the earlier edition (that of 1905 or its reprints), send them to Dr. Saunders, care of the Board of Missions and Church Extension, 150 Fifth Ave., New York, N. Y., and they will be forwarded to Brazil.

Our peril has been indifference, and that is a grave peril, for rust will crumble a metal when hammer blows will but harden it. I believe, and this is my crowning optimism, that the challenge which we face may restore to us that manly humility, which alone gives power. It may bring us back to God. In that case our victory is assured. Faith is an anvil which has worn out many hammers. As Henry James says, "After all, man knows mighty little, and may some day learn enough of his own ignorance to fall down and pray.—J. Buchan.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MISS MILDRED CLEGG, EDITOR, CLARKSDALE, MISSISSIPPI

Mission Study Books for the Fall

Thirty-five thousand copies of Constance Hallock's "West of the Date Line" had been ordered from the Missionary Education Movement before it came from the press in mid-March; in addition, the Church of the Nazarene has ordered an imprint edition of 25,000. This handsome and pictorial pook for adults and young people on Southeast Asia, the interdenominational mission study course for 1944-45, sells for only fifty cents. The Missionary Education Movement's book for junior boys and girls, "Beyond the Blue Pacific," by Alice Geer Kelsey, is also ready. In preparation is "East Indies Discoveries," a reprint of the first seven chapters of "For the Healing of the Nations," for which Henry Van Dusen is writing a new introduction and a concluding section. Meantime Basil Matthews has prepared the basic study book, "Unfolding Drama in Southeast Asia," a book indispensable for reference by leaders of all age groups but especially as a text for advanced study groups. There are few families today who do not have some special personal interest in this part of the world.

* * *

Letters from Mrs. Otis Moore and Dr. S. T. George

Mrs. Otis Moore has written from the Fifth Avenue office: "For some years the Woman's Society of Christian Service has conducted the Bowen-Bruere Dispensary at Puntamba, Bombay Conference, India, in the midst of very terrible need. Sometimes it had a doctor, sometimes it did not. Early in 1942, two Indian doctors, a husband and wife, were secured to take charge of the hospital. The following is a recent letter from the wife. Reports from missionaries lately returned indicate that the Drs. George are already known far and wide; that if you meet a man on the train and say you are from Puntamba he is apt to reply, "Oh, that is where the eye hospital is!" This fine young Indian couple has gone wholeheartedly into the work of the Church and already are very much a part of the Bombay Conference. The Conference has now proposed that we put up a small building so that at least as many as a half-dozen patients at a time can lie down comfortably after having had the attention which these good doctors so gladly give.:"

Bowen Bruere Hospital,
P. O. Puntamba, India,
Nov. 29, 1943.

Dear Mrs. Moore:

Sorry for not writing you yet. I had been in the Conference at Nagpur and there heard your letter, and Miss Elliott showed us your letter. From that we understand that you are very much interested in the medical work here. Up till now we could not write you about the progress of the work here, as we were not doing till now the correspondence with America.

We were working as assistant doctors in two mission hospitals. Soon after our engagement we heard from Miss Elliott that there is a need for a doctor here, preferably a couple who are willing to offer their lives for His service. We took it as a call and came here in February, 1942, soon after our marriage.

When we came here and took charge of the work we were wondering whether it will be possible for us to do much work. The dispensary was getting about Rs.200 (Rs. 50 from men's board and Rs. 141 from W. F. M. S.). From this amount we had to meet the staff salary, but medicine and equipment and maintain ourselves also. Before our coming the doctor's salary was met by the home board. As we did not know anyone in America, we had no means of getting any donations. But we were sure that He will look after His work; on that faith we began our work here in a one-room dispensary and two unfurnished rooms for the hospital. When patients who were in need of surgical aid for years came, we had to do some operations. As for instruments, we had some which we got as wedding presents; we were able to buy some more with the money which Miss Elliott had saved. When patients came, we used to order the essential instruments. For example, we got some bone instrument when a patient came for operation. A young Hindu girl, aged 18, came with osteomyolites of thigh, discharging pus for six years. Her husband took another wife and never cared for her. Her father had to work on the field throughout the year to keep his family going. When he heard that a new doctor had come, he brought her to the hospital on the same bullock cart he was bringing vegetables to the bazaar. When we saw her we knew that she needed an operation immediately or else she would die of exhaustion. So we had to order some bone instruments. Almost all our instruments has got a similar story for its coming to Puntamba. During last year a friend of Mr. Wagner donated Rs. 600 for a temporary ward, and so now there is accommodation for 17 patients, and today there are 21 patients. There is not a single hospital bed and scarcely any linen. There are about a half-dozen charpoys and a few cotton bedspreads which we give to the operated cases. Even the floors of the wards are plastered with cowdung. With all these handicaps there are more patients than we can accommodate in those seasons when farmers are not very busy in the fields.

Coming to the preventive side of medicine, which should have our first attention, especially in a district like this, where people are poor and ignorant, our difficulties were many. Till now we were working in towns where we used to discuss with people about hygiene. We thought that since the villagers were ignorant that they will be too glad to listen to our health talks. But soon we realized that in their ignorance they had blind faith in their quacks and superstition. These quacks, mostly Hindus, explain disease in evil spirits. For example, it is a common practice this side to say that when a child gets bad eyes and does not open the eyes that the baby is possessed of the ghost of the forefathers. Many children become blind due to this superstition. When we come here first and talked to them on health we never had their complete cooperation. But after some months, when we did some cataract operations, they took more interest in our talk. We have realized that if we do surgery we have more influence on the people to do preventive work effectively.

We are thinking of regularly visiting one or more centers in the sphere of our hospital influence and try to get them interested in health work. Our dream is to open 5 or 6 centers like this and keep trained health visitors in each place, and we will be visiting them at frequent intervals. With our present limited resources it is difficult to maintain health visitors and meet the running expenses.

We are very happy here. We are interested in the growth of the hospital. With all their cooperation and prayers of many the work is gradually increasing.

Hope you will remember our work in your prayers.

With best wishes from us both,

Sincerely,
DR. S. T. GEORGE,

Saint Christopher's Training College, Inc., Madras, India.

Saint Christopher's Training College is the only Christian Graduate School for Women in all India. It was opened on July 4, 1923, with a little student group of 12 college graduates from the Women's Christian College in Madras. For four years it occupied a house adjoining the Madras College on its compounds. The next five years were spent in another part of Madras as a separate college from the Women's Christian College. In 1932 the College was moved to its third and final home in Veprey, Madras.

In 1935 there were 90 students in the Training College. Bentinck School, offered by the London Missionary Society, became the practice school for St. Christopher's. There were 450 girls, of whom 100 were boarders.

Now the St. Christopher's has acquired three acres of land adjoining the Bentinck School. As soon as the war is over, adequate, substantial buildings must be constructed. These will include a main teaching block, houses for students and staff members (where roofs do not leak); and a block of 8 rooms to replace eight sheds that have been condemned.

Just one week, February 20, 1942, after the laying of the cornerstone of the college hostel, the principal was informed that the college premises were required by the Government for Air Raid Precaution purposes and the evacuation must be completed within four days. It was done. The Medical Missionary of Velore made space available, but only for a short time, since the Government also demanded the space for offices.

Recently a report of the school came, telling how they were carrying on in rooms far from their own school. Each morning the students go by rickshaw, jutka, or electric train to visit schools and to arrange for teaching. They go to a variety of schools—the nursery school in Veprey, primary schools near the new quarters, which are managed by large corporations, two big boys' Mission High Schools, and the Bentinck School.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. Ed Conger, Secretary of Children's Work

Enriching Experiences for Children

Lafayette children mailed a box of supplies to the Dulac Indians.

New Iberia children have an additional session at 6:30 Sunday evenings.

Franklinton children sent a box of supplies and money to St. Mark's Hall.

St. Mark's children sent a song book to the Community Center in Fort Worth, Tex., story papers to the Mexican Mission in San Antonio, and shared pictures with a colored church in New Orleans.

Bogalusa, Minden, and Arcadia plan to study the books ,"Helpers All," and "Friends and Neighbors" during Vacation Church School.

Jonesboro children helped a local family.

Cotton Valley children sent a box of soap to McDonned School.

Oil City children sent a box of supplies to the Japanese Relocation Center in Arkansas.

Vivian children sent a box of supplies to Miss Julia Reed in San Antonio, Texas.

Gilliam church sent a box to Miss Julia Reed weighing thirty-five pounds.

Rodessa children sent clothes and sox to McDonel School.

First Church, Shreveport, under the direction of Mr. Raybon Porter, is providing additional opportunities for children, young people, and adults through a varied and balanced program of fellowship, worship and activities on Sunday evenings, while the adults and young people are meeting in several groups, the children are likewise in their special groups. The older children are taught to sing the great hymns of the church, while the younger children listen to stories and participate in simple activities suited to their interest and needs. At the end of the period all members of the family come together for a fellowship supper and song fest. Around the table children are thrilled to join their hearts and voices in singing beautiful folk songs and enjoy the larger social fellowship of the church from which they have so often been excluded. Vesper hour follows the supper, when families sit together to experience that more complete and mystical feeling of the "one great fellowship of love" in God's great family, as they worship together.

The following schedule for the first ten weeks was as follows:

5:30 p.m.—Interest and discussion groups.

6:15 p.m.—Fellowship supper and song fest.

7:00 p.m.—Vespers.

7:45 p.m.Recreation period.

8:25 p.m.—Closing song and dismissal in the family circle.

Ruston and Arcadia churches have "Family Night" once each quarter in their churches.

* * *

A Vacation School for Children in Every Church in Methodism

Vacation days have come, and with them the opportunity for many happy hours on the part of boys and girls. It is a time when the church through vacation schools can make a large contribution to the welfare and Christian growth of children, and one that is assuming a place of increasing importance to children's leaders.

To boys and girls who attend vacation church school, many new experiences of work and play, and of worship and fellowship, lie open Among those will be the opportunity to become acquainted with the children of different racial or cultural groups in their own community or in others near-by where their church may be at work. These adventures in friendliness, when children study and play and worship together, may be the beginning of an interest in fellowship that will be lasting and world-wide. In this connection, "the children became interested in the Japanese Relocation Centers when a Japanese boy visited their group. As a result they sent gifts of books and a subscription to the weekly story paper, **Trails for Juniors,** to the library of a relocation center in Arkansas." The children in a third church came to know a little Negro girl who was confined to her bed, and gave her gifts of toys, crayons, and books.

Reading such books as "Tommy Two-Wheels," by McLean, and "The Pigtail Twins," by Halladay, for juniors and primary children, respectively, will help boys and girls to understand and appreciate the varied groups who make up America's people. It will also help them to see more clearly some of the problems that members of these groups are facing today.

Are the children's leaders in your church preparing to have a vacation school? To help you plan wisely and well, read the articles on vacation schools in the April issue of "Child Guidance in Christian Living." Secure also the free leaflet, "Vacation Church School Material, 1944," and the leaflet, "The Vacation Church School for Boys and Girls," price 15 cents. The first can be ordered from the Service Department, 810 Broadway, Nashville, Tenn., and the second from the nearest branch of the Methodist Publishing House. Do not order from Literature Headquarters.

* * *

Extending the Vacation Church School

In these days when community agencies are calling upon the church to help make constructive plans for the leisure time of boys and girls during the summer months, leaders of children can render a large service. They need to include in their thinking and plans for a vacation school not only the children of their own church, but those of other sections of the community for whom no such happy provision has been made.

Are there children in your community or in nearby rural sections for whom you could make possible an experience in a vacation school such as this? Is it possible, too, to continue the work of the vacation school in your own church by having the children meet once a week during the remainder of the summer for study, worship, work, and play, as was reported of one church by a conference secretary of the Southeastern Jurisdiction? To those weekly meetings other children could also be invited. Such extensions of the vacation school, once repeated, might well become a regular part of the church's summer program for children. When leadership is lacking, members of the Woman's Society of Christian Service are often glad to help.

* * *

Units on "Christian Adventures in Learning and Living" Available for Vacation Schools

For the Vacation Church School during the summer months a number of interesting courses are listed. Among the possibilities are those bearing on the current missionary emphasis, "Christian Adventures in Learning and Living." In churches where the leaders consider that not enough time has been given to missionary education during the ongoing program of the year, it may be decided to center the study of primary and junior children around a missionary unit in the Vacation School.

During the year boys and girls have had many worthwhile adventures in learning and living as they took part in activities related to the missionary emphasis. Similar experiences await children in the Vacation School. The following materials are available:

For Primaries—"Welcome House," Jessie Eleanor Moore. (Reading book). Cloth, $1; paper, 50 cents.

How to Use "Welcome House," Eleanor Moore. Paper, 25 cents.

The reading book and manual provide a unit to help primary children to discover what missionaries do. Suggestions are given for a variety of activities suitable for eight one-hour sessions based on the reading book.

For Juniors—"Tommy Two-Wheels," Robert N. McLean. (Reading book). Cloth, $1; paper, 60 cents.

A Junior Teacher's Guide on "The Church and America's Peoples,"Elizabeth Hoffman Rose. (Based on "Tommy Two-Wheels"). Paper, 25 cents.

This reading book and guide comprise a unit of ten one-hour sessions. This unit should help juniors appreciate the people who make up America and to discover how the church serves these people.

"Far Round the World," Grace McGavran. (Reading book). Cloth, $1; paper, 50 cents.

A Junior Teacher's Guide on "Christian Adventures in Learning and Living." (Based on "Far Round the World). Paper, 50 cents.

This reading book, consisting of stories of the adventures of missionaries in many lands, and the guide comprise a unit of ten one-hour sessions on "Christian Adventures in Learning and Living in Other Lands."

"Helpers All," Ida Binger Hubbard. Price, 25 cents.

A ten-session unit on "Christian Adventures in Learning and Living at Home and Abroad." This unit gives suggestions for use in the additional sessions of the church school.

Spontaneous kindness, and not calculated benevolence, opens the sluice gates of happiness to men.—Ex.

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CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JUNE 18, 1944

By Rev. W. C. Newman

WHAT THE CHURCH IS FIGHTING FOR

Lesson Text: Ephesians 6:13-17; 11 Timothy 2:1-4; 4:5-8.

Golden Text: Suffer hardship with me as a good soldier of Christ Jesus.—11 Timothy 2:3.

To hope to be able to make a statement of the aims of the Church that would be acceptable to the church people, or even to the majority of church people, is futile. There are too many different kinds of churches, and too many shades of opinion on too many issues held by people as good or better than I.

W. C. Newman

It would be equally as difficult to read into these selections of scripture in today's lesson a comprehensive and clear-cut policy for the Church in selecting the things for which it must fight, since these words were not written to the Church at war, about international issues, but to individual Christians about the issues of life which faced them at that time and place.

Let us once again, then, while never forgetting our duty as world Christians, and the needs of our poor world for Christian motivations in settling its great problems, apply these words to our own personal lives, at the points of every day living in which we are the weakest.

Every Man Must Fight for Personal Integrity

Many modern folk have discarded all talk of a personal devil, and cast the word sin out of their vocabulary as being completely out of date. But call it whatever you will, no thinking person can miss the fact that there is in our universe a tremendous, demonic power for evil that never rests, never lets us be, never swerves from the attack on our won souls. The Church at large may wage a valiant fight on that evil monster, but it cannot win the battle for any individual person. Every man must "take up the whole armor of God" and fight for himself.

Nor is it a light, pleasant afternoon's engagement. It is a fight to the death against a sinister and shrewd enemy against whom nothing can suffice to win a victory once and for all, after which we may lie down and rest in peace. As long as we live the battle must go on, and woe to him who grows weary and quits the field.

Every Man Must Enlist on the Side of the Right

"Slacker" is an ugly word coined in the first World War to describe those who by deliberate will refused to bear their share of battle. "Profiteer" is another ugly word, coined in the same way to astigmatize certain people who not only would not share the hardship and danger of war, but also enriched themselves on war's horror.

Well, in this battle against evil in the world there are also slackers and profiteers. Slackers who, because of fear, or selfishness, or plain indifference, withhold their help and influence from the fight. And profiteers who, through organized crime, would take benefit to themselves at the expense of prostituted girls, corrupted statesmanship, oppressed races, social injustice, unfair wages, wars of aggression, or in any one of the thousand other ways.

To all such, whether they be indifferent onlookers, or active participants in evil, let the words of the Captain of the Army of Good come with pointed barb—"He that is not for us is against us."

Every Man Must Have God's Help

If the Church at large cannot win your battle for you, it can most certainly surround you with reinforcements. If the enemy, the Evil One, is very strong, you will need power far beyond your power to defeat him.

It sounds very brave to shout, "I am the captain of my soul; I am the master of my fate." But those are the words of a man who knows he is already defeated, and is whistling to keep up a courage that has already fled. Indeed, those words that sound so brave were written by a man who had gotten disgustedly drunk in order to forget his shameful behavior.

No sober and intelligent man will belittle the strength of evil, whether it be that inexplicable bent to sinning that is found inside the soul of every living person, or whether it be evil on the larger scale of commercialized vice and organized selfishness in society. Indeed, those who think soberly are apt to do just the other thing—to overestimate the power of evil, and grow disheartened at ever winning the victory. Either attitude is fatal. The Christian must put his trust in God, and fight with all his strength in confidence that with God the battle can never be lost.

He must learn to say, with Martin Luther:

A mighty fortress is our God,
A bulwark never failing,
Our Helper He, amid the flood
Of mortal ills prevailing.

Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabbath, His name,
From age to age the same,
And He must win the battle.

STETTINIUS RECEIVES DISTINGUISHED PUBLIC SERVICE AWARD

Washington, D. C., June 5.—Edward R. Stettinius, Jr., Undersecretary of State, was the recipient of the degree of doctor of laws given each year by the American University in recognition of distinguished public service. The selection is made by a national panel including leading government administrators, industrialists, and educators. Dr. Harold D. Smith, director of the Bureau of the Budget, received the award in a previous year.

Dr. Stettinius, so the citation said when the degree was conferred, came early to the aid of his government in time of great crisis and has remained steadfastly in its service. He established a new concept of international relations when the "wolf pack was at the heels of civilization," and has woven "cables of global economic union at a time when direct and immediate action was imperative."

Commenting on Dr. Stettinius' election, President Harold G. Moulton, of the Brookings Institution, pointed out that since August, 1939, Stettinius has completely "subordinated his private career in order to serve his government. He resigned a position carrying a salary of $100,000 a year, converted his securities, largely if not wholly, to government bonds and went to work for the government. He was confronted with serious complications in the first period of his service, but never allowed any of them to deter him from devoting his energies wholeheartedly to the war program. His administration of Lend-Lease was an outstanding performance and commanded the solid respect of Congress as well as of the Executive Department. He has made a very fine beginning as Undersecretary of State."

Young men are fitter to invent than to judge, fitter for execution than for counsel, and fitter for new projects than for settled business.—Francis Bacon.

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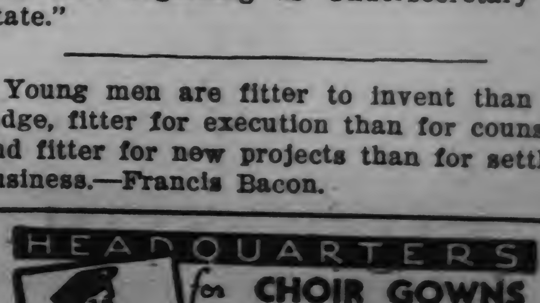

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THE CHRISTIAN FIRESIDE

IS A GOOSE SILLY?

By Melvin C. Smith

"Silly as a goose!" You've heard that expression many times. So often has it been used that we are led to believe that the goose must be a very foolish and stupid creature. The fact is that the very opposite is true.

No doubt the appearance of the goose is what caused folks to believe it is silly. It is a clumsy creature with a head that seems too small for its body. An enormous beak hides its face. Its neck is often awkwardly outstretched. The eyes are small and emotionless. When it walks it waddles. Probably it is a combination of all these characteristics that has caused people to use the expression, "Silly as a goose!"

Those words are not quite fair to the goose, for really it is quite a knowing bird. It can do some things which I know we could not do.

Its knowledge of geography is nothing short of marvelous. It is the greatest traveler of the birds. In summer it goes north, far up into the desolate wastes of Greenland. It likes the high cliffs, where it can live undisturbed by any human being. It enjoys being up there when the ice thaws in the spring. Then there are many fish for it to feast upon.

When winter approaches, the goose and its friends start a voyage of several thousand miles to the south. Perhaps they will not stop until they have reached the wild forests of South America.

If the flock is small, they travel single-file. If there are quite a number in the company, they form themselves into a "V," or wedge. They take turns in taking the post of honor, the very center of the "V." They seem to realize that they get less resistance from the atmosphere when they fly in this manner. They're not so silly, after all.

To avoid danger, they travel high. So far up are they that it is only by looking intently one can see the fine line of birds far up in the sky. Thus they keep themselves out of the range of the hunter's gun.

All day they travel without losing their direction for a single moment. Though they have no charts, they hold to their course as accurately as the most expert navigator who has the benefit of detailed maps. They are unable to seek guidance from the sun, or the moon, or the polestar, because these are often obscured by the clouds. They have no compass. Nevertheless, through sunshine and rain they push on with an accuracy which is nothing short of marvelous. Who dares say such a bird is silly?

Many of them are going back to the place of their birth. They take delight in doing this. Who of us would dare to start out without chart or compass to find the desolate spot in Greenland where we were born?

When night overtakes the flock, it gradually lowers its altitude and cautiously selects an uninhabited landing place in the woods, generally near a creek. A lookout post is established and a sentry stationed there. From time to time the sentry is relieved.

The remainder of the birds seek out some food, and then settle down for the night. Should the sentry sound the alarm, every goose is alert. Like an airplane, they run along on the ground, and then lift themselves into the air with their wings. In a few minutes they are high above the clouds.

"Silly as a goose!" Well, maybe its appearance might cause one to think that it is not very intellectual, but its actions indicate that it has a pretty keen mind.—Pilot.

Now Many Wear

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DOG'S ISLAND

By L. E. Eubanks

Strangest of all the islands in the Indian Ocean is the one marked on sea charts as Juan de Nova, but known to all mariners of the Far East as the Island of Dogs. A more appropriate name could not possibly be given it, for literally it is an island completely ruled by dogs.

This bit of land, flat and sandy and resembling a horseshoe in shape, lies not far to the north of Madagascar. During bygone centuries many East Indian boats, Portuguese galleons and pirate ships of many lands used to replenish their water supply at this island and fill their half-empty larders with its cocoanuts and turtles. As might be supposed, some of these ships carried dogs of various breeds, many of which escaped at Juan de Nova and were left behind. In a few years, abandoned and driven to provide for themselves, they reverted to the wild type from which they originally sprang.

At the present day their descendants, a savage mongrel band, are in complete possession of the island. They dominate every rock and sandy hollow and attack with the utmost ferocity any ship's crew that chances to set foot on the island.

A curious thing happened when these dogs returned to a state of savagery. They lost their dog-like bark; now they call to each other in a weird, wolfish howl. In fact, too, they drop their tails as do all wolves. They hunt their food in packs, each band possessing its own section of the land and one pack never dares venture into territory controlled by another pack.

Their food consists of turtle eggs and sea birds of all kinds. They dig up the turtle eggs from the beaches with their claws and stalk the unwary sea gulls with all the cunning and stealth of lions or tigers. No one has ever tried to reclaim these renegade animals, and they have held the island unmolested up to the present day.

—Our Dumb Animals.

The glory of the Gospel of Christ is that it makes somebody out of nobody. John Bunyan is one of history's noblest examples of the redemptive process that releases divine power in the soul of an ordinary man.—Rev. C. Bernhard Cockett, minister, Bunyan Meeting House, Bedford.

FOUNDATION FACTS

By State Director O. E. Sanden

It is very evident by now that the Louisiana Legislature committed a serious political blunder by passing the Senate Resolution S.C.R. No. 3 (Ott and Gardiner), concurrently. A number of the House members have told me, "It took us off guard. Had it not been wrapped in the American flag, we would never have been caught off guard." One young man, a preacher's son, said, "I could not sleep the night after I foolishly voted for it. I did my best to resurrect it—I did not realize what I was doing."

Senator R. L. Gay, of Zwolle, carried the Dry Standard to the floor of the Senate. 18 Senators voted to support him, 19 against. It all proves the issue of Local Option is by no means dead. But it remains that the wets pulled a legislative "Pearl Harbor." They have saddled totalitarianism on the free people of Louisiana. A small group of wilful men have deprived free citizens of their right to decide these matters at the polls. The following protest was sent by L. M. C. F. office:

"Dear Sir:

"The Louisiana Moral and Civic Foundation, representing officially the overwhelming majority of Protestant people in the State of Louisiana, registers hereby its deep feeling of disappointment in the recent passing of the Resolution S.C.R. No. 3 (Ott and Gardiner). We were not advocating Prohibition for the State; we were not asking a re-enactment of the Hood Act of 1921; we were not urging Local Option in the Parishes not interested, but we were basing our activities upon the expressed will of drys in communities of dry sentiment, and they were willing to abide by the decision of a popular Parish vote. You have throttled the free rights of American citizens in the concurrence of this Resolution, and have crucified democracy on the cross of a special interest.

"This Resolution is predicated on the assumption that all our soldiers are wet, when the fact remains that no young man was rejected because of temperance, but thousands were rejected who had been rendered unfit by alcoholism and its attendant vices and diseases. You have hereby thwarted the work of the greatest organization for good in the state, backed by the 350,000 Protestant members. The L. M. C. F. wishes to commend those members (in both Houses) who voted against the Resolution. It deplores the enactment of a measure that writes totalitarianism on the Statute books of our State.

"It is to be remembered that we received no encouragement in our recommendation to rehabilitate the returning soldiers, broken by alcoholism.

"Sincerely,
"O. E. SANDEN,
"State Director."

Threatening messages from Wets were sent to Senator Gay, asking him to desist

(Continued on page 15)

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IN MEMORIAM

In Loving Memory of our Gracious Friend, Mrs. Henry T. Carley

We pass from life to rest, but beyond this life is life above, unmeasured by the flight of years, and that life is Love, the gift of God, whose tie binds heart to heart, mind to mind. Sister Carley's passing was a shock to the community, and it grieved us, with a keen sense of personal loss. She has "crossed the Great Divide" and has now entered the Unknown Country, to enjoy the everlasting and beautiful peace.

We should pay homage to our departed sister. First and foremost, Sister Carley was a friend sincere, and a very active, untiring worker for the Master. She loved her task and gave freely and lavishly of her time and talent, was devoted to the church and all its branches.

To know her was to love her, and all who came in contact with her were her friends. Those who knew her best, knew the faithfulness of her friendship and her desire to help others.

Brief was her span of life, but she has not lived in vain. By the sound of her voice, the thoughts she spoke, the touch of her hand, she has left this world a better place in which to live. She has solved life's problems, the deepest, the strongest, the last, and into the school of the angels forever has passed.

Where the River of Life flows soft and sweet,
Through the Garden of God, so fair;
Weep not that her toils are over,
Weep not that her race is run;
God grant that we rest so calmly
When our work, like hers, is done.
That which God does is always best;
He calls His sheep to their final rest;
Ours not to wonder at the message sent,
Nor ours to question—we must be content.
Calmly and silently we wait.

Sincerely submitted,
Woman's Division of Christian Service.
Ponchatoula, La.

May 25, 1944.

RESOLUTIONS

Whereas, on June 2, 1944, our Heavenly Father called home our beloved brother. Mr. E. F. Mullen; and,

Whereas, our church and our community have suffered a great loss.

We, therefore, resolve that, as we bow with humble submission to God's will, we will ever strive to emulate his many Christian graces, and,

We further resolve that, as we cherish his memory, we may be inspired to do greater service in bearing testimony to our Lord, and with patience and humility, as was Mr. Mullen, in his exemplary life, we further resolve to be more faithful in our service to our church and to our friends.

We also resolve that a copy of these resolutions be recorded in our Church Minutes, one sent to his bereaved wife, and one to our Church paper.

Respectfully submitted,
MRS. BLANCHE M. SLEDGE,
MRS. KATHLEEN S. WILLIAMS,
MRS. MARY BELL EDWARDS.
Sunflower, Miss.

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RESOLUTIONS—IRA GODBOLD

Whereas, an all-wise Heavenly Father has called from his earthly labors our friend, brother, and co-worker, Ira Godbold, and,

Whereas, he has been for a number of years a faithful member and steward of the Pearl River Avenue Methodist Church, McComb, Miss., serving as chairman of the Board of Stewards at the time of his death, and,

Whereas, we are desirous of recording our grief at his passing, and our sympathy for his family. Be it therefore,

Resolved, first, that we bow in submission to our Heavenly Father's will, and determine to carry on the work to completion that Bro. Godbold was doing so well, and,

Resolved, second, that we express to Mrs. Godbold and the other members of the family our deepest sympathy and assure them of our prayers, and,

Resolved, third, that these resolutions be spread upon the minutes of this conference, a copy sent to Mrs. Godbold, and a copy to the New Orleans Christian Advocate.

ROY WOLFE, Pastor;
E. G. SANDERS,
Chairman Board of Stewards;
J. A. VAUGHAN,
Supt. of Church School.

MRS. J. W. WOOLWINE

Whereas, it has pleased our Heavenly Father in His infinite wisdom to call unto Himself our beloved friend and co-worker, Mrs. J. W. Woolwine. Therefore, be it

Resolved, by the Woman's Society of Christian Service of the Yazoo City Methodist Church that, in the death of Mrs. Woolwine, our church, our city, and our state have lost one who, by reason of her exalted Christian character, her noble intellect, her untiring energy and her boundless love for humanity, endeared herself to all who knew her, and carved for herself a place of esteem in our religious and civic life rarely equalled and never surpassed. Be it further

Resolved, that a copy of these resolutions be transmitted to the bereaved husband and mother of our departed friend, and that copies thereof be furnished the local press and the New Orleans Christian Advocate.

MRS. A. R. RUBY, President,
W. S. C. S.

FOUNDATION FACTS

(Continued from page 14)

from his resolution. He said, "If it is the last thing I ever do, I will speak!". When asked if he had not voted for the Gardiner measure, he said, "Yes—and I played the d——. It was a mistake."

The following letter was laid on the desk of every Senator who voted to let Local Option elections go through:

"Dear Senator:

"The Louisiana Moral and Civic Foundation wishes to thank you for supporting Senator Gay last night, as he sought to correct the unfairness inflicted upon the state by the hasty passing of Senate Resolution S.C.R. No. 3. You have won the undying gratitude of the overwhelming number of right-thinking citizens, who deplore the anti-democratic implications of the Ott-Gardiner Resolution.

"Sincerely yours,
"O. E. SANDEN,
"State Director."

This is more than a political blunder. It is a moral and spiritual blunder. They have saddled liquor on the State of Louisiana, with no (legal) chance to throw off this enslavement! As this goes to press, we have introduced a new Petition in the House to amend the Resolution.

The Christian people of Louisiana will not stand for this! God is placing in our hands a psychological weapon—forged in the fires of this controversy. The horrors of alcoholism will continue to mount in staggering ratio until the state shall cry out for relief. The thunderbolts of a revengeful and awakened citizenry shall strike the enemy strongholds. The gathering force of this storm is on!

Our soldiers are fighting for democracy. No—in Louisiana the Brewers and Distillers have deprived us of freedom—are we fighting to swim in an ocean of booze? Is it possible that because our men are abroad, we shall not vote on any issue? The logic falls—with ridiculous uneasiness.

Send to our central office every clipping on the effects of this policy. Their devastating sum total will comprise our answer to the Brewers and Distillers who must answer for what they have done!

O. E. SANDEN.

A Canadian editor, in an editorial on "Bad Manners in Religion," calls attention to the fact that in England and Scotland churches are generally full of people when the preacher enters the pulpit. He declares that on this side of the ocean half the congregation arrives after the service begins. It is the editor's opinion that this habit of tardiness is due to indolence, shiftlessness, and poor management of family affairs.

People attending social functions, business meetings, movies, and ball games are on time.—Religious Telescope.

Without free speech no search for truth is possible; without free speech no discovery of truth is useful; without free speech progress is checked and the nations on longer march forward toward the nobler life which the future holds for man. Better a thousandfold abuse of free speech than denial of free speech. The abuse dies in a day, but the denial slays the life of the people, and entombs the hope of the race.

—Bradlaugh.

I have often found some word of Scripture to be like the gate of Paradise.—Luther.

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HOME QUARTERLY
1944

HOME QUARTERLY

. . . . the basic manual for carrying out the work of the home department. The Visitor's Round Table in the magazine keeps you up to date in regard to the possibilities in working with home members. *Home Quarterly* is for adult home members, a magazine to take the loneliness out of old age, to provide comfort and cheer for the sick, to give stimulating reading for persons whose occupations prevent their attending church. With *Home Quarterly*, you can channel the idealism of these people into community service. *Home Quarterly* provides Uniform Lessons, personal and family devotions, articles on religious problems, plans and news for the home department. 64 pages. 15¢ per quarter; single copy annual subscriptions to the individual, 75¢.

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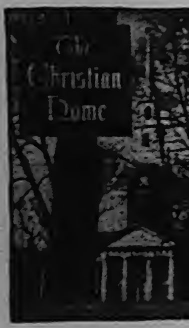

THE CHRISTIAN HOME

. . . . useful for the home department because it keeps parents interested in the Church. *The Christian Home* helps parents with their most important job: the training of children to be Christian. Distinctly a magazine for parents, *The Christian Home* contains an elective course every month on some phase of home religion and a section of devotions for the whole family. Its articles help parents develop the family altar, encourage good reading, Christian uses of family resources, creative recreation. *The Christian Home*, a 48-page monthly, is for parents of children of all ages. 25¢ per quarter; single copy annual subscriptions to the individual, $1.25.

◆

CHALLENGE

. . . . for prospective members. *Challenge* is published for distribution by your visitations committee. It is intended to help you build the adult department. The home department council can use it to gain the interest of persons whose occupations keep them away from the Church. *Challenge* articles tell what the Church is doing and seek to persuade adults to align themselves actively in church work. *Challenge* features, including articles, informal Sunday school lessons, verse, book reviews, cartoons, and photographs, appeal to the younger adults. A 48-page quarterly; 6¢ per quarter; single copy annual subscriptions to the individual, 30¢.

1. *The Home Department* council meets and makes out a list of prospective members: the aged, the ill, young mothers, firemen, telephone operators—all persons who for reasons of health or occupation cannot attend the church school. Council members study booklets explaining organization and how to visit, perfect plans for visitation.

2. *Visitor Calls* upon an elderly couple, carrying with him news and good cheer from his church. His genuine interest in the couple draws friendly response. He talks to them about religious problems, discusses lessons and articles in *Home Quarterly*. He enrolls the couple in the home department, leaves *Home Quarterly* with them.

3. *Visitor Calls* upon a young mother in the afternoon. The conversation ranges from child care to the special meetitng of the Young Adult Fellowship. Visitor is thoroughly familiar with the Church and what it is doing in the community. She gives the mother a copy of *The Christian Home* and explains how the magazine links Church, community, and home. The mother joins the home department.

4. *Visitor Sees* a defense worker before the worker goes on the night shift. He wins the worker's friendship and respect, represents the Christian faith with confidence. Visitor understands worker's reading habits, helps him select Christian literature. Worker likes to read *Challenge* during his brief rest periods. Visitor enrolls the worker in the home department. When his work hours change, the worker will be a regular church attendant.

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THE LIVING CHURCH

He who finds the familiar truths of the Gospel or the traditional ways of the Church fail to arouse him to devotion and loyalty because of their remoteness from his living interests, does well to ask whether the lacuna in his experience does not arise from the lack of any real understanding of the doctrine of the Holy Spirit.—Dr. H. Wheeler Robinson.

THE PRAYER-ROOM TODAY

Even so come to me, Holy Spirit. Come as Thou wilt, for no longer would I seek to make terms with Thee, nor dictate what shall be Thy way of saving me. If Thou must come as the fire I will welcome Thee, and remember, even in my pain, that Thou art carrying on Thy cleansing work in me. This only would I pray, leave me not to myself, leave me not in my sins. Nor let anything remain in me that cannot stand the fire of Thy holy love. Amen.

Vol. 91. No. 25.

NEW ORLEANS 12, LA.
THURSDAY, JULY 6, 1944.

EDITORIAL

INDEPENDENCE DAY

The occasion of our national anniversary brings to mind a series of words which have played an important role in modern political thinking, especially the thinking of a democracy. In the catalog are, "liberty," "equality," "fraternity," and "justice." They are concepts evolved out of revolution rather than the steady and understanding march of conscience in the development of an ethical philosophy. Away from the days of upheaval and the fiery passions which gave them being, those same words lend themselves to the demagogue and fall from their high pinnacle of patriotism and moral grandeur. They have had a somewhat intermittent emphasis in our social evolution, and one might easily imagine that they are more the postulates of a formal philosophy than social and ethical ideals of a practical nature. But, despite the varying emphasis which they have had, they have left a character deposit which has survived the periods of upheaval which marked their social and political dedication. It is that deposit which attracts the demagogue, and has secured the persisting value despite every selfish and dishonest use of the ideal.

We come to this anniversary of our national independence under circumstances which challenge anew that which our patriot forefathers envisioned for themselves and their posterity. Just as the notes of the "Old Liberty Bell" aroused the patriotic devotion of colonial America, so war reawakens the ideal of that day in the march of the democratic movement. The spirit of English liberty manifested at Runnymede is still regnant in the soul of our Democracy of the West. We answer the challenge of our doctrine of liberty by translating the might of our country into hope for a world crushed under the heel of a ruthless dictator. America is no longer the child of the virgin forests of the Western World. She is a stalwart in the drama of war and world events.

THE TURN OF THE YEAR

June 30 is past, and that means a variety of things. For one thing, it means the turn of the calendar year. For another thing, it means that the vacation season is here, and also that the Annual Conference is just around the corner. With all of us, much remains to be done and it must be done under ever increasing difficulties. The hearts of our people will be more and more riveted to the battle lines as the fury of war mounts, and the tasks ahead will have to be accomplished, despite this divided interest, by people pressed on every side by labor shortages and by men and women who are not so young as they once were. If we are to win in this contest with time, we must gird ourselves now and do our work systematically. A world in ruin demands that we shall not fail in this tragic hour.

LEISURE TIME

Employment is a blessing; unemployment is a tragedy. A man with no employment, nothing to do, is scarcely a man. But the greatest boon and, at the same time, the greatest curse to the human race is leisure time. Character, success, achievement, what a man really is, can be determined by the way he uses his leisure time. Man works thirty, forty, forty-eight and sometimes as much as fifty-six hours a week. If he works the maximum of eight hours a day for seven days in every week of the year, he has worked only one-third of his time. Tell me what he does during those one hundred twelve hours that remain, and I will tell you what sort of man he is. A man's job is essential, and efficiency should be expected, but training in proper use of leisure time is vital.

B. P. Brooks

As a rule, men do not commit serious crimes while on duty. They do not report for work in a drunken condition. Men at work are usually peaceful. While meeting the obligations of their office, they are not slandering their neighbor, or indulging in immorality; they are attending to their own business. When the day's work in the office, shop, or field is done, then it is that reckless driving, reckless living, and crime are committed. Men don't spend their working hours in gambling dens, in places of ill-repute, in questionable joints. It is in their "idle" time that the devil sets up his workshop and gets down to business.

On the other hand, the fellow working in the shop, at the wheel, behind the counter, must devote his time, while on duty, to these tasks. He has no time during these hours to dream dreams, to write a great poem, or to make a scientific discovery. Newton wasn't lecturing a class in physics when the Law of Gravitation revealed itself to him. Archimedes was leisurely taking a bath when the Law of Floating Bodies suddenly became clear to him. Ben Jonson, who worked at the building of Lincoln's Inn, worked with a trowel in his hand and a book in his pocket. When a period of relaxation came, he grabbed his book and began reading. Edison was an express agent who played at off times with electrical devices. Dr. Livingstone, the missionary traveler, was a weaver. When his task of weaving was completed, he used his leisure time to spread the gospel. The same can be said of Paul—he made tents, and when the day's task was over, he used what time he had in preaching the unsearchable riches of Christ's glory.

Jesus Christ was a carpenter's son and worked with His father long hours in the shop. I wonder what He did in the hours after the shop had closed. I am sure they were not spent in questionable resorts. We find Him at one time spending His hours in the Temple asking questions and entering into discussion with the leaders of His day. He worked at the bench the allotted time and spent His leisure time in preparing Himself for His great ministry ahead.

Ten thousand illustrations could be given how

"The heights by great men, reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

We live in a fast age. It took Columbus three months to sail from Spain to America. Last week a plane made the trip in thirty-five hours. A man going from St. Louis to New Orleans and back used to consume two months on the journey. Today, if necessary, a man can leave St. Louis in the morning, fly to New Orleans, transact business, and return to his own home that night. Invention has greatly multiplied man's leisure time. As a result, civilization has improved by leaps and bounds because there are those who make a wise use of this additional time. Crime, too, has been on the increase because we always have the foolish with us, too.

"Do you love life? Then do not squander time, for that is the stuff life is made of."

B. P. B.

WALLET OF THE WEEK

A MYSTERY CITY is said to have been discovered under an electric power station in Russian Turkestan. A Soviet expedition found remains which indicate a date from the first to the twelfth century, and a still older civilization of the Anau type belonging to the thirtieth to the twentieth century before Christ was found in a strata below the first find. The lower strata is being traced at the present time. One by one we lay bare the secrets of a mighty and glorious past.

* * *

MEDICAL SCHOOLS in London are said to number twelve and only one of them is exclusively for women students. Two take a small proportion of women and the remaining nine have indicated their inability to accept women students. The senate of London University proposed recently that all London medical schools be opened to women on terms of equality with men. Only one member of the committee of seven dissented from this proposal. Apparently this is only a recommendation and may or may not be heeded.

* * *

THE COMMON SUNFLOWER has long been regarded as a limited contributor to the bag of poultry feed, but following British experiments, it now promises to become a source of postwar oil for cooking, eating and soapmaking. In anticipation of this, varieties suitable for American soils and cold-resistant have been developed by the Imperial College of Science in Great Britain. Thus the gorgeous flowers which once served as an old-fashioned adornment for fence corners may soon emerge as the symbols of a new commercial enterprise.

* * *

CITY TEMPLE, London, which was destroyed by enemy action early in the war, was the church made famous by the ministry of Dr. Joseph Parker. It is now proposed to rebuild it as a great Free Church cathedral. The plans which have been announced propose the raising of between four and five million dollars for the reconstruction of this famous church. Presumably the Protestant world may be asked to share in this task, since its future use will include all Free Church communions. Dr. Leslie D. Weatherhead is at present the minister.

New Orleans Christian Advocate

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PERSONAL AND OTHER INCIDENTS

Rev. J. D. Wroten, pastor at First Church, Columbus, Miss., is having what promises to be the very best year in that great old church, where he has been for the past six years. He has really done a monumental work.

Dr. Forney Hutchinson, Shawnee, Okla., who is well-known throughout the Church, says that the first edition of his recently published book, "My Treasure Chest," is practically exhausted. He reports his health as variable.

Colonel and Mrs. J. H. Johnson, Clarksdale, Miss., are giving a barbecue to some friends on July 4 at their home, "The Cedars," in Hernando, Miss. The editor acknowledges the invitation, but regrets that he will not be able to accept it.

Rev. and Mrs. R. L. Clayton announce the marriage of their daughter, Margaret, to Lt. James R. Thomas, of the U. S. Army Air Force. The marriage took place at Glendale, Calif., on Sunday, June 18. Bro. Clayton is pastor of St. Mark's, New Orleans.

Friends of Mrs. Raulins, wife of Dr. D. B. Raulins, Ruston, La., sympathize with her deeply on account of the accident which resulted in breaking her arm. We are glad to know that she is getting along well and hope that she may soon be completely restored.

Mr. Robert Day, son of Rev. E. W. Day, Ringgold, La., seems to have had some thrilling and even hairbreadth war experiences even before he got fairly launched on his war career. Robert is in the U. S. Navy, and this information is taken from the **Ruston District Courier.**

From the secretary of First Methodist Church, Wichita Falls, Texas, we have the word that the church suffered a shock in giving up Bishop and Mrs. Martin. On Friday evening, June 23, 2,500 people attended a reception given in honor of Bishop and Mrs. Martin.

Rev. A. W. Coody, pastor of the church at Springfield, La., writes that the Conference has him charged with 5 churches, but that he is also preaching in a community where they have no organization. These services are being held on Friday night and are being well attended.

Rev. D. T. Williams, pastor of North Baton Rouge charge, says that early in February a remodeling job was completed and the residence that had been purchased for that purpose was converted into a war-time church with 8 classrooms and an auditorium with a capacity of 130 people.

A note from Rev. W. H. Giles expresses his appreciation of the honor of representing the Louisiana Conference at the session of the Jurisdictional Conference in Tulsa, Okla. Bro. Giles attended the Southeastern Jurisdictional Conference in Atlanta and visited his parents near Warm Springs, Ga.

LAFAYETTE, LA., CHURCH LOSES NOBLE WOMAN

Rev. G. H. Giles writes:

The oldest member of our church, Mrs. William Beadle, ninety years of age, passed away Sunday morning, June 25th. Hers was a long life of Christian devotion to her family and church. She was blessed with good health and full possession of all her faculties, and was able to attend church some until recently. She leaves an example of Christian character and faith to bless her children and grandchildren, who "rise up to call her blessed."

H. A. TOWNSLEY,
Missionary to India, supported by church at Amite, La.

DEATH OF BISHOP BRATTON

The death of Bishop Theodore D. Bratton in a Jackson, Miss., hospital, on the afternoon of June 26, takes away one who had been prominent in the affairs of the Protestant Episcopal Church for half a century. He was eighty-one years of age, and was consecrated Bishop of the Diocese of Mississippi on September 29, 1903. He retired as Bishop of Mississippi in 1938. His ecclesiastical labors covered a wide range, and he was a most capable and lovable man. Press dispatches from Jackson say that he is survived by one son and three daughters, two of the daughters living in Jackson, one in Houston, Texas, and the son in Raleigh, N. C.

DR. JAMES MOFFATT DIES

Announcement of the death of Dr. James Moffatt, of Union Theological Seminary, leaves a vacant place in the theological life of the English-speaking world. He had been in poor health for some time, and he was racing with death for the completion of some work upon which he was engaged. He was just a few days short of seventy-four years of age and his death came rather unexpectedly. He was born in Scotland and came to the United States in 1927, and was Professor of Church History at Union Theological Seminary until the time of his retirement. He is best known for his Bible translation and for his Biblical interpretations.

DR. HENRY M. JOHNSON HEADS CORRESPONDENCE SCHOOL

Dr. Henry M. Johnson, of the faculty at Candler school of Theology, Emory University, Ga., has recently taken over the work of the Correspondence School relinquished by Dr. Hugh H. Harris, now retired. Dr. Johnson was nominated by his own faculty and elected by the Commission on Ministerial Training in line with the recent action of the Church.

All men in the Course of Study—Undergraduates and Accepted Supplies—in all the Southeastern States are taking their work through this Correspondence School. There are over 30,000 papers a year going through the School from approximately 700 students. Members of the faculty of the Candler School of Theology assist the director in the examination and grading of papers.

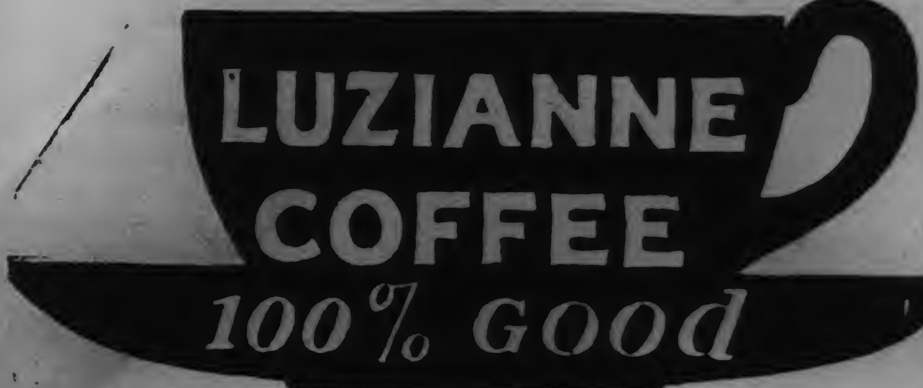
DAILY ADVOCATE SETS AVAILABLE

Your subscribers will be interested to know that complete sets of the **Daily Christian Advocate**, published at the Southeastern Jurisdictional Conference, are available at 65 cents per set. We will appreciate it if you will run a news item in your paper to this effect and suggesting that orders and remittance be sent to **The Daily Christian Advocate** of the Southeastern Jurisdictional Conference, 810 Broadway, Nashville 2, Tenn.

W. L. SEAMAN.

Weary from his many efforts to collect a long overdue bill, a merchant finally wrote his customer, saying: "If you do not pay me what you owe me within the next ten days, I plan to tell all of your other creditors that you did pay me!" He got the money.

—Christian Observer.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

July, 1944

1st-8th—Reports for second quarter.

25th—School of Missions, Lake Junaluska.

Monthly program: "The Lord's Song in a Strange Land; He Healed their Sick."

Make plans for study: "Christians and the New World Economy," or "Freedom From Want—A World Goal."

* * *

Reports Gone?

Today is the 6th of July, and reports from all local officers should be on their way to the Conference officers, but—if you have not yet sent yours, hurry and you may make the finals!

We are wondering just where the trouble was last quarter. The secretary of Spiritual Life received 105 reports, the secretary of Christian Social Relations and Local Church Activities received 119 reports, etc., yet only 13 societies made a perfect reporting record. Some group of officers really "fell down on their job," but who?

When we only have the total picture of work of 13 societies one can easily see how this holds back the record of the Mississippi Conference.

So, check on your officers, Mrs. President, right now and see that each one has mailed her report for the second quarter.

* * *

School of Missions

The Mississippi Conference is planning the largest representation ever at the School of Missions at Lake Junaluska this year, July 25-August 2.

We hope no one thinks this group is going "just for the trip!" When we read **school** we know it means just that, for no one has much time to look at the mountains.

Mrs. D. L. St. John will conduct a seminar on the district set-up for district secretaries and others interested.

Mrs. T. H. Fore and the district secretaries will not only attend this seminar, but will do credit work in an approved course.

Mrs. E. E. Deen will take credit in the 1945 study, "The American Indian," and Mrs. Stanley Wilson will be in the group taking the 1945 study, "The Christian Faith and the Christian Way."

Mrs. R. E. Rollings will take special work in the Supply Department, and Mrs. C. E. Mullins in the class for Conference treasurers.

* * *

"He Healed their Sick"

We hope that every society will use the material in the **Methodist Woman** (June issue) prepared to supplement the program from "The Lord's Song in a Strange Land" for July.

The article by Newell S. Booth, "If I Had Been at Cairo. . . ." is very challenging.

* * *

"Christians and the New World Economy"

By this time the outlines and suggestions for the third quarter's study of "Christians and the New World Economy," or "Freedom From Want: A World Goal," are in the hands of the secretaries in the local societies.

We have found the study the most timely one we have ever had; in fact, it is a study of what is happening today, this very minute.

Newspapers, magazines, the radio—everything—is discussing these topics, so we hope that every society will use the study. It will only take four sessions and may be used any time during the quarter. Of course, we want to get it out of the way by the first of October, when we are to use the study of "Southeast Asia."

We hope that anyone finding a helpful article to be used in connection with the study will write us so we may share it with the other societies.

* * *

The New Journal

In a lovely sky-blue dress, the 1944 Journal of the Mississippi Conference W. S. C. S. has arrived.

From "cover to cover" it is filled with valuable information, and we hear there is to be a quiz on it at the third quarter's zone meetings.

We wish to express the appreciation of our women for this excellent piece of work done by our Conference secretary, Miss Bettie Ridgway.

OPPORTUNITY FOR YOUTH COUNSELOR

Long-established Methodist church on Mississippi Gulf Coast wishes to enlarge its youth program with full-time youth worker. If interested in such a position, address Y. C., care New Orleans Christian Advocate, 512 Camp Street., New Orleans 12, La.

* * *

Conference Retreat

Again this year we are to go to beautiful Belhaven College for our Conference Retreat. We know of no more ideal spot for such a gathering.

The dates are August 17th-19th, beginning with the evening meal on Thursday, the 17th, and closing with the morning session on Saturday, the 19th.

Our guest speaker will be Mrs. H. E. Kendrick, secretary of Spiritual Life of the Alabama Conference W. S. C. S. She comes to us highly recommended, and our secretary, Mrs. E. E. McKeithen, asks that we pray daily that God will bring to us through the Retreat a great spiritual blessing.

The expense for the time at Belhaven College will be $5 for room and board.

* * *

July Activity

Since July is to be observed as Christian Citizenship Month, we are asked to make a special study of the ballot as an instrument for promoting general welfare. This is important because of the approach of our presidential election.

We are also asked to visit our local jails. Do you know anything of the condition of the one in your community?

* * *

Resolutions of Respect—In Memory of Mrs. Leila R. Childress

After a long and useful life, Mrs. Leila Robinson Childress was taken from her earthly home in Flora, Miss., on May 18, 1944. She was a faithful, loyal, and devoted member of the Flora Methodist church and also an efficient officer of the Woman's Society of that church.

Therefore, in appreciation of the high esteem and services of this devoted member, we, the ladies of the Woman's Society of Christian Service, offer the following resolutions:

Whereas, it is the desire of this Society and church to express its great appreciation and love for "Miss Leila," who for so many years served so capably as treasurer of the church and our society. Therefore, be it

Resolved, that in the death of Mrs. Childress, the Woman's Society of Christian Service of the Flora Methodist Church and community have suffered an irreparable loss.

Resolved, that we extend our deepest sympathy to her loved ones with whom we mourn.

Resolved, that a copy of these resolutions be placed upon the minutes of the Woman's Society of Christian Service, that a copy be sent to each of her children, and a copy be sent to the New Orleans Christian Advocate.

MEMBERS OF FLORA W. S. C. S.

* * *

A New Bishop

We are sure that all of our women were pleased because of the election of Dr. Costen J. Harrell as a Bishop during the recent meeting of the Southeastern Jurisdiction.

Through his books we had known Dr. Harrell many years and when, in 1941, he conducted the worship period at our annual meeting, he lived up to everything we had expected of him—and more. He not only brought deeply spiritual messages, but he sat through every session of the meeting, sincerely interested in the work of our conference.

We are looking forward to the use of his book, "The Word of His Grace," in the 1945 study of "The Christian Faith and the Christian Way."

Mrs. W. F. Mahaffey and Mrs. Paul Arrington attended the Jurisdiction meeting.

Many a man lays down his life trying to lay up money.—Presbyterian Record.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MISS MILDRED CLEGG, EDITOR, CLARKSDALE, MISSISSIPPI

Spiritual Life

By Mrs. D. W. Whitaker, Conference Chairman

Spiritual Life secretaries will be glad to know that a new Spiritual Life Packet is now ready and may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, for thirty cents. The Spiritual Life Handbook may be had for ten cents. It is very necessary that every Spiritual Life secretary have this literature.

In this time of stress, when so much need divine guidance, it is hard to understand why in two hundred and thirty-eight local societies we have only one hundred twenty Spiritual Life groups.

Some of the objectives of the Spiritual Life groups are:

1. Keeping the quiet time daily. Once each day shutting out the world and coming face to face with God.
2. Establishing the family altar, creating a spirit of worship in the church services and working where work is needed.

Certainly these are worthy of our time, our energy, and our thought.

Let it not be said of us as it was said of the Romans, "They have a zeal of God, but not according to knowledge." We are a literate people; we are a free people; we have God. Why should we be ignorant or impotent?

Spiritual Life secretaries, that is our task.

* * *

Youth Work

By Mrs. N. J. Golding, Conference Secretary

The Methodist Youth Fund is now officially a part of the youth activities, according to the provisions of the recent General Conference. The following paragraph will appear in the new Discipline. The paragraph number will not be available until the new Discipline is printed:

"In the discharge of its responsibility for supervising missionary education in the Church School, the Division of the Local Church shall provide for the participation by church school youth groups and district or Conference Youth Fellowships in the Methodist Youth Fund. Local treasurers shall send the full amount of Methodist Youth Fund offerings, without division in the local church, to the Annual Conference Treasurer, by whom it shall be divided and sent monthly, one-half to the treasurer of the Annual Conference Woman's Society of Christian Service (for transmission by her to the treasurer of the Woman's Division of Christian Service of the Board of Missions and Church Extension) for missions; and one-half to the treasurer of the Board of Education at 810 Broadway, Nashville, Tennessee, for missions and youth work under agreements made by the Youth Department with participating youth organizations. The missionary portion of this latter one-half shall not be less than 40 per cent of the said one-half, and shall be for religious education and youth work in mission fields. The Methodist Youth Fund shall be given recognition in a separate column in the pastor's report to the Annual Conference, but shall not receive benevolence credit. . ."

This action carries with it two changes:

1. The **entire** amount is sent from the local church without division to the Treasurer of the Annual Conference (not the treasurer of the Conference youth organization) who makes the division.
2. World Service credit is no longer given for the former "World Comradeship Fund."

This new plan for channeling the Methodist Youth Fund becomes effective July 1, 1944. A leaflet explaining the above changes is now available. It may be secured from Methodist Youth Fund, care Youth Department, 810 Broadway, Nashville 2, Tenn.

The "Record Book for the Local Treasurer of the Methodist Youth Fund" has been revised to meet the new situation. Also there will be a "Methodist Youth Fund Record and Report Book of the Annual Conference Treasurer." This book will carry instructions and sheets for the use of the Annual Conference Treasurer. The sheets will be in three colors. The white sheets are bound into the book for a permanent record. The yellow sheets are perforated and will accompany the remittance to the treasurer of the General Board of Education. The blue sheets are perforated and will accompany the remittance to the treasurer of the Conference Woman's Society of Christian Service. Printing schedules have been geared to get these books ready for the Annual Conference Treasurers.

We meet this new plan with the hope that it will avoid confusion and promote a rich experience in the fellowship of all interested groups working together in the support of the great cause of building a better world.

Quick Synopsis of New Plan for Methodist Youth Fund

1. Send **all** the Methodist Fund after July 1, 1944, to the Treasurer of the Annual Conference, Mr. E. A. Tanner, Indianola, Miss.

Do **not** divide it as in the past between the local treasurer of the Woman's Society of Christian Service and the Conference Treasurer.

Do **not** send it to Miss Alice Bending in Tupelo.

Send it every month. Designate it for Methodist Youth Fund and indicate the church from which it comes.

2. The treasurer of the Annual Conference, Mr. Tanner, will divide the money and each month send one-half to the Treasurer of the Annual Conference Woman's Society of Christian Service, Mrs. D. H. Hall (who will send it to the Woman's Division of Christian Service in New York), and one-half to the Board of Education in Nashville.

3. The treasurer of the Methodist Youth Fund in the local church should write to the Youth Department, 810 Broadway, Nashville, Tenn., for free record book and free remittance envelopes to use in sending the money to the Treasurer of the Annual Conference.

Uses of the Methodist Youth Fund

Out of each Methodist Youth Fund dollar, seventy cents is for missions. This does two things: 1—Helps support more than 400 projects of crucial importance in the mission fields at home and abroad which the Church carries out through the Woman's Division of Christian Service; fifty cents of each Methodist Youth Fund dollar goes into this work. 2—Helps support Christian education and youth work in mission fields; twenty cents of each Methodist Youth Fund dollar goes into this work.

Fifteen cents of the Methodist Youth Fund dollar goes back to the Annual Conference where the money was given, to help youth work within that Annual Conference.

Fifteen cents of the Methodist Youth Fund dollar is for general youth work throughout the United States, carried on by the Youth Department of the Board of Education.

* * *

New Editor for Woman's Page

Mrs. M. E. Armstrong, Jonestown, Miss., will be the new editor of the North Mississippi Conference Woman's page of the New Orleans Christian Advocate. All items for this page should be addressed to her after July 10th. Mrs. E. M. Sharp, Conference president, has announced that the executive committee of the Conference Woman's Society of Christian Service has appointed Mrs. Armstrong editor.

Our ground of faith is the faithfulness of God.—Presbyterian Record.

TEACHER AVAILABLE

School trustees wishing to get in touch with an experienced school man may do so by writing TEACHER, care New Orleans Christian Advocate, 512 Camp St., New Orleans 12, La.

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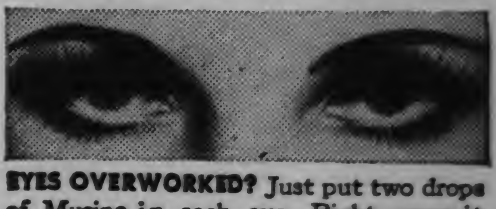

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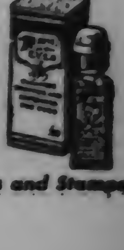

Invest in America—Buy War Bonds and Stamps

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

(Copy for this page failed to reach us.—Editor).

SEASHORE DISTRICT NEWS

The Seashore district for the next two weeks will have the attention of many Methodists throughout America, when the General Commission on Evangelism will use Pascagoula and the Seashore Assembly Grounds as demonstration areas in practical evangelism.

Dr. Harry Denman and Dr. James Chubb arrived July 1 to direct the three-week campaign, accompanied by 20 selected Methodist young people from over the Union. Harold Bremer, Nashville, will officially represent the Methodist Youth Fellowship, and Miss Tittsworth, M. S. C. W. Wesley Foundation director, is acting dean of women. The Rev. I. H. Sells, secretary of the Mississippi Conference Board of ducation, will be in attendance.

Through Friday night, July 14, the group will be in Pascagoula, spending mornings in seminars, instructions, prayers, and testimony of shared experiences. The afternoons and nights will be given over to winning people to Christ and the Church, as various evangelistic methods will be tested by the young people. July 15-21, a revival will be conducted at Seashore Assembly tabernacle.

When the Holiness or some smaller sect takes over an abandoned Methodist church and starts holding servcies, very few would attach news significance to it, for the thing has occurred so often in the Mississippi Conference that repetition has dulled our concern. But real news is being made this week in Jackson county, when the Rev. W. C. M. Baggett and the Rev. G. H. McBride are preaching in an abandoned Assembly of God tabernacle with the intention of organizing a Methodist congregation and establishing regular preaching services. Since Fayard Chapel burned many years ago, Methodists in this community have not had a church. Methodist services are also being revived at Fountainbleau, between Ocean Springs and Pascagoula, by these two pastors.

District Superintendent J. L. Neill announces that Methodist congregations are being organized at Waveland, Clermont Harbor, and Lake Shore, with the probability that the approaching session of the Annual Conference will authorize creation of the "West Coast circuit" if organizational work continues to go well there. Amenable to the Bay St. Louis quarterly conference, the proposed circuit is under the pastorate of Dr. T. R. Heath, a superannuate of the Kansas Conference. The Rev. I. H. Sells spent a week in educational work in this new field, with the Rev. E. E. Samples, Bay St. Louis, pastor.

This district has not yet raised its $6,000 quota for the Christian center Memorial at Millsaps, but should reach it before the third round quarterly conferences are completed, since almost $5,000 has been sent to the College. The following charges overpaid their quotas: Picayune, $574 on $400; Handsboro, $135 on $100; Long Beach, $115 on $100; Van Cleave, $118 on $100; Gulfport, First Church, $1,003 on $1,000. The following charges have already paid their quota in full to the college: Leakesville, $100; Logtown, $100; Mentorum, $100; Moss Point, $300; Columbia, $1,200; Escatawpa, $100; Pascagoula, First Church, $500; East Lawn, $100; and Saucier, $100. The following charges have raised their quota in part and have assured the district superintendent they will pay in full: Lumberton, Americus, Bay St. Louis, Main Street, Biloxi, Brooklyn-Bond, Lucedale, Purvis, Ocean Springs, and Wiggins. Kreole has paid $100 on $200, Carriere $25 on $100, and Coalville $14 on $100, with no report from Hickory Grove and Poplarville.

ASSIGNMENT OF BISHOPS AND PLAN—SOUTHEASTERN JURISDICTION

Atlanta Area

Bishop Arthur J. Moore

Florida Conference—Lakeland, June 6, 1945.

North Georgia Conference—Atlanta, November 21.

South Georgia Conference—Macon, November 7.

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—Editor.

Birmingham Area

Bishop Costen J. Harrell

Alabama Conference—Montgomery, November 8.

Cuba—(Time and place to be selected in 1945).

North Alabama—Bessemer, October 25.

Charlotte Area

Bishop Clare Purcell

South Carolina Conference—Charlotte, October 17.

Upper South Carolina Conference—Greenwood, November 8.

Western North Carolina Conference—Myrtle Beach, October 25.

Jackson Area

Bishop J. Lloyd Decell

Memphis Conference, Memphis, November 8.

North Mississippi Conference—Starkville, November 1.

Mississippi Conference—November 22.

Louisville Area

Bishop William T. Watkins

Kentucky Conference—Barbersville, Aug. 30.

Louisville Conference—St. Paul, Louisville, September 13.

Nashville Area

Bishop Paul B. Kern

Holston Conference—Knoxville, October 12.

Tennessee Conference—Nashville, September 28.

Richmond Area

Bishop Walter W. Peele

North Carolina Conference—Raleigh, November 7.

Virginia Conference—Lynchburg, October 11.

Geneva Area

Bishop Paul Neff Garber

Annual Conferences: Belgium, Czechoslovakia and Switzerland. Provisional Annual Conferences: Bulgaria, Jugo-Slavia, Hungary, Italy, Poland and North Africa. Circumstances will determine the time and place.

THE GREAT MEDITATION

(Matt. 11-28)

By Rev. C. B. Powell

There were several reasons which made this gracious invitation appropriate to the age in which it was spoken. It was an age of political revolution. The old Roman Empire was breaking up. It was an age of moral collapse. It was an age of social unrest. Marriage had become a mere temporary convenience which lasted for a time and then was laid aside. It was an age of much despair in individual souls. Just how large the taxes were in Palestine at the time of Christ, probably will never be known. Those to whom Jesus spoke that day in Galilee were conspicuously the laboring, and heavyladen. In the midst of such a world, Jesus uttered this invitation, "Come unto me and I will give you rest." My friends, can you see any relation or connection, as you study this invitation spoken then, and as Jesus speaks to us today? Surely you can. It is a day of trouble, seems to be a time when everyone is carrying a burden; seems that all are heavyladen. We all have been asked lately to pray for deliverance from the power of those who would crush the very spirit of our freedom. Not that we have failed to pray, but the burden seems heavier, seems to be nearer our door. Homes are being broken up; some of them will never be reunited. Many homes will never be like home again. People are burdened and heavyladen, but God's love and power, through Jesus will shine through.

Listen to the message: "Come unto me and I will give you rest." Here lies the bedrock foundation of the Christian faith, "Come unto me, yes I say come." This is the simple authoritative personal invitation of Jesus to the people of the world. Poor, rich, young, old, come unto Him, and He will give you rest, comfort, and joy, though in a troubled world. Then while we are praying for our boys, who are giving their lives for our country and the true faith in God, bring ourselves into the picture, here at home, and ask God to lift our burdens,

(Continued on page 7)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to reach us.—Editor).

THE GREAT MEDITATION

(Continued from page 6)

and sins, and the little petty things which do hinder, and behind which many times we try to hide. Hear the call, "Come unto me and I will give you rest." This rest is a gift. Where is it to be found? The large part of mankind seek it in wealth, in honors, in worldly ease; others seek it in themselves. All of these things, and many more, cannot satisfy, and it has been proved that they do not satisfy. There is no rest for the heart of man save only in God through Christ, "Come unto me."

THE COUNTRY CHURCH—A SENSIBLE OPINION

Dear Editor:

I read with some interest and much conflicting of opinion the article by J. Trotter, "The Country Church." My opinion (which, maybe, is not worth very much) is that we have consolidated too much already. I wonder if Mr. Trotter is acquainted with the rural church problems from both sides. I was brought up in a rural church and am at present serving six. I preach every Friday night, and have a pretty fair attendance in .proportion to their membership. Yes, those that are interested do come, but there are so many that are not interested. All church members (those on roll) are not interested, but all interested are church members. If my duty as a pastor ended with preaching to those already interested, maybe I could serve twelve or thirteen churches. I now have six churches, with a membership of maybe 400.

I heard a minister of New Orleans say, not many weeks ago, that he could make two visits to the country preacher's one. He was speaking from experience, for he has served both.

If our leaders expect to continue to keep the country church they had better think more in terms of helping the country preacher to be able to serve his parish well by reducing the churches he has to serve. If necessary, they should call upon the city churches that have fed upon the fruits of our rural churches to supply an adequate wage for the rural minister. The farmer is learning that you cannot continually take from the soil without putting something back and hope to continue realizing good harvests.

I suggest that Mr. Trotter, and all in agreement with him, go to the bottom and weigh all the evidence they can muster. Take no churchman's theory. Find the facts.

In the interest of the foundation of Methodism and Christianity, I am,

Sincerely yours,

A. W. COODY.

Springfield, La.

THESE BUDDHISTS KNOW SACRIFICE

"Chinese Buddhists have long been adapting Christian customs and plans to their own religious needs—and now they have gone in for a real program of Buddhist evangelism," reports Mrs. Ailie S. Gale, M. D., Methodist missionary in Tzechung, West China.

"We have long heard of Buddhists singing their chants to Christian hymn tunes, organizing Sunday schools after our fashion, and occasionally holding 'retreats.' But at the beginning of Passion Week, a priest arrived in Tzechung, with his disciples—and it is interesting to note there are just twelve—for evangelistic services. His services were held each morning at six and were attended by large crowds. It was reported that the district magistrate and the mayor and his wife and many officials attended.

"A sum of money was raised for the expenses, but when the priest demanded that the amount be increased $50,000, it was done. They say the man is well educated and a good speaker. When he asked them to bring sacrifices of silks and brocades, also expensive foods, they responded, and all these things were burned to send up to the gods. When the cost of food and clothing is so exorbitant and there are so many insufficiently fed and clothed, my heart ached for them. I had asked the magistrate just the week before to tell me how many people in this city of 60,000 had insufficient food, and he said, 'One out of every four.' And yet this same magistrate was at the burning of precious food that might have been given to the poor. The prophets of old had visions of this and the Master himself warned his disciples against this sort of thing.

"Some of our friends attended, to see what kind of spiritual food the people were given, but, alas, it was only platitudes. How our hearts longed to give them the vision of the crucified and risen Christ! Pray that many of these folks (some of whom come occasionally to the church) may come by by the way of the cross to the Savior."

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—Editor.

There are three kinds of men in the world: fits, misfits, and counterfeits.

The reward of a thing well done is to have done it.—Emerson.

GRADUATES SAY "THANK YOU!"

Graduates from institutions sponsored by the Woman's Society of Christian Service have expressed their gratitude for letters of encouragement and congratulations, sent them by Mrs. William N. Alexander, chairman of the Spiritual Life Committee. For several years Mrs. Alexander has written to every graduate. This year she wrote 325 letters.

Replies have emphasized what the institutions have meant to the students and their hopes for the future. Excerpts from representative letters follow:

"I want to tell you how much your letter meant to me. The message it contained was real and challenging," writes a student at National Training School. "I am indeed looking forward to being employed by the Woman's Division. In two weeks we graduate. I do not yet know my work, but whatever it is to be and wherever I am, I hope I can turn off hate, fear and self and turn on faith, and hope and love. I know I can through Christ. Thank you again for your interest and for the sense of fellowship which your letter brought."

"Thank you and every lady that has made it possible to have Christian institutions," says a Vashti graduate. "Vashti is a wonderful school and her staff members give excellent training and advice to her students. Vashti is not only a school, but a home. It's strange, but when the girls go home for vacation, they always say, 'it will soon be time to return home.' Thank you for the letter. It was very inspiring and helpful."

"I wish to express my thanks to the members of the Woman's Society of Christian Service, through you as their representative-for the letter of congratulations," writes a loyal Bennett graduate. "To the best of my ability I will try to put the bit of advice that was given into practice so that I may make a worthwhile contribution toward the coming of a just and enduring peace for our world!"

"You spoke in your letter of the dark world we will soon be facing," writes still another. "We realize that, and yet we feel prepared to meet that world because Vashti has trained us for just such a world. Our theme for the entire year has been, 'Preparation for Earning a Living and Establishing Permanent Christian Homes.' That theme has been carried into all phases of our life here at Vashti. We are sad at the thought of leaving Vashti, but we will carry those principles of Christian living with us, everywhere we go."

"We all feel that Vashti is the most wonderful place in the world, and we want to serve her in any way we can. I, myself, want to one day come back as a teacher, and am looking forward to that a great deal. We have thought often of the many nice things you have done for us, and hope that, by service and devotion, we can be of some use in the Kingdom of God."

THE GENERAL CONFERENCE OF 1944

By Bishop James Cannon, Jr.

IV—Almanac Jurisdiction

Once again, we are confronted with the almanac. Neither the Wesleys nor Asbury knew anything about the almanac. They literally ceased to work and live. Later on, the time limit for pastors came to plague us. Methodism lost from her ranks men like Cadman, Jefferson, Gunsaulus, etc., who left us because they could not do their best work in a limited pastoral term. That was abolished, but the time limit on district superintendents has remained. The present time limit is applied to bishops at 70, to traveling preachers at 72. The writer has never believed in this application of the almanac to determine ministerial efficiency. He has believed that the facts, common sense, and courage should determine the duration of a man's active ministry. Efficient pastors can be continued after 72 as supply pastors, and in case of vacancy by death or disability, retired bishops can be returned to active service. But an action was taken at this Conference by the Council of Bishops, which seems to go beyond any previous action. It was: "The Council voted that only those in the effective relation be named as members of Boards, Commissions, or other Committees and organizations." The bishop presiding at that session of the Council was asked whether that applied to laymen as well as ministers, and it was replied that it did so apply.

As the General Conference has placed practically all nominations in either the Council of Bishops, or in the several Jurisdictional Colleges of Bishops, this rule goes far beyond the Disciplinary regulations. A retired preacher can be elected to the General, or to the Jurisdictional Conference, and there were ministers and laymen over 72 members of the General Conference of 1944, and will be of the Jurisdictional Conferences. This rule of the Council of Bishops, therefore, will prevent men who are acting as supply pastors, and who may be members of the General and Jurisdictional Conferences from being on any of the Boards or Commissions. During the last quadrennium, Bishop E. H. Hughes was a member of the Board of Temperance, Bishop Herbert Welch was Chairman of the Committee on Overseas Relief, Dr. George W. Henson was Vice-Chairman of the Executive Committee of the Board of Publications, and was one of the most active, efficient members of the General Conference. Bishops Cannon, Hughes, Moore, Welch, and Dr. John R. Mott were members of the Federal Council. Hon. Josephus Daniels was a member of the Board of Public Information. The question very properly arises, does the new rule adopted by the Council of Bishops accord with the thought of the Church? Does the Church really want the almanac to apply to prevent all men over 72 from having any voice in the official activities of the Church? Regardless of any personal consideration, the writer does not think this to be a wise rule. From an editorial in the May issue of the **Federal Council Bulletin** on "The Place of the Elder Statesman," this is quoted: "These older men have resources which should be conserved for the Church. Surely there is value in the knowledge and wisdom gained from experience. Why should they be automatically put on the shelf? Is there not some place in the work of the Church where their experience may be used to advantage? A Christian fellowship should be able to improve the situation. Places should be found for continuing service where these men can make their contribution. The interdenominational work of the Church is one field in which a number of men have served happily and effectively beyond their retirement from posts in denominations. We should find satisfactory ways for utilizing for the Church the resources of the elder statesman."

There is nothing invidious in mentioning the names given above. There are doubtless others, especially laymen, both men and women, who should have been nominated for positions on Boards and Commissions because of their efficiency, but who are beyond the retirement age. The writer believes that if there is to be such a rule, it should be Disciplinary, and in accord with the general policy of the Church. Does the Church desire that such an arbitrary limitation be fixed?

The General Conference stabilized to some extent the thinking of the Church concerning the Jurisdictional Conference. While the Methodist Church does not need the Diocesan system of the Episcopal Church, yet it is so large that certain forms of Church work cannot be carried on as effectively, and as successfully from one central office as with subsidiary or Jurisdictional offices. There must be General Boards at the top with a Central office. But the Plan of Union is sufficiently elastic to give power to each Jurisdictional Conference to carry on special work for any one Jurisdiction. For example, in this very matter of the sacrificial offering, each Jurisdictional Conference could add a goodly sum to the amount called for by the Committee of Twenty-one for special purposes, and it would not hurt, it would help the appeal. Just to what extent a Jurisdictional Conference can plan for special Jurisdictional work must be determined by the conditions obtaining in that Jurisdiction. Every Jurisdictional Conference can be made a great power-house to inspire and stimulate the carrying out of the general plans outlined by the General Conference, and also determine the special needs of that Jurisdiction. To duplicate the machinery of the Church in every particular does not seem to be wise or necessary. Overlapping must be carefully avoided. But there certainly are some fields which the Jurisdiction should provide the machinery to cultivate intensively. This is particularly so in the matter of Home Missions and Church Extension, the work of Evangelism being combined with such a Board. It does seem, however, that there should not be but two offerings for Home Missions, one for the General Board, the other for the Annual Conference Board, and that some arrangement could and should be made for the General Board to allocate sufficient of the General funds to develop the Home Mission work in the several Jurisdictions. With the present plan of a paid Educational Secretary in every Annual Conference, under the Annual Conference Board of Education, a Jurisdictional Conference Board of Education would not be necessary. The plan adopted at Atlanta for some kind of Headquarters Board for the Jurisdiction should be given thorough study, and it should be able to plan and to carry on such activities as will best meet the needs of that Jurisdiction. What is needed is not six separate organizations, but a method to bridge the distance from the Central office to the various sections of the Church. The question as to whether there should be a Jurisdictional Board of Temperance is also worthy of consideration.

It is to be hoped that, just as the recent General Conference adjourned as a more unified body than when it met, so the Jurisdictional Conferences will develop a definite worthwhile field of operation.

June 6, 1944.

FOUNDATION FACTS

By O. E. Sanden

The writer has served as State Director of the Louisiana Moral and Civic Foundation, first, in connection with his ministry in DeRidder and, later, as full-time worker.

He leaves this office July 1, 1944, having operated the work on 25 per cent of the estimated budget. Dr. Graham Walker, of Jennings, writes:

"My Dear Rev. Sanden:

"It is with keen disappointment and great sorrow that I learn of the necessity of your resignation from the Foundation so soon, for I have felt, and still feel, that you are the man in the right place, if you can be sustained and kept there.

"I think you were proceeding along right lines and are equipped to do a great work. I think your policies most excellent, and your plan of procedure had my full and absolute approval. For your position I think you had the right idea about keeping your hands clear of the financial side, or phase, of the work, as the State Director. I guess it cannot be helped, but it is too bad that your work must cease with the Foundation. I was in hopes this would work out to be a model for other states."

A number of other state organizations have requested this office to set forth the working principles of the L. M. C. F., and these articles have been sent out to civic leaders in several states of the Union.

Dr. Edgar Godbold, President, writes:

"If you stay in our state, as you suggest in your letter, you may expect us to use you from time to time if you can see fit to help us."

My work as evangelist in the Presbyterian Church will enable me to still articulate the principles we have propounded by word of mouth and the printed page in the majority of Louisiana's parishes.

My booklet, entitled, "Results of the Passing of Senate C. Resolution No. 3" (by Ott and Gardiner), will be off the press next week, and may be secured free by writing either to this office, 351 Florida Street, or to my residence, 1719 North 25th Street, Baton Rouge, La. This is a campaign sheet that should be broadcast over the entire state, the results of which will inspire our people to take advantage of the local option laws in our state when the Resolution freezing them has run its course.

O. E. SANDEN.

1719 North 25th St., Baton Rouge, La.

The serene, silent beauty of a holy life is the most powerful influence in the world next to the might of God.—Pascal.

The success of tomorrow depends upon the preparation you are making today.

—Geo. Blunt.

WHEN IN NEW ORLEANS
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New Orleans Oldest and Best
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New Orleans

CHRISTIAN ADVOCATE

THE LIVING CHURCH

The 247th Sunday of the War

The finished work of His Death and Rising, what was it but the beginning of His continuing work of Intercession? Let us not forget this in all our daily contemplation of, and intercourse with, our Lord. . . . After all, we are not so much to look back as to look up, on Him who was crucified for us and rose again.

—Handley Carr Glyn Moule.

THE PRAYER-ROOM TODAY

Ascended Lord, I thank Thee for times when even I have known the fulfillment of Thy promise. For hours of worship when the veil has worn thin and the glory has streamed forth upon me, for times of rich fellowship when my heart has burned within me, I give Thee thanks. Help me to remember even when the heavens seem closed to me, and when, though I am gathered with Thy people, my heart is cold and dark and dead. Help me still to know that Thou art there, as Thou didst promise. Amen.

No. 28.

ORLEANS 12, LA.

DAY, JULY 13, 1944.

LOUISIANA'S NEW LEADER

BISHOP PAUL E. MARTIN
Recently elected Bishop by the South Central Jurisdiction and assigned to the Arkansas-Louisiana Area

WALLET OF THE WEEK

A WARTIME GADGET, called the "sunstill," has been developed for making sea water palatable and for removing contamination from water supplies for the use of the Army Air Forces and others of our fighting men. It seems to be a simple device which uses the rays of the sun for removing salts and impurities by distillation. It is conceivable that it may have a postwar use quite as important as the military necessity which caused it to be produced, in purifying the water supply upon which rural sections are dependent.

* * *

CIRCUIT RIDER EDUCATORS, the newest fad in the emergency adventures of American education, appear to be just around the corner. It is said that this was the opinion of thirty government and educational agencies at a two-day conference in Washington. This type of so-called education seems to have been but one of a bunch of social orchids which the conference dangled before the public. Like all freakish notions, this new educational and social Utopia promises too much with so little to back it up.

* * *

ERGOTAMINE TARTRATE is a drug which has been known for the past fifty years, and it has been used for many disorders, such as migraine headache and in obstetrical cases. Recent experimentation with the old remedy has revealed the fact that its effect when used in certain types of nervous disorders is little less than miraculous. In cases of nervous shock to seamen it has been found very effective. The permanence of the cures effected has not yet been established, and the announcement of the new uses of the drug is accompanied by a caution.

* * *

IN THE PITTI PALACE in Florence, Italy, is the blueprint of the airship which was designed by Leonardo da Vinci in the fifteenth century. Under the blueprint is the prophetic legend: "There shall be wings." After more than four hundred years, the realization of the artist, architect, and engineer has been announced to his beloved Florence in the droning of wings which rain death and destruction upon the land which he loved. That which earned for Leonardo the reputation of an impractical dreamer is now on its way to a complete transformation of the life of the whole world.

* * *

CURRENCY INFLATION IN CHINA is such that the prices of staple commodities are more than three hundred times what they were before the war. Conservative estimates indicate that they will be six hundred times the prewar rates before the end of this year. The Associated Board for Christian Colleges in China has been forced to raise a million and a half dollars as a sustaining fund for the current year and, unless a more favorable rate of exchange may be had, even that amount will be insufficient for the needs of 1944-1945. This is a part of the effort necessary to keep the doors of Christian institutions open in China.

AN ILLITERACY ON CURRENT EVENTS has been charged to adult Americans by Dr. Hadley Cantril, Princeton University's head of Public Opinion. His surveys show that six out of ten do not know that the United States was never a member of the League of Nations. Four out of ten do not know what a tariff is. Seven of ten do not know how a treaty must be approved. Six of ten never heard of or read about the Atlantic Charter, and nineteen out of twenty cannot name even one of its provisions. Well, if we are really so bad as that, the young folk would do well to send the old folks to school.

* * *

FORT WAYNE, INDIANA, LAYMEN have come forward with a suggestion that we end the war without the "pagan hilarity" with which we celebrated the end of the first World War, and that instead of ribald jubilation and drunken revelry there shall be a service of thanksgiving in the churches. In our section the whistles blew announcing the armistice, but we did not observe much "drunken revelry and wild vandalism." Perhaps it would be just as well for us to get a little nearer to the end of the war before we begin to plan a lady-like celebration.

* * *

A THRIVING COLONY AND AN OASIS are said to have been established amid the salt beds of the Dead Sea area in Palestine. One hundred and forty young Palestinian settlers piped water from the Jordan River and, through a distribution system, turned the location into a gorgeous garden like the gardens of Damascus. They have even established fish breeding pools from which they supply fish for the markets in Jerusalem. They also grow flowers and medicinal herbs for commercial use and distribution. All this despite the salt beds which were before arid and barren.

* * *

SIX HUNDRED STUDENT VOLUNTEERS, according to Chinese News Service, left Chunking early in May for India, where they will serve in the Chinese Expeditionary Force. Many of them are said to be from Christian colleges and they are part of a group of more than two thousand who will be sent to India. Two hundred who have offered to join the air force are to be sent abroad for further training. The ground crews will be trained at air bases in China. A corps of sixty-nine girls who have completed the three months' training will be assigned to work in China.

* * *

JEMIMA WILKINSON was the originator of a freak cult which was founded upon trances and visions of heavenly landscapes. Her cult was known as "The Universal Friend." Through these occult and mysterious oracles, she solved her needs with the rather unique prescription: "The Friend hath need of this." Despite charges of heresy and efforts at prosecution, her audiences grew, but when she died one hundred and twenty-five years ago she seems to have had a burial as mysterious as her experiences. The remnant of her cult are said to have kept a "mourner's vigil" recently at a clandestine crypt somewhere in New York State.

New Orleans
CHRISTIAN ADVOCATE

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C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

DOCTRINE AND EMOTION, OR ICE AND INERTIA

If it be said that dogmatic theology was responsible for a world of water-tight denominationalisms, it may be said with no less assurance that theological jellyfish of our age are responsible for an era of mist and humanistic moonshine as indefinable and unstable as it is unreal and ethereal. In the long record of Christian progress there is one testimony: The Church attained world status by its constant proclamation of revealed religion and its witness to positive spiritual values. The Church had a message because it first had an experience. We face today the danger of the substitution of a godless rationalism for the baptism of the Holy Spirit which was its enduement for world conquest.

In the account of a recent promotional meeting in the interest of a worthy benevolent organization at which a sizable collection was expected, it was stated that the preacher "specially invited" for the occasion threw the promoters and friends of the organization into a panic by insisting that the collection be taken before he preached, because he wished it to be uninfluenced by emotional factors. This willingness to risk the response to a great benevolence to the established commitments of the minds of those who were potential contributors will strike most practical persons as a case of exaggerated opposition to emotion. We can very well understand the mentality of some persons who might wish to shift from a red-hot theology to a block of ice; but a missionary collection set to the composure inspired by the recitation: "The square of the hypotenuse of a right angle triangle is equal to the sum of the squares of the other two sides," is a mental quirk to which we do not warm up.

After all, it is probably a materialist reaction, not more against religious emotion than against every concept of revealed religion. It is registered in a concerted opposition to the "offensive realism" of certain great hymns. Among such hymns listed is Isaac Watts' "Alas, and did my Saviour bleed," which is credited with more conversions than any other hymn in the English language. It is a demand that our hymnology be adjusted to the constitution and the stability of a spineless or a non-existent theology.

In a great address on "The Cross," the Archbishop of Canterbury recently told his audience of more than a thousand people that the cross is "the very foundation of our faith for individual and social salvation." He was indifferent to those who would protect culture against "offensive realism." He evidently feels that it is vastly more important that we shall not lose the cross in the shadows of the passing parade of social ideals and events than it is to pander to a squeamish culture. He knows, too, that the Church of our day is threatened by an obtrusive program of State religion, proclaimed and unproclaimed. In the midst of his masterly deliverance, the Primate called upon his audience to sing that great hymn of the Church: "When I survey the wondrous Cross." He evidently thought more of the masterpiece of Christian hymnology than of the unemotional composure which might be associated with "pons asinorum."

THAT PIGGLY-WIGGLY PRONOUNCEMENT ON WAR

The discussion of the General Conference action on war is not calculated to create enthusiasm for the courage or the clarity of thinking on the part of that body. Some quote the "minority" report, others the amended Social Creed, and still others, as if leaning backward in order not to be regarded as partial, quote the two together. It is not what the General Conference said on the subject, but is rather a "piggly-wiggly" scramble in which each side seeks to serve itself out of a common bin. The fact is that the action of the General Conference is unsatisfactory and it is a misfortune that it was unable to state its mind clearly and consistently on an issue of such great importance.

We had the feeling from the first that the two pronouncements were so contradictory as to amount to a straddle. We think that the minority report indicates the mind of the Conference. It was adopted after an able discussion by both sides and despite the vote "by orders" by which it was obviously thought that ministerial pacifism might ride down the more militant attitude of the laymen. That the effort to substitute the minority report carried by a single vote of the ministers is beside the point. The minority report was substituted as the mind of the Conference. It must be admitted, however, that those who championed the minority report were outmaneuvered and outgeneraled when it came to "harmonizing" the statement found in the Social Creed with the position taken in the minority report. It is of no consequence to say now that the Conference did or did not approve of war. It simply straddled an issue on which Methodist people, on both sides of the question, were entitled to a positive and courageous statement.

We hold the view expressed by the minority report. In our opinion the pacifists have done the Democracies a great disservice by advocating a policy which could never be made to work in cooperation with a war-minded people led by ruthless war lords. In our opinion a "piggly-wiggly" attitude plays into the hands of sentimentalists and defeatists whether they be Gandhi passivists, or Americans who dream of organizing an era of perfect peace in a world of unredeemed men.

THE SOUTHEASTERN JURISDICTIONAL CONFERENCE

A leader of Methodism writes us an appraisal of the work of the Southeastern Jurisdictional Conference which confirms the view which we have already expressed. First, he expressed high appreciation of the two men chosen to the Episcopacy. He feels that on the score of personal character, religious experience, and administrative ability, the elections will mean a real "strengthening of the Episcopacy" in the Southeastern Jurisdiction.

Of the Conference in general, he says "the spirit and program of the Conference were excellent and constructive, indicating to my mind the value of the Jurisdictional scheme." He finds that those of the Central Jurisdiction are pleased that they have a measure of autonomy and independence which they have not had before. The appraisal parallels our own feeling and thinking as to the outlook for the Methodist Church in the years ahead. The acceptance of the Jurisdiction as an integral part of the Constitution of the Church will go far toward clearing the way for a united front and effective action in a day when concerted effort is desperately needed.

LEADERSHIP

If there ever was a time in history that great leadership was needed it is now. And this applies not only to nations but to the world at large.

If we look at society in any phase we see the application. The times literally cry out for self-forgetful, intelligent, devoted leadership. We must have it if civilization is to survive. Not only is this so in political relations, but emphatically so in the realm of business and economic affairs. But most of all we must have moral and spiritual leadership undergirding and stabilizing all human relations.

Dr. A. P. Hamilton

In our own country we are involved in a welter of suspicions and strife between capital and labor, of isolationists against advocates of world cooperation, of race against race, clan against clan, liberals against radicals both in state and church, and the end is not yet.

And in the midst of all these clashing ideologies we seem to suffer for the lack of great men to point the way out. We seem to have the Joshuas in abundance who are leading us out of the wilderness to cross the river and take the land of grants, but Moses is conspicuous by his absence in this crisis in moral leadership in our time.

Nowhere is it more apparent than in the pathetic efforts of our great political parties to find men of presidential stature in whom they could all place confidence. Here the cry has been, and still is, for great leaders. The Republicans have been hard put to it to find one man, and the Democrats are still hard beset to find more than one.

When our population was a mere three million souls in 1776, we had a superabundance of leaders; now that we have increased forty-four fold, we have difficulty in finding one or two such as we once had on every hand.

We are winning the war, but how shall we be sure that another one will not be upon us again in a few more years?

Has the world become morally and spiritually bankrupt? God forbid.

Here is the cue for the Christian forces of the world to enter. This is the time that the Church has been waiting for. The Promised Land is over there waiting to be occupied.

Has the Christian Church grace enough, consecration enough, courage enough, to possess the land?

It is for us to answer, or be hurled back into the abyss for a thousand years.

Others Say. . .

RELIGION AND MAGIC

Simon the Sorcerer was the spiritual forefather of a long and undistinguished line of charlatans, quacks and deceivers who have attempted to reduce the religion of the Lord Jesus Christ to sheer magic. When Simon down in Samaria "saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money . . ." if they would permit him also to exercise this divine gift (Acts 8:18-24). And through the centuries the spiritual descendants of Simon have been with us.

Some days ago, to take a most recent example of religious trickery, a Richmond Methodist received a printed leaflet offering him the "Medal of St. Benedict" which has not only brought "many and great indulgences" to its wearers, but which posseses numerous magical powers mainly because this Roman Catholic saint who lived 1400 years ago is a "powerful protector" before God, "especially in time of war." But his protection is extended not to the righteous or the worthy but rather to "those who carry his blessed Medal." The leaflet further states:

"When the Benedictine Fathers were giving a mission in Richmond, Va., shortly before the Civil War, they presented the Benedictine Medal to all who assisted at the mission. In the fierce battles of the Civil War that followed after, the Catholic youth of Richmond played a prominent part. The great losses sustained by both armies are well known; yet, strange to say, not a single one who wore the medal of St. Benedict was killed or wounded." Yes, it is strange indeed. Strange that in this enlightened day there could be those so spiritually blind as to attempt to pawn off such stuff on intelligent people. One cannot help but wonder what would happen in a war if every soldier on both sides wore one of these magic pieces!—The Virginia Methodist Advocate.

DR. GEORGE W. TRUETT DIES

Dr. George W. Truett, of Dallas, Texas, died on the night of July 7. He had long been the best-beloved and the most trusted leader of his denomination, and his going will be mourned throughout the entire Southern Baptist Church. He had been pastor of First Baptist Church, Dallas, for nearly forty-seven years, but had not been able to discharge the duties of his pastorate since July, 1943. At that time, the malady from which he died had gotten such a hold upon him and his sufferings were so severe that he took leave in the hope that he might regain his health. Those who were in touch with him knew that the outlook was ominous, but his church showed a magnanimous spirit and an affectionate devotion to him by refusing to allow him to surrender the post which he had held so long. Other Christian denominations will share the great sorrow of our Baptist brethren in their loss. At the time of this writing, funeral services had not been scheduled as to time, but Dr. Louis D. Newton, Atlanta, is to deliver the funeral address.

ADDRESS BY JEAN HUMPHREYS HARBISON, ADJUNTAS, PUERTO RICO

If Christian young people mean business about building a new world, we must realize from the beginning that it will not be built on an eight-hour day with time and a half for overtime, neither will it be built by serving chicken dinners in the church parlor.

The Christian heart cannot rest as long as the Christian church, loaded with run-down-at-the-heel members, continues to pad the pews of indifference for buxom piety to lounge in. A morally and spiritually latent Christianity is the worst enemy of the Christ, and Christians can do well to consider their own compromising backyards as they try to straighten out the world.

If Christian young people really want a Christian world, they must let go of the wonderful notions we've had of how we'll just be the stable, solid community folk, getting a nominal income, raising a normal family, going to Rotary meetings, and teaching a Sunday School class. Let's hope there are plenty who will do that sort of thing, for we need them. But I'm talking to the young person who believes it is going to cost him something to reconstruct the world, who is willing to give up even his hope for security to get that world, and the only thing I have to say to you is to go and build it! There are no short cuts.

The whole world is looking for the message of Christ today. Labor conflict calls for the hands and heart of the reconstructionist who dares to believe that Christianity can show the way to a just and fruitful relationship between management and labor. Race tensions call for the hands and hearts of the reconstructionists who really believe in the equality of man before God and will give all they have toward opening a way through that problem. A decadent political structure, supporting weakly yet an economic system based on individual profit and competition, needs the hand and the heart of the Christian reconstructionist dedicated to the way of sharing and cooperation and the brotherhood of man.

Christian young people going to a needy area can help improve public health, living conditions, education, recreation, and re[illegible] activities. I have worked with such [illegible] in the mountain wilderness of Puerto Rico, where the average income is $120 a year, where a diet of rice and beans combines with the hookworm to break health, where three-room shacks, inadequate education, and no community activities reduce human beings to an animal existence. No wonder that the second cause of death between the ages of 19 and 35 is suicide.

Into such a community went 32 young people from the United States—without pay, taking their skills and putting them to work feeding little children, doctoring, nursing, working in laboratory, kitchen, and laundry, showing boys and girls how to play, building a hospital out of an old building, setting up three rural clinics to reach 17,600 people otherwise without medical aid, teaching an illiterate to read in twenty minutes by the Laubach method. Partly supporting themselves and partly financed by their churches, these young people have received also the cooperation of the government in an effort to improve health and housing.

When you face a Puerto Rican woman to whom you've given clothes for her eight children and know she has walked fifteen miles to bring you seven eggs, three eggplant, and two green peppers, when you know her family of twelve lives in a two-room shack with a tiny bit of land, one chicken, and an income of $3.50 a week, when you realize how often you give a pair of shoes because they don't fit, or a worn-out dress to someone less fortunate, whereas this woman has brought you literally all she has—then you begin to be humbled by those you went to teach and you learn that the greatest act in the world is to give.

Christians must pour into the treasuries of our church boards the plus giving, enabling them to organize such reconstruction work. Until we do that we don't really believe much in rebuilding our world. Churches must expect to continue the war emergency giving. The work of the church doesn't end with the cessation of hostilities—it really just begins.

EXCERPTS FROM ADDRESS ON "STARS AT YOUR FINGERTIPS"

By Roy A. Burkhart, Minister, First Community Church, Columbus, Ohio.

At the Christian Youth Conference of North America, Lakeside, Ohio, June 27 to July 2. Delivered Sunday, 10:30 a.m., July 2.

Undoubtedly the one word that describes the trouble of the world best is "loneliness." People by the millions are orphaned. Many others are in groups that support them in responding to the lowest. Comparatively few people find fellowship in that high level where they are supported in their search for the Will of God.

The living church—God in the human soul and the will and judgment of God expressed in human fellowship—is one of our great resources for building a better world. This is true despite the fact that the institution of the church on our continent is sometimes impotent, having frequently lost connection with on-going life, seemingly defender of an order that is dated and done. The church of Christ is one of our chief resources even though less than half of our people even belong, and perhaps not more than 10 per cent of those who belong are truly devout and faithful.

I say again that the living church of Christ is one of our best resources even though Sunday school enrollment has dropped about 50 per cent since 1926, and even though the local church program shies away from the real illnesses in our social order and is divided and filled with rifts as the society whose rifts it would heal. Despite all the weaknesses and impotency of the visible church, I see nothing to take its place.

The church fails often because it follows the methods of the conqueror—a method in which the leader seeks to impose his will upon life, and therefore he never escapes himself. The church becomes the living church of Christ when those who make it up are more than conquerors! Conquered by divine purpose, freed by the power of Christ to grow, glorying in the victor who has possessed the soul! The church must become the church in the local unit and be bound together through the fellowship of love and common devotion to the service of men through youth councils until divisions disappear, until the unity we would have in the world we will have achieved in the church of Christ all over the world.

RESOLUTIONS—MRS. C. M. SCOTT

Resolutions of love and respect from the Woman's Society of Christian Service of the Methodist Church on the death of our beloved member and former president, Mrs. C. M. Scott, who was called from us May 21, 1944:

Whereas, God, in His infinite wisdom, has called to her reward one of our members, Mrs. C. M. Scott, transplanting her gentle spirit to the "Home of the Eternal in the Heavens." We, as a society, mourn and deplore her departure, but bow to the will of Him who doeth all things well. Therefore, be it

Resolved, that our society has lost one of our truest and most devoted members—one who was ever ready to do her part in the upbuilding of the Church and society which she served so faithfully.

Resolved, that we cherish her memory and imitate her faithful example.

Resolved, that we extend to the family our deepest and heartfelt sympathy, and commend them to the God of all grace and love, who has promised never to forsake his own.

Resolved, that a copy of these resolutions be spread upon the minutes of our society and a copy sent to the family, also one to the New Orleans Christian Advocate and one to the Utica Advertiser.

Respectfully submitted,
MRS. C. L. GREEN,
MRS. C. D. HART,
MRS. R. V. CURRIE.

He has attained to an eminent degree of Christian grace who knows how to wait.
—Exchange.

Penitence is a pathway which must be traveled on the way to communion with God. The higher our adoration and the deeper our gratitude, the keener becomes our sense of unworthiness and the more vivid our awareness of guilt.—Kirby Page.

God's judgment falls upon the nations for exploiting other people and for failing to rectify those grievous injustices to other nations . . . God's judgment is on the nations for seeking even needful change through ruthless aggression and not through methods regardful of the common good. . . . God's judgment is on the nations creatively and redemptively, bidding them to bring forth the fruits of repentance: a world responsibility, order and means of constructive change.—Nels F. S. Ferre.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON
and B. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
C. MILTON CHALMERS ....Publisher

Mrs. R. M. Weissinger, Louise, Miss., places us in her debt by her commendation of the Advocate.

Mrs. D. J. Bergeron, of Houma, La., Route 2, has our thanks for the assurance that the Advocate means much to her.

Rev. A. L. Davenport reports a fine cooperation on the part of the people of Vaiden and West and everything going nicely in his work.

Mrs. R. O. Dodson, 811 35th Avenue, Meridian, Miss., is among the enthusiastic and appreciative friends of the Advocate at Fifth Street Church.

Friends of Chaplain Maurice D. Fulkerson will be interested to know that he has had a change of address recently. He is still in service abroad, however.

Mrs. A. A. Adair, who is moving from Lorman to Gloster, Miss., asks that her paper be sent to her there, so that she may not miss its message from week to week.

We appreciate a message from Mrs. R. L. McKay, of Leaf, Miss., who says that the Christian Advocate means much to her and she does not want to miss an issue of it.

Mrs. W. J. Garland, formerly of Haynesville, La., is now making her home with her daughter at 655 Rutherford, Shreveport, La., according to request for change of her paper.

Rev. E. W. Ulmer, who is one of the best campaigners as well as one of the most loyal friends of the Advocate, hopes to secure 100 subscribers before his campaign is finished.

Dr. Clovis G. Chappell, pastor at Galloway Memorial Church, Jackson, Miss., appears to be summering at Waverly, Tenn., where he requests that his paper be sent until September 7.

Rev. T. E. Hightower writes that his work at Taylorsville, Miss., is going nicely. His revival meeting at that place will begin on July 16, and he will have the assistance of Rev. Roy L. Lane, of Union, Miss.

Mrs. G. T. Shaifer, of Greenville, Miss., has been a reader of the Advocate from her earliest recollection. She says it came to her home when she was a child and the Children's Corner was read to her.

Rev. T. B. Thrower reports a Vacation Bible School at Kosciusko, Miss., which was a decided success. The total enrollment was 103, and both attendance and interest continued good throughout the School.

Rev. Aubrey B. Smith, pastor at West Laurel Methodist Church, is now at Chaplain's School at Harvard University, according to a note asking that his paper be sent to Mrs. Smith, at 327 South Denver St., Jackson, Miss.

A note from Bishop J. L. Decell, who was recently transferred from the Birmingham to the Jackson, Miss., area, indicates that he is now at Jackson, and that all mail addressed to him should be sent to Box 2009.

Chaplain Alfred M. Brown, according to a note requesting change of address of his paper, is now on overseas duty. He expresses appreciation of the Advocate and we are glad to be able to send it to him and to others in the service.

With this year, Rev. W. T. Gray, pastor at DeQuincy, La., will finish his itinerant career and retire. Bro. Gray has been a faithful friend of the Advocate and loyal to the program of the Church, and his retirement will be a distinct loss.

Rev. W. O. Hunt, pastor at Hernando, Miss., has been seriously ill for a good part of the year, according to a note from his wife. He is now back home and is improving slowly. We hope that his progress may continue until his health is fully recovered.

Mrs. Carolyn Krause died in her home, Sicily Island, La., on June 27. She was more than 92 years old and had lived a life worthy of her Church. The memory of her will be an inspiration to her children. She has entered into that rest prepared for the people of God.

Miss Mildred Clegg, who has been connected with the Methodist Church, Clarksdale, Miss., and has been the efficient editor of the Woman's Page of the North Mississippi Conference for the past few months, writes that she is giving up her work and that she will be leaving the North Mississippi Conference on July 10. She gave no destination, but many friends will follow her with their interest and prayers.

A MESSAGE FROM BISHOP A. FRANK SMITH

My Dear Dr. Duren: I have not been in my office since the close of the Jurisdictional Conference, due to engagements of various sorts, else I would have written to you before this. It is a source of keen regret that I am no longer officially connected with the Louisiana Conference. My six years of association with the noble men and women of Louisiana Methodism broadened my horizons, strengthened my faith, and gave to me a host of friends whose love I shall cherish to the end of the way. It is my reasoned conviction that no Conference in the South Central Jurisdiction has a brighter day ahead of it than has the Louisiana. I shall watch its growth and achievements with eager interest and fond pride. If ever again I am officially related to the Louisiana Conference, it will bring joy to me. Whether or not such is the case, I shall never cease to be grateful for my six years in Louisiana, and my prayers shall abide for the Conference, its varied interests, and the consecrated men and women who compose its membership, both clerical and lay.

And now a word concerning your new presiding officer and his wife, Bishop and Mrs. Paul E. Martin. I have known Bishop and Mrs. Martin since their early childhood, and have been intimately associated with them, both officially and personally, through the whole of their ministry. We have no choicer spirits among us than are they, and Louisiana and Arkansas Methodism will take them to their hearts with great pride and complete devotion.

Bishop Martin for the past six years has occupied one of the great pulpits of the Church, he has been a district superintendent, he is a great preacher, a wise administrator, a brother to every man, and a royal member of any social group. For Bishop and Mrs. Martin, and for the Arkansas-Louisiana Area there lies ahead a long period of happy association and of magnificent achievement.

Most sincerely,
A. FRANK SMITH.

REVIVAL AT BLANCHARD, LA.

Dear Dr. Duren: May we again have space to report on the revival meeting here in the Blanchard Methodist church? Rev. H. S. Bailey, our pastor, held a week's meeting, beginning June 19, at 8 p.m., closing Sunday morning, June 25. Rev. J. B. Harper, of Bastrop, did the preaching. The attendance was good, the interest unabated throughout the whole of these services. Bro. Harper is one of the wide-awake young ministers of Methodism, who brings messages that reach deep into the minds and hearts of the people. We heard people remarking: "That preacher just makes things so plain I enjoy listening to him."

At the eleven o'clock service Sunday morning we received two new members by letter, one of whom smilingly remarked, "I am coming back home." After the service closed there was a delicious old-fashioned basket dinner spread on tables under the

LUZIANNE
COFFEE
100% Good

trees. We older members call this feast "the old home-coming." It has been an annual affair for years.

This year there was a new spirit of comradeship manifest. Somehow everyone was more happy than usual to be there to greet old friends again.

That wonderful spirit of brotherhood of which we read and hear so much today bears fruit even now. Bro. Bailey was here and there doing everything possible to help people enjoy this social hour.

We were happy to have with us our former pastor, Rev. Van. Carter, of Mooringsport, and his lovely wife. Dr. and Mrs. Phelps, of Shreveport, were welcome guests. Dr. Phelps is a member of the faculty of Centenary College. Our sister churches—Baptists and Nazarenes—joined in with us. Everyone seemed to have a wonderful, happy time.

We are sure this revival helped to draw us closer to God and nearer to our fellowman. Because of this, it did much and lasting good.

MRS. S. T. HARWELL.

YOUTH CARAVAN IN NORTH MISSISSIPPI

Herewith we present the quartet of Caravaners who are at present touring the North Mississippi Conference in the promotion of the Youth Work of the Conference. The quartet consists of Miss Muriel Gregory, daughter of Rev. and Mrs. T. E. Gregory, of Columbus, Miss., Caravan Leader; Miss Martha Allen, Spartanburg, S. C., assisting in the senior-young people's group and recreational activities; Miss Virginia Bell, Sandersville, Ga., teacher of intermediate group and leader of worship; and Miss Marila Watkins, LaGrange, Ga., teacher of senior-young people, leader of worship and planner of various types of Community Service activities. All of these are college women and well fitted for the task to which they have been assigned. The legend identifying the different persons was inadvertently left off the picture and, as guessing is somewhat risky, the matter of naming is passed on to the reader.

Last week these Caravaners were at Durant, this week at Kosciusko, the following week at Starkville, and they are to be at other places in the Conference, but we do not have either the places or the specific dates. They are carrying the message of Youth to the places selected and the surrounding territory during the pilgrimage now in progress.

TURNING SORROW INTO SERVICE

Upon the occasion of the death of her late husband, Mayor George P. Wood, of Moss Point, Miss., Mrs. Wood requested that close friends, instead of sending flowers, to please send the amount in cash, to be used in buying beds for the Bryant Lewis Hospital in Kongold, Congo Belge, Africa, and $420 has been contributed through this medium. The beds will be placed in memory of Mr. Wood.

Mr. Wood was a former elder in the Presbyterian church and Mrs. Wood is the daughter of a Presbyterian minister. Mrs. Wood's interest in the Lewis Memorial Hospital is because of her personal friendship for the Lewis family, and because her daughter and son-in-law, Rev. and Mrs. C. W. Chappell, are now serving as missionaries at Kongold, having been sent out by the Methodist Church Board of Missions. Mrs. Wood received a cable recently announcing the arrival of baby Mary Jean Chappell at the Lewis Memorial Hospital. The cable was dated June 14.

REPORTER.

HATTIESBURG DISTRICT CONFERENCE

The Hattiesburg District Conference was held at Williamsburg, with Dr. B. L. Sutherland, district superintendent, presiding, and Rev. Fred Thompson as pastor-host. Dr. Sutherland had the conference well planned and the business of the conference was dispatched without a waste of time, yet sufficient time was taken to emphasize the things of importance. The pastor's report for the district speaks for itself of the entire work of our district.

Membership.—Infants baptized, 84; all others baptized, 153; received on profession of faith, 284; received by transfer and otherwise, 330; subscribers to New Orleans Christian Advocate, 409; subscribers to General Organ, 246.

Finances.—Pastors salaries paid to date, $27,610.73; district superintendent's salary, $3,028.03; bishop's salary, $720.20; Conference Claimants, $3,622.56; General and Conference Benevolences, $8,248.13; General Administration Fund, $237.11; Woman's Work, local, $2,572.52; sent to Conference Treasurer, $2,847.53.

Special Offerings.—Week of Dedication, $941.63; Sanatorium, $509.34; Orphanage, $1,405.08; Memorial Mercy Home-Hospital, $284.49; Golden Cross, $278.83; special offering at district conference to send New Orleans Christian Advocate to Sanatorium and to boys in service, $100.

Church School Department.—Enrollment, 5,091; amount raised, $3,879.91; World Service offering, $862.22; planning Vacation Bible School, 24; observe Church School Rally Day? (Yes) 13, (No) 15; amount of offering, $174.06.

Large emphasis was given to the need of Millsaps College and the Christian Center Memorial Building, which is showing results by our district leading on a percentage basis at this writing. Dr. M. L. Smith brought a very timely and helpful message as the principal speaker of the morning.

We were most generously entertained by the good people of the Williamsburg circuit, there being much more food than we were able to eat at either of the meals.

The afternoon session was given largely to the hearing of the reports of the various committees. In the evening we heard a most helpful message from Rev. H. B. Hilbun, our pastor at New Augusta. Williamsburg church is the home church of Bro. Hilbun and his father and mother, and many of his friends of childhood days were out for the service. It was a most impressive hour.

SETH W. GRANBERRY,
Secretary of Conference.

REVIVAL AT OLLA, LA.

Dear Sir: We had a good revival at Olla, La., where Rev. E. M. Mouser is pastor, June 18-25.

This is the third revival I have held for Bro. Mouser, and it is a pleasure to work with him.

The Olla church is an attractive brick veneer building. It was quite comfortable, even in the hot spell of weather we had, with the air cooling system.

The attendance was good, the spirit of the church excellent, and the results were worth while. We had five adult accessions to the church.

Bro. Mouser is energetic, resourceful, and consecrated. The Olla folks appreciate his leadership in the church.

HENRY A. RICKEY.

PROGRESS AT COUSHATTA, LA.

Dear Dr. Duren: There is always something worthwhile saying about our Coushatta church. We are glad to note through the untiring efforts of our pastor, Rev. S. S. Holladay, that our pledge to the L. S. U. Center, which was $500, has been reached in full.

While it's a little late in mentioning our revival in April, it was in every way a success. Our preacher was Rev. A. W. Townsend, from Bunkie, and Rev. Otis Spinks, from Abbveille, had charge of the singing. The meeting was largely attended and much interest shown.

Am also glad to state that the finances of our church and W. S. C. S. are up to par.

Respectfully,
MRS. LULA LOCKETT.

The Caravan touring the North Mississippi Conference with the Message of "Caravan Week"

PERSONAL NOTES AND INCIDENTS

Rev. E. C. Driskell, Pickens, Miss., reports two successful meetings, with Rev. W. S. McAlilly doing the preaching at Pickens, and Rev. J. V. Stewart at Goodman.

Mrs. T. W. Cooper, of Purvis, Miss., feels that she cannot do without the Advocate, which has been going to her home for a long time. We are grateful for this expression of loyalty and appreciation.

The church at Rayne, La., Rev. D. F. Anders, pastor, expects to pay off the indebtedness on the church this month, and the dedication service will be held as soon as arrangements can be made with the Bishop.

Mrs. O. E. Baird, Houston, Miss., in renewing her subscription, lists some of the things which make the Advocate valuable to her. It keeps her informed on the missionary news, as to where former pastors are, and the work they are doing.

Rev. O. C. Stapleton, pastor of Live Oak Methodist Church, Watson, La., reports a very successful Intermediate Camp at Bluff Creek, held the last week in June. Bro. Stapleton taught a course entitled "We Live Together," and Mrs. Stapleton a class in basketry.

Rev. R. R. Branton, district superintendent of the Alexandria district, has begun his Advocate campaign and expects to press it vigorously to a successful conclusion. He says that some of the pastors are already working at the task and that others need only to have it called to their attention.

Park Avenue Church, Shreveport, La., Rev. S. A. Seegers, pastor, is making plans for a church attendance campaign. Special programs will be presented each Sunday night during the special effort. The church membership will be divided into two groups, with a leader for each group, sub-leaders for smaller groups, with the idea of contacting every member each week.

Elsewhere in this week's issue of the Advocate is a memoir of Mrs. Elizabeth Skinner, who for many years was a loyal member of the Methodist Church and a friend to the Advocate. She died at the home of her daughter, Mrs. H. W. Blakeman, Rayville, La., on June 30. Prepared by her pastor, Rev. Jack H. Midyett, the memoir is one of the most beautifully expressed that we have ever published.

According to an announcement in the Live Oak Church bulletin, the Ministerial Alliance of East Baton Rouge Parish has arranged with Radio Station WJBO to broadcast a prayer each evening at exactly 6 o'clock. The prayer will be for our armed forces, and if you cannot tune in on the radio; stop for one minute and offer a prayer for the boys engaged in the conflict for the defense of Christianity and civilization.

PASTOR ENTERS CHAPLAINCY

On June 28th, Rev. Aubrey B. Smith received his commission as chaplain in the United States Army, and is to report to Harvard University July 15 for five weeks' training before being assigned to service. Bro. Smith preached his final sermon at West Laurel July 2, and after the evening service the congregation presented him with a wrist watch. Bro. Smith has been very diligent in his work here at West Laurel. Under his able leadership we have paid all benevolences and all specials, also everything else up to date. We have begun a building fund and plan to erect a new church after the war.

This is the second pastor we have had to enter the chaplaincy. Rev. Mark F. Lytle entered the service two years ago and is stationed in North Africa.

Sincerely yours,
JACK UPCHURCH.

MEETING IN WINONA

We have just closed a ten-days' meeting in Winona in which Rev. S. M. Butts did the preaching. He pleased the people with his preaching. The children were delighted with his leadership. Bro. Butts is being kept busy. Most of his time until fall is engaged.

Bro. Butts is sound in his theology, enthusiastic in his preaching, and he is not sensational in his methods. His ministry is safe and sane. He is our Conference evangelist. He should be kept busy. Your people will like his preaching. His address is Mathiston, Miss.

J. H. HOLDER, P. C.

LOUISIANA METHODIST YOUTH ASSEMBLY

The Young People's Assembly of the Louisiana Conference Methodist Youth Fellowship will be held August 21-26, at the 4-H Club Camp, Camp Grant Walker, two miles east of Pollock, La.

The faculty retreat will begin with the evening meal, Sunday, August 20. Campers who come with the faculty will come at that time. All other campers will arrive Monday, August 21. The first meal to be served will be the noon meal Monday. Assembly will be held at 3 p.m. and classes begin at 3:30 Monday afternoon.

The Assembly will close with breakfast Saturday morning.

All registrations should be in the hands of the Registrar, Miss Mary Searles, Centenary College, by August 12. Each district is allowed 30 registrations. After August 12, these quotas will be thrown open to any district.

The cost is $10, the same as the pre-war Assemblies.

We are expecting 250 young people, and we will be ready for them with the best Assembly staff we have ever had.

Dr. N. C. McPherson, president of Wesleyan Colloge, Macon, Ga., is the platform speaker, at the vespers, and will conduct a forum every morning.

Centenary College is furnishing Coach B. B. Schaal for the recreation, and Mr. A. C. Voran for the music. Rev. W. H. Bengtson will work with Coach Schaal. Mrs. Jolly B. Harper has planned seven interest groups.

We have eight courses for the young people, as follows:

Worship and Evangelism—taught by Rev. A. W. Townsend.

Methodism—Rev. E. B. Emmerich.

The Church and America's Peoples—Rev. V. D. Morris.

The Dawning Brotherhood of Races—Miss Lola Green, missionary to India.

What I Believe—Rev. W. E. Trice.

The Program of the Methodist Youth Fellowship—Rev. Karl Tooke.

To Drink, or Not to Drink—Rev. J. C. Sensintaffar.

Why the Bible is Important—Miss Grace Gatewood.

Then we have added one course for adult leaders of Youth, to which we are inviting adult leaders of youth, not more than three from each district, on "Counseling Youth," taught by Rev. E. R. Haug.

The Morning Watch will be conducted by the young people, under the guidance of Rev. W. D. Boddie and his committee.

This gives some idea of what will take place. Camp Grant Walker is a lovely camp, owned by L. S. U. and used for the 4-H Club camps. It has been loaned to us gratis, since our own Camp Brewer is rented to the officials at Camp Claiborne.

The camp will take care of 300 comfortably. Mrs. J. C. Parsley is business manager. She has three good cooks under contract!

Registrations are coming in fast, so those who plan to come are urged to send theirs on in in ample time.

HENRY A. RICKEY, Dean.

SEASHORE DISTRICT NEWS

Vacation Schools and revivals during July and August will keep pastors and local church leaders quite busy, as practically every charge in the district is emphasizing education and evangelism during the summer months.

Americus charge, the Rev. E. D. Simpson, pastor, is having a vacation school at each of the eight churches, and most of them are being held for the first time. Mrs. M. N. Brown, Mrs. N. G. Fairley, and Miss Marie Fairley were teachers for the school at Pleasant Hill. Hurley, also on this charge, enrolled 46 at its school, with an abundance of teachers—Mesdames Minnie Tilley, Lucille Hamilton, S. P. Moak, Jr., J. W. Walley, Lou Barria, Vivion Green, Rosenell Jones, Douglas Mizelle, Jack King, Lucille Powell, and Prof. Draughn. Six more schools are scheduled on this circuit, which also reports two new Woman's societies organized at Robert's Chapel, with Mrs. K. N. Roberts president, and at Hurley, with Mrs. Vivion Green president. Rosedale church is being renovated and painted, and new paint is also to ~~be noted~~ at Roberts and Hurley.

The Americus charge and the Eastern Sub-district union was represented at the recent Conference young people's assembly by Miss Addie Belle Williams, Hurley church.

Columbia young people report a fine subdistrict meeting at Tylertown, in the Brookhaven district, at which time the name of the union was changed from "tri-county" to "Horace M. Dubose," in honor of the bishop. The Rev. J. B. Cain, Columbia, assisted the Rev. W. L. Elkin in a meeting at Clark's Chapel, Leakesville charge, July 2-6, at which time a vacation church school was also held.

At the closing night of its recent revival, Bonny Chapel, Van Cleave charge, witnessed the baptism and reception into membership of 21 persons. Further improvement of the little log-built chapel, beautiful in its rustic setting among the tall pines, is planned. The Rev. G. H. McBride is pastor, and District Superintendent J. L. Neill preached during the revival.

Mrs. Ira Williams, wife of the Rev. I. E. Williams, former member of this Conference, now pastoring Epworth Church, Oklahoma City, was a recent visitor to relatives and friends in this district. Bill and Joe, the younger sons, accompanied their mother on the visit, but Ira, Jr., now a supply pastor, remained with his charge. Epworth Church has granted Mr. Williams a [illegible] and he is now taking summer work in Union Seminary, New York City.

Mrs. C. C. Clark, wife of the Gulfport, First Church, pastor, is now at Yale University on a scholarship, attending the new school of alcohol studies directed by Dr. E. M. Jellinek. Open only to students capable of doing advanced graduate work, and financed entirely by the University, this school is considered to be a unique experiment in making a thoroughly unbiased and scientific study of the alcohol problem.

FINE VACATION SCHOOL AT ALDERSGATE, NEW ORLEANS

Dear Dr. Duren: A two-weeks' Vacation School, June 19-30, was held at Aldersgate with a total enrollment of 39. The average attendance was 31. The school was under the capable guidance of Mrs. Rollo Odom. Her staff of faithful workers included Mrs. J. B. Mack, Mrs. V. J. Strozewski, Mrs. G. C. Albright, Mrs. E. H. White, Jr. The Woman's Society of Christian Service prepared daily refreshments.

Highlighting the close of the school was the annual Church School picnic at Audubon Park, held Saturday, July 1.

A presentation of the work of the school was given the congregation of the church at the worship hour, Sunday, July 2.

The quality and quantity of work done in the school are far superior to any previous efforts.

Cordially yours,
ROBERT B. CRICHLOW.

BISHOP GARBER TO SERVE SOUTHERN EUROPE

Bishop Paul Neff Garber, recently elected a bishop of the Methodist Church by the Southeastern Jurisdictional Conference and assigned to episcopal residence in Geneva, Switzerland, will have supervision over one of the most turbulent and diverse areas of all Methodism.

Most of his area is now in the theater of active warfare in Europe. Some of it he will not be able to enter until hostilities cease and the pattern of the post-war Europe is determined. In most of it the Methodist flock is small, and the task of rebuilding the congregations and gathering together scattered families and groups may take some years. Then there is a great diversity of language of national interests, of basic culutre. For the Geneva Area includes not alone Swiss Methodism, which is intact during the war period, but the missions, provisional annual conferences, and annual conferences of Belgium, Bulgaria, Czechoslovakia, Hungary, Italy, Jugoslavia, Madeira Island, Algeria, Tunisia, Poland, and Spain. Some of these were mission centers conducted, before the present war, by the former Methodist Episcopal Church, South, some by the Methodist Episcopal Church. Much of the Methodist church and school activity grew out of Methodist relief to Europe in the years immediately following World War I.

Bishop Garber brings to this new Area a wide knowledge of Methodism, both American and ecumenical, and a youth and vigor long recognized throughout the Church. In addition to being dean of the Divinity School of Duke University, he has been the institution's professor of church history, and the author of a number of books on current and historical Methodism. His interests have made him president of the Association of Methodist Historical Societies, secretary of the Methodist Ecumenical Council, and a member of the American Society of Church History, the American Historical Association, and the Wesley Historical Society.

Born in New Market, Va., 44 years ago, he was educated at Bridgewater College, Crozier Theological Seminary, and the University of Pennsylvania. From the last named he holds the M.A. and Ph.D. degrees. He was an instructor at Brown University before joining the Duke faculty.

Bishop Garber's writings include: "The Methodists are One People," "The Methodist Meeting House," "That Fighting Spirit of Methodism."

MRS. ELIZABETH SKINNER

Mrs. Elizabeth Skinner, eighty-one years of age, and one of God's saints, died in Rayville, La., on June 30, 1944. After a service held in the home of her daughter, Mrs. H. W. Blakeman, Sunday morning, July 2, her body was carried to Leland, Miss., for a service in the Methodist church there. She was laid to rest in the Leland Cemetery.

Mrs. Skinner was born in Monticello, Miss., on September 13, 1862. She spent her early childhood in St. Louis, Mo., her father being a surgeon in that city. At the age of ten, on the death of her father, she came back to Mississippi. On December 22, 1885, she was married to Mr. Tristrum L. Skinner, and for forty-five years they lived in the Delta near Leland. Mr. Skinnner died May 19, 1930. Since the death of her husband, Mrs. Skinner made her home with her daughter, Mrs. H. W. Blakeman, in Rayville, La.

Mrs. Skinner is survived by four children: Tristrum Skinner, of Cleveland, Ohio; Mrs. Frank McLeroy, of Elizabeth, Miss.; Mrs. William Bucher, of Memphis, Tenn., and Mrs. Mrs. H. W. Blakeman, of Rayville, La. She is also survived by five grandsons and one great-granddaughter.

Mrs. Skinner was a loyal and devoted member of the Methodist Church. Both she and Mr. Skinner were active in the work of the church in Leland. And, as long as she was physically able, Mrs. Skinner continued her faithful service to the Church. She was a constant subscriber to the Advocate.

The Shepherd Psalm might well be the testimony of Mrs. Skinner. In the warm personal faith which she had in God, she could say, "The Lord is my shepherd." And never did she believe that any good thing was withheld from her, and even in the midst of her sufferings she was able to say, "I shall not want." For, deep on the inside of her life were resources for victorious living. She had found "green pastures" and "still waters." Mrs. Skinner possessed a keen mind and a strong will, but she claimed no power of her own; it was always that God "restoreth my soul." And never did she wander from the "paths of righteousness," walking therein on into the sunset. The "valley of the shadow" held no fears for her, because she knew that God would be there. In fact, no matter what happened in her life or in the life of the world, she found "comfort" in the fellowship with her Father. All who knew Mrs. Skinner found that she lived a radiant, Christian life, each discovering that her "cup runneth over" with joy and peace. She lived well beyond her threescore years and ten, but she could say with the Psalmist, "surely goodness and mercy shall follow me all the days of my life." And the climatic expression of her faith was that "I will dwell in the house of the Lord forever."

The memory of Mrs. Skinner will be an inspiration and heavenly benediction to all who knew her.

Her pastor,
JACK H. MIDYETT.

DR. JAMES MONROE MIDDLETON

Dr. James Monroe Middleton was born on September 2, 1866, at Simpkinsville, Ala. He graduated from Vanderbilt in 1890 and immediately located in Many, La., where he spent his life following his chosen profession. His was more of a calling than a profession; he felt the sacred responsibility to serve humanity, and remuneration for service was felt by him to be secondary.

Dr. Middleton's first marriage was to Miss Lethia Smith, daughter of Senator J. C. Smith. His second marriage was to Miss Olive Buvins. He was the father of twelve children; his youngest son lost his life recently while serving with the armed forces.

Notwithstanding his ability and skill in relieving others, Dr. Middleton was a great sufferer, having been confined to his chair and room with arthritis for a number of years before death called him.

The characteristics of Dr. Middleton were more or less of the old Southern aristocracy type, clever and humorous, and always delighted to have his friends around.

As a Christian, his life was faithful to his Lord and the Church, a life-long Methodist. He was possibly the last charter member of the Many Methodist church to cross the Great Divide. He organized the first Protestant church in Many and conducted the first prayer meeting. He organized and superintended for thirty-two years the first Sunday School. As the saying goes, "His house was the preacher's home."

Services were held for him in the Many Methodist church by his pastor, Rev. Russell T. Pynes. Rev. L. N. Hoffpauir, a former pastor, and Rev. R. M. Brown, of Arcadia, La., assisted with the services.

A colored chorus, composed of many who were attended into the world by the doctor, awaited his bier at the cemetery and sang with much feeling his favorite song, "There is Rest for the Weary."

Whereas, on June 5, 1944, God called from our midst this valued friend and longtime servant of God. Be it, therefore,

Resolved, by the Board of Education (Sunday School Board) that the above record of this fine Christian gentleman be published in the New Orleans Christian Advocate, a copy placed in the records of this Sunday School, and a copy handed to his wife and family.

Submitted by the Committee,
RUSSELL T. PYNES.

"Not good if detached." So reads your railroad ticket. Do not detach yourself from your church. Attend its services if possible every Sunday.

There are 168 hours in a week. Can't you spare one of them for the house of God?

Don't let laziness keep you from church. Idle men are a temptation to the devil.

Kindness always pays, but it pays most when you don't do it for pay.

—Live Oak Church Bulletin.

Nothing in the world is more haughty than a man of moderate capacity when once raised to power.—Wessenberg.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

If there existed among the majority of citizens the firm intention of establishing International security, the technique of giving shape to such an instrument would not present an all-too-difficult problem.

—Prof. Albert Einstein.

* * *

Information, Please

So many requests have come concerning the officers who should receive reports each quarter and the names of the present Conference officers, we are giving the information. Cut this out and pin it in your corresponding secretary's book:

All officers, **except the president, vice-president, recording secretary, and secretary of organization,** receive reports. Only societies having Guilds send reports to the Conference secretary of Wesleyan Service Guilds, and that report is sent by the Guild.

President—Mrs. W. F. Mahaffey, Prentiss, Miss.

Vice-President—Mrs. E. V. Perry, Rolling Fork, Miss.

Recording Secretary—Miss Bettie Ridgway, Ellisville, Miss.

Treasurer—Mrs. C. E. Mullins, Brookhaven, Miss.

Secretaries:

Organization and Promotion—Mrs. T. H. Fore, 105 Arlington, Natchez, Miss.

Missionary Education and Service—Mrs. E. E. Deen, 206 32nd Avenue, Hattiesburg, Miss.

Christian Social Relations and Local Church Activities—Mrs. Stanley Wilson, 2212 Fifteenth Street, Meridian, Miss.

Spiritual Life—Mrs. E. E. McKeithen, Utica, Miss.

Literature and Publications—Mrs. H. E. Hamrick, Collinsville, Miss.

Supplies—Mrs. R. E. Rollings, 617 Main Street, Hattiesburg, Miss.

Student Work—Miss Mary Thornton Lindsey, Box 2355, West Jackson, Miss.

Youth Work—Mrs. Charles F. Ratliff, 1719 Devine, Jackson, Miss.

Children's Work—Mrs. J. B. Cain, Columbia, Miss.

Wesleyan Service Guilds—Mrs. Jesse H. Graham, 2100 29th Avenue, Meridian, Miss.

Note: Money sent by Wesleyan Service Guilds is sent to the Conference treasurer by the treasurer of the local W. S. C. S. with a separate blank made out by the Guild treasurer. The Guild money is not included in the amount sent by the local society, since it is directed to special projects.

* * *

Christians and the New World Economy

Dr. G. S. Nichols, in his Commencement Address at the National Training School in Kansas City, said, in part:

"How shall we get on to that Christian World Order that the seers have seen, the dreamers dreamed of, and the saints have prayed for—a world of permanent peace and prosperity, a world of justice, righteousness, and brotherhood?

"First, we must set ourselves to conquer hunger. That is in large part a task for the church. The engineer and the economist can furnish the technique, the skill, and the machinery for abundant production. We must furnish the will to distribute equitably. Two-thirds of the people of the world went to bed hungry last night. Millions have starved or had their health permanently impaired in Europe this winter. Other millions are starving now. I remember reading one Monday morning that the cremating crews had picked up in the streets of Calcutta on the previous Sunday over thirteen hundred bodies of folks who had starved on the streets of that one city that day and the previous night. It didn't make comfortable reading for one who had worshipped in a lovely church and had sat down to a sumptuous Sunday dinner. . . .

"We Christians must combat hunger. If we can over-eat with an easy conscience while others are starving, something is wrong with Christianity. No man is entitled to the luxuries of life while any man is denied the necessities of life.

"Tariff walls and trade barriers must be removed to insure a more equitable distribution of the resources of the earth. You have perhaps seen the Foreign Policy Report chart showing the production of essential commodities by the favored and the handicapped nations. Of some twenty-five basic commodities, the United States and Britain have quite an abundance of eighteen or twenty, while Germany, Italy, and Japan each have only four or five. Japan has 2,853 people per arable square mile; India, 639; the United States, 221. We can preach peace and pray for peace until doomsday, but there will be no peace until these inequities are corrected. Henry Wallace truly said, "If goods do not cross boundaries, armies will."

"There must be a long-time program of education and evangelization—a united effort to lift the standard of living of all people everywhere. General Wavell is reported to have said recently, ' can't understand why Christian nations will pour out their resources and their lives each generation in wars of destruction, and will not pour out their resources and their lives to combat the causes of war—ignorance, disease, and poverty.' If we could induce our country, Britain, Russia, and all the rest, to invest as much in a program of education and uplift after the war as they have invested in the war, what a world we might have. We could have heaven on earth instead of hell if we were willing to pay the price."

* * *

Concerning the Study Program

There seems to be some confusion in regard to "which study is the most important.?"

Because we have for a number of years emphasized the current fall study at our Pastors' School, we seem to have got the idea that particular study is the most important of the four recommended by the Conference Committee on Study and Action.

There is no difference—no one of the four studies is more important than the other. They are all important, and the topics are chosen so that we will have a well-balanced study program.

We have been asked by our Division officers to stop saying "mission study" and "Bible study" and "Christian Social Relations study," for each study includes all three parts—Bible, mission, and Christian Social Relations. So, we just have four studies during the year, without "labeling" them.

The Conference Committee has planned so that three months is allowed during which each study may be used. At the present moment we are in the third quarter—July, August, and September. The study recommended is "Christians and the New World Economy," or "Freedom From Want: A World Goal." This study may be taken in four afternoons (or four mornings) at any time during these months. The committee feels that ample time is given for all the studies to be used.

Then, during the fourth quarter, we are asked to use "Southeast Asia," giving us October, November, and December for a four-session study.

We have been pleased to see the large number of societies which planned their year's program so that all the special events and the four approved studies have been included without any extra meetings.

If we use the four studies in the order in which they are suggested by the Conference Committee, we will see a very direct connection between them.

"THE LAST WORDS OF AN UNKNOWN SOLDIER"

(The following poem was submitted by an American soldier in Italy, who found it on the body of an unknown Yank in action).

Look, God, I have never spoken to you,
But now I want to say, how do you do.
You see, God, they told me you didn't exist,
And, like a fool, I believed all of this.
Last night from a shell hole I saw your sky;
I figured right then they had told me a lie.
Had I taken the time to see things you made,
I'd have known they weren't calling a spade a spade.
I wonder, God, if you'd shake my hand—
Somehow, I feel that you will understand.
Funny I had to come to this hellish place
Before I had time to see your face.
But I'm sure glad, God, I met you today.
I guess the 'zero hour' will soon be here,
But I'm not afraid since I know you're near!
The signal: Well, God, I'll have to go;
I like you lots—this I want you to know.
Look now, this will be a horrible fight;
Who know, I may come to your house tonight.
Though I wasn't friendly to you before,
I wonder, God, if you'd wait at your door.
Look, I'm crying! Me! Shedding tears!
I wish I had known you these many years.
Well, I have to go now, God. Good-bye.
Strange, since I met you, I'm not afraid to die."

(Note: These lines have been appearing in papers recently, and we publish them by request.—Editor).

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MISS MILDRED CLEGG, EDITOR, CLARKSDALE, MISSISSIPPI

Late News from China—Letter from Miss Townsend

Miss Mollie E. Townsend has written the following letter from China, in March of this year. She is at The Women's and Children's Hospital, Yutu, Ki. The letter was addressed to Dr. Oldt in Chungking:

"It was nice to have a visit from you, though it was all too brief. Our ancestral hall has been made merry several times since you, Bishop Hall, and Captain Hardey were here by U. S. boys passing through. They like waffles. Sherman March calls our place "The Waffle Inn," but it can not be that much longer, for the baking powder is almost gone and there is no more to be had. I hope that your trip has been a pleasant one in spite of difficulties and hardships along the way.

"With regard to our medical work here at Yutu: The set-up, as you saw on your visit, is not large, and the housing, equipment, and working conditions are crude and primitive. But that is hardly an impediment; it is a stimulant. As I told some of the nurses in Chungking who are so discouraged by the working conditions in some of the temporary hospitals about there, we have to demonstrate that good work can be done in spite of unsatisfactory conditions and that good results are not dependent upon them but upon people.

"Maternity, infant and child welfare compose the most progressive piece of work that we are doing here. At the last well baby clinic held on a lovely sunny day last month there were eighty mothers with infants under one year of age. These babies had all been delivered by Dr. Hwang or Mrs. Tu, the public health nurse. These women were all responsive and enthusiastic over the help and instruction given them in the care of their babies. For this is one line of work where they have been able to see prompt and consistent results of the things that they were being taught. The prenatal instruction is also readily accepted by the women hereabouts, and if they do not come to the hospital, they call the nurse to deliver them in the home. The curse of the "Seventh Day Kwei" has been broken.

"In this area tetanus in infants from infection of the cord has been so common for so long that it was just taken for granted that a large per cent of the babies born would die of it. They call it the seventh day devil because, as you are well aware, the symptoms appear on the seventh day. Now these people know from experience that babies delivered in the hospital or in their homes by any member of our staff are not attacked by this devil, and so they are both willing and eager to learn other things about the care and feeding of their children.

"School health is a big item on our program. Each child, from the day nursery through senior high school, gets a physical examination at the beginning of each term, the results of which guide us in the health program for each child for that semester. It was found that more than ninety per cent of the high primary and middle school students had trachoma last term. The percentage was not so high in the younger children. But that requires a lot of work on eyes alone. Malnutrition was the next condition that was quite general, so one is forced to believe that trachoma is due to some extent to some deficiency in diet. The I. R. C. granted $6,000 for bean milk for small refugee children and sick refugees, and I am constantly surprised at the difference it makes in looks and energy of these people, who are getting very little food other than rice.

"We are trying to do some village health work and find it slow in spots. It requires much talking, repeating and demonstrating. When one knows a bit of the history of this section you cannot blame the people for being suspicious of motives. A village incident a few days ago gave us a splendid opportunity for work and demonstration. In the village near where Miss Seeck and I live a procession formed with banners and firecrackers moving off toward the temple in which Baldwin school is housed. It was going to honor or appease the deity which has to do with smallpox, when a man who was lighting the big firecrackers had an accident. The thing exploded too soon and burned his face, one forearm and hand quite badly. He came right to our house for help (our home is a clinic for the neighborhood) but he was in need of more care than I could give him at the house, so I took him to the hospital and put him to bed. There we have a chance daily to talk to him. The next time there is need of vaccination he will bring the folks to the clinic for our more prosaic way of vaccinating, without procession or firecrackers.

"The maternity service here is busy enough to warrant opening a school for midwives. I have been thinking of this for some time and looking around with an eye to the end for such a service. There is certainly a need for well-trained midwives who would be willing to live in small places. Our staff is adequate for such a school and we are ready now to take in students. In fact, we are expecting two this week, and if they come I shall soon begin negotiating for registration with the government.

"This is no longer a hospital merely for women and children, for we have opened a six-bed ward for men patients and have secured a male nurse. We have had a number of men patients already. There is no other place in Yutu that will take in an ill man. There is a constant need for such a place. There is often a sick soldier and now and then a conscripted one who is too ill to go on with his company, so must be cared for until he is able to travel. We are now taking care of these men.

"From both appearance and rumor there is going to be increased military activity in this area, so that there may be a greater demand than we now know for hospital facilities here. While our place is small, it can offer some help and we shall be very happy to do so."

* * *

Letter from Miss French

Miss Clara French, of Rulison Stevens Union Girls High School, Suining, Szechuan, China, has written recently also: "I was greatly inspired by the way folk in Chungking carry on in the face of all their problems. Nothing seems to daunt them. Our girls' school, Laura Haygood, which has been moved up from Soochow in the past year, is using classrooms which are so dark that one could not read without artificial lights even on a bright day, so they have resorted to candles.

"More and more I am convinced that if our Church does not continue to spend much of its energy in training thorough-going, capable Christian nationals to head up the work, our Church in China will fail. There are so many things today that the foreigner cannot do.

"The most exciting thing happening within our compound during the week of February 13 was the adoption of a little girl by one of our teachers. She is from a family of six girls and no boys. The people did have money in the past, but because of drought they have had reverses and cannot support their family. The father and mother came this week with the three youngest—a baby in arms, a little girl five, and another eight. The five-year-old was chosen. And for the child the parents were given a blue garment for each of them. They went away smiling and the little girl weeping. She is feeling some better now and probably is having more to eat and better food than she has ever had in her life. Miss Tang is ripping some of her old clothes and has bought some cotton to make a padded garment for her. Her hair is almost shaved and she does not look so attractive, but we all prophesy that after some little time she will be a changed girl. I wish I could take a picture and have it "before" and "after," but this is a period which will be short of snaps, for one cannot buy films as they are very expensive.

"One American dollar bill will just about buy the food of a student for one day. Before the war it was enough for at least two weeks. And clothing has risen even more than food. One box of palmolive soap, $150; pork, $40 a pound; eggs, $4 each."

* * *

New Editor

Mrs. M. E. Armstrong, of Jonestown, Miss., will assume her duties as editor of the Woman's page from the North Mississippi Conference on July 10. All articles for the page should be addressed to her.

All of the Bible's mother-in-law stories are beautiful—William T. Ellis.

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

(Copy for this page failed to reach us.—Editor).

PROTESTANT YOUTH CONSIDER LIFE PROBLEMS

By Sarah Elizabeth Evans

'The only thing which can justify our coming here is for every delegate to go back to his community determined to make a difference there. The whole world should feel the impact of what we do and vow here."

The opening statement of Benton Rhoades, chairman of the Committee on the United Christian Movement, challenged the 800 delegates attending the Christian Youth Conference of North America, meeting in Lakeside, Ohio, from June 27 to July 2, to concrete and unite their efforts now and in the post-war world. The group, representing 42 Protestant denominations, 175 state and city councils of churches and 12 interdenominational agencies, constituted the largest interdenominational youth conference ever held in the United States since 1936, according to the Rev. Isaac E. Beckes, of the International Council of Religious Education.

Forty nationals from foreign lands mingled with Canadians, Nisei (Japanese Americans), Negroes, and other Americans in convincing demonstration of interracial fellowship that permeated the frank consideration of the conference theme, "Our Healing Ministry." There were addresses and symposiums led by youth and church leaders; recreational activities and musical programs which culminated in a concert by the Negro tenor, Roland Hayes. Themes for the daily discussions were studied in informal afternoon periods when delegates analyzed the problems on rural, small town, city, metropolitan, national, and world levels.

On Sunday morning the delegates united in the following dedication statement:

"We commit ourselves—individually and in our Christian organizations—to a constant criticism of our own attitudes toward persons of other races in the light of all we know of love. We pledge ourselves to active effort against the discrimination and the segregation of any group—Negro, white, of Japanese descent, Jew, or any other, wherever our lives touch the question; in our personal relationships, in our churches, in schools, in housing, in transportation, and in employment.

"We pledge ourselves to think of our suffering brothers around the world, to increase our personal contribution to relief of human agony, even to the lowering of our own level of living; too, we pledge ourselves to cooperate wholeheartedly with those organizations whose purposes are to eliminate the conditions which give rise to our brothers' suffering.

"We accept the challenge to reach unreached youth, and to help the church to meet its responsibility of becoming instrumental in making a troubled world into a Christian world.

"We have an awed consciousness of our fellowship with all Christian youth; we are determined together with them, in cooperative Christian action, to pour the energies of our lives into the channels of service God opens to us."

A series of addresses on "The Essentials of the Faith," delivered by Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Ga., highlighted the conference. Discussing the centrality of God, the significance of man, and the will of God for man, Dr. Mays said: "There is something in man that makes him yearn for the living Lord. Man lies, but he clings to the truth. . . . He sinks into the gutter, but he looks to the hills from whence cometh his help. . . . He won't do right, but he won't leave God alone. He keeps on bothering God. And God, though he be God, cannot let man alone. Man and God were made for each other. Some day they will get together. As long as man's conscience is uneasy, he is on the verge of conversion."

Morning sessions were devoted to presentations of the world scene. "Basic problems of our destiny cannot be solved by man's cleverness," Dr. Roswell P. Barnes, associate secretary of the Federal Council of the Churches of Christ in America, told the group. "Your act in the drama of history will be characterized by disorganized confusion unless there is a stronger spiritual discipline to bind the world together. When the moral dynamism inherent in war and the concerted effort for the immediate end of military victory is relaxed, what moral dynamism will take its place to induce from the people the self-sacrifice, the discipline, the cooperation necessary to a just and durable peace? . . . Only Christian insight and strategy and the power of God can take this suffering world and set it on the road to peace and justice and brotherhood."

Conditions in Puerto Rico, China, Africa, France, and Japan were presented in symposium by Jean Humphreys Harbison, of Adjuntas, Puerto Rico, missionary for the Presbyterian Board of National Missions; Newton Chiang, assistant professor, Nanking Theological Seminary, who with his wife and eight children walked 6,000 miles "on foot to freedom" in China; Bishop Newell S. Booth, Methodist bishop of Africa; Gilbert F. White, of the American Friends Service Committee; and Toru Matsumoto, of the Committee on Resettlement of Japanese Americans.

Considering "The Human Rift," Dr. Channing H. Tobias, senior secretary, National Council of Y. M. C. A., said: "What we do about the suffering world outside will be largely conditioned by the social and religious health of our own country; by the way we deal with our own differences of race, religion, culture, and economic status." He offered the following suggestions whereby Christian youth can help "heal the rift between the races:"

"Personally realize that any discrimination against an individual based solely on race, color, or national origin is un-American and un-Christian; insist that the church with which you are identified remove all written or common law restrictions for membership based solely upon race, color or national origin; urge the President of the United States and the Congress to abolish complete and unique segregation of Negroes in our armed forces; urge your government to exact full and impartial compliance with the President's executive order under which the fair employment practices committee was set up, and which states that no man shall be discriminated against on account of race, color, creed or national origin by industries holding contracts for war work; urge your government to abolish the segregated blood plasma policy of the army and navy, as administered by the Red Cross; urge your local newspapers to do away with the association of race with crime which is not done with any other race; urge the motion picture industry to abolish code restrictions that confine the Negro to roles of comedy and buffoonery; cooperate with Negroes in all the efforts they are making in your communities for self-improvement, having in mind what Dr. Samuel E. Mitchell, a venerable southern Christian leader, has said—that interracial problems call for efforts of right adjustment without, and uplift within the groups concerned."

Mildred Nichols Randall, former chairman of the Committee on the United Christian Youth Movement, said: "Millions of our youth today lack those things which are essential to any normal, moral human. They need creative play, something to love, something in which to believe, and purposeful work."

A program devoted to "Christian Youth in the service of their Country" was directed by the Rev. Ivan M. Gould, general secretary, National Council of Service Men's Christian League. Service men participated in the program, among them Staff Sergeant William Nelson, who said: "Service men are dreaming of coming home to a church that is closer together and a world that is better to live in."

Dr. Henry Smith Leiper, secretary, American Section, World Council of Churches, speaking on "What is the Church Doing?" suggested that the church today brings a personal ministry and service of worship which no other agency can do, to one-fourth of the world's population. "The church is meeting hostility and oppression in more than twenty nations," he said. "It is standing for its convictions and manifesting such a spirit of unity as it has not done before. The founding of the World Council of Churches, Bishop Francis J. McConnell describes as 'the beginning of the end of denominational antagonisms.'"

Symposium leaders were: Rena Joyce Weller, vice-chairman, Committee on the United Christian Youth Movement; Edward H. Johnson, Presbyterian Church in Canada; Dr. E. K. Higdon, Department of Oriental Missions, United Christian Missionary Society; Bishop Newell S. Booth; Robert C. Mackie, World's Student Christian Federation; Don F. Pielstick, Home Missions Council of North America.

Saturday's session was devoted to consideration of the function of the United Christian Youth Movement. On Sunday, following a summary of the conference by [illegible]

(Continued on page 16)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JULY 16, 1944.

By Rev. W. C. Newman

THE NATION'S CONDUCT MY CONCERN

Lesson Text: Judges 2:6-16.

Golden Text: Righteousness exalteth a nation; but sin is a reproach to any people.
—Proverbs 14:34.

To me, one of the most solemn thoughts is that of the ceaseless succession of generations, each one the inheritor of its predecessor, and the maker of its successor. As long as Time has been this process has gone on; as long as Time shall last it will continue.

W. C. Newman

Yet hardly anyone looks further ahead than one's own generation: and many people are forever looking backward at what has been, and will never be again.

Christ's conception of God and life, it seems to me, differs from ours at this point more than at any other—that while we look ever at the present, He looked always at eternity; while we live for here and now, He lived for forever.

Our Shortsightedness and Our Children

"Children are to be seen and not hurt," says a modern version of an old adage. But while we of the older generation have given our children more gadgets, education, leisure, clothes, and pleasure than any other has ever enjoyed, we have, in our concern with the here and now, also given them a world in which it is almost impossible for them to make clean, decent, moral men and women.

For our own pleasure and for the making of money we have produced and presented to them thousands of enchanting motion pictures which vividly set before them every conceivable form of indecency as if that were the only intelligent and enjoyable way for people to live. For our own pleasure and for the making of money we have become the most drunken nation in modern times, save France only, whose fate is too well-known to need description. For our own pleasure, and with no other excuse on earth, we have relaxed our morals and set before them an example of godlessness and indifference to religion that leaves them no background of faith upon which to build goodness.

And to crown it all we have asked them to fight a war to save such a world as that!

In short, we, a generation that inherited rich things from our forefathers, have bequeathed to our children a world that is rotten to its core, and we cannot reasonably expect them to become other than the world we made for them to live in.

Our Easy Optimism Destroys Us

No one any more loves to listen to an over-solemn, heart-searching truth. We want to be entertained, whether we attend the theater or the church. And the only sermons that draw great congregations are those that make us laugh and feel a warm glow within us, as if life were all sweetness and light.

But such light and trivial thinking is plunging us into moral destruction. No man who thinks realistically today can be any other than pessimistic. We are going to win a war; we are going to experience a period of prosperity that will eclipse our most golden age; we are going to get more and quite wonderful machines for our pleasure—but we are also going to reap the fruits of our sins.

More than ten million men will return from the wars in varying degrees of physical and moral injury. The women and girls who by wholesale have succumbed to the easy philosophy of drinking, smoking, cursing, and worse, will meet those men with little conception of giving them the moral and spiritual support for making their difficult readjustment, and little thought for anything except indulging in an orgy of dissipation such as we older ones remember very well from the other war.

And we, the preachers and the churches, will have failed so miserably in making religion vital to our own lives that about all we can do will be to sit back and cry havoc. It's no time for optimism; it's time for strong thinking, genuine penitence, and shame for ourselves.

If We Can Gain the Whole World

The whole truth of our lesson today is that Israel gained a great land, had a period of prosperity, became very proud, and then lost God and their children.

And that is exactly what is happening to us. Happening now, not just threatening. Happening so surely that when I think of it I keep seeing a tremendous tidal wave coming at us with such speed and force that nothing can stop it. That is, nothing but the grace of God. And we do not seem to be a people that set much store by the grace of God.

W. C. T. U. DAY AT CHAUTAUQUA

An annual custom will be observed again this year at Chautauqua, N. Y., when the nationally famous Summer Assembly there will set aside July 27 as National Woman's Christian Temperance Union Day.

The call for an organization to complete the work of the previous winter of the Crusade of Prayer to abolish liquor was conceived at the first Sunday School Assembly, held in Chautauqua, August, 1874. In November, 1874, delegates from all over the nation met in Cleveland, Ohio, and the National Woman's Christian Temperance Union was organized.

Both the Chautauqua and the W. C. T. U. have carried on their important work for seventy consecutive years.

This year's Chautauqua will include a three-week short course in narcotic (alcohol) education, with Miss Estelle Bozeman, a specialist in this subject for the National W. C. T. U., as director. Miss Bozeman has held various federal and state positions under the Department of Agriculture.

The Loyal Temperance Legion week-end will be observed July 27-30, with Mrs. Clark M. Aldrich, Castile, N. Y., as director. From August 14 to 18, Mrs. Carolyn LaGrange Brooks, M. A., will preside over a discussion group on "Methods for Youth Instruction on Beverage Alcohol."

The principal speaker on National W. C. T. U. Day, July 27, will be Dr. Allen E. Claxton, pastor of the Broadway Methodist Church of New York City. In addition to his ministerial duties, Dr. Claxton is a contributing editor of the **Zions Herald** and forum lecturer of the National Conference of Christians and Jews. For the past two years Dr. Claxton has given a series of national radio broadcasts, sponsored by the Federal Council of Churches.

Prior to Dr. Claxton's address, which will be given at the noted Chautauqua amphitheater, there will be a conference of state W. C. T. U. workers at the Frances Willard House, at which Miss Lily Grace Matheson, corresponding secretary of the National W. C. T. U. will preside. This conference will be followed by a reception at the Hotel Athenaeum, where Miss Matheson and Dr. Claxton will be guests of honor.

FRIENDS

By Ruth Franks Whitton

When tomorrow's promise just never comes,
And dreams grow old and gray,
And the goal ahead is still ahead,
And far, far away.
When the toiling years seem fruitless—
Without reason, rhyme, or rule,
And you think that life's a failure
And that maybe you're a fool—
I guess that's when you need a friend,
Who'll cheer your soul and share your load,
The kind who'll see you through,
And be always kind and true.
And there be those that will, thank God,
And there be those that do.
And glories spring where they have trod,
As faith is born anew.

Few are the material resources we have failed to explore. The inexhaustible spiritual resources we have but barely tapped. The faith that can move mountains remains impotent because we venture not with God to attempt and to do the impossible. Love's tremendous power for the healing of men and of nations is shackled for lack of heroes of God who are ready to explore the mighty forces of the Cross as men are now exploring their futile faith in the might of force.—Matthew C. Cavell.

THE CHRISTIAN FIRESIDE

THE STAIRS THAT STOPPED IN THE MIDDLE

By Vivian T. Pomeroy

She was christened Petrina, because her parents wanted and expected a boy, who was to be named Peter after his father. When it was a girl, they were not really disappointed; but they stuck to the name Petrina as being the next best thing, and called her Rocky for short for a reason you know from the Bible.

In some ways Rocky was not at all like a rock. She did not stand firm, for she was always running after something new. She was a good starter but a poor finisher. Things became a little tiresome, and she gave them up. People became a little tiresome, and she dropped them. She began learning the piano, but dropped it for the violin. After a time the violin became difficult and slow; so she became crazy about painting and did some slapdash work. Even the paintings were never quite finished. Rocky's teachers took a rather gloomy view of her work. Her reports said: "Needs closer application." "Lacks perseverance." "Does not concentrate." Rocky tossed her thirteen-year-old head. She did this quite prettily, and got away with it, until . . .

One evening she was writing a theme. She had been allowed to choose her own subject and had given it a long title. It was, "How I Would Spend My Day If I Were the Chief Lady in the Land." She romped along with the writing; there was so much to say; and then, when three parts through, she stopped. She got up from her chair and sat in a more comfortable one. The radio, to which she always did her home-work, blared away, making a marvelous noise—the sort of noise, you know, that helps you to feel something is going on outside you and at the same time giving you the illusion that something is going on inside you. Rocky leaned back dreamily. One day she might be a popular writer. A column in a hundred newspapers every day. Or perhaps a book. A best seller. She might be rich and famous.

Suddenly the radio music broke off in the middle of a dance. Rocky leapt up and turned the knob. Something had gone wrong. At each station a broadcast began, halted, and ran into something else. Rocky went out to tell her father. She shouted, and started down the stairs, but only halfway, because the stairs stopped in the middle. Her father came into the hall, began to speak to her, then lost heart and went back into the library. Rocky tore up to her room again. It was queerly cold. The windows were only half finished. The night air was blowing in. Rocky felt hideously frightened. She fell into a chair, and, to prevent herself from screaming, she opened a book and tried to read a story. She turned the pages, and there was a blank. The story was unfinished. Then her chair tumbled over; it had only three legs. Rocky yelled and yelled as she lay on the floor.

The next thing she knew was that Mother was beside her as she sat in the comfortable chair, and the radio was blaring. "Why, Rocky!" said Mother, "you've been having a nightmare—yelling the house down. It's all this homework of yours. It's really too much. I will speak to Miss . . ."

"Oh, Mother!" interrupted Rocky, "for heaven's sake don't. Here! Let me finish my theme! It'll only take me ten minutes."

Rocky caught her mother's hand. "You're all here, aren't you?" she asked anxiously. "The stairs don't stop halfway down, do they?"

Mother said: "Rocky, what's the matter? Are you still dreaming?"

No, I'm not," cried Rocky. "But I must finish my theme. I must finish it now."

This happened six months ago. Up to date, Rocky still has a dread of stairs that stop in the middle, in a world where nobody finishes anything.—Reprinted by special permission of the author and the Christian Leader.

PIGEONS IN STYLE

A new trouble has arisen in the colony of feathered dignitaries living about the walls and on the roof of St. Paul's. It is the outcome of a few minutes spent by one of the pigeons standing on the top of a nearby telephone call box. There are people who, when using the telephone for speaking to a friend ten miles away, labor under the impression that they have to force their voices to carry ten miles, instead of talking in an easy manner as to one in the same room. The pigeon heard the lady in the box shouting, and stayed on to listen. To his amazement, the lady underneath was performing like this: "Yes, dear, Monday—M for moon, o for orange, n for noodle, d for dither, a for actions, y for yes." Off went the pigeon with this new learning, after pausing for a few minutes to hear some more of the same kind and to make sure, spellbound as he was, that he could believe his own ears. It wasn't long before he astonished the whole cathedral roof by putting his lesson into practice. He was convinced that culturally he had gone up with a leap and a bound. This style of speech, he felt sure, was "the thing" amongst well educated human beings, and pigeons couldn't afford to seem uncouth. He adopted the style from now on, therefore, in every conversation. It gave each bird who heard it for the first time an initial jerk of surprise, but they all swiftly saw the significance of it, and, quick as wildfire, turned it into the fashion. To converse in any other style was to show yourself uneducated, slow, dull, old and mouldy. "How d'y' do? D for damson, oo for oo-er." (Of course, the very well trained would know there was something a little inaccurate there!) "Have you dined? d for doleful, I for Italy, n for nuffink, e for egg, d for dollop."

Even Fanny, in a reflective frame of mind, would try to say, super-stylishly, "H'm—H for heah-heah, m for my word!" And Archibald would turn even "it" into I for imperial, t for thunder-and-lighting. Henry alone kept his head. He told me the fashion had brought chaos to the community and that ordinary conversation now left you with a trembling fear that you had gone out of your mind. Henry therefore resolved to destroy the fashion by joining it and giving everybody an overdose of it. He would therefore take an enormous time to say nothing, and would lengthen the agony out by pretending that he had great difficulty in thinking of words with the right initials, thus: "Come, sir: c for—er, c for, c for comedy; o—o—o—? o for—er—o for,—h'm, bless my soul!—o—for—" and so on.’ The pigeon listening to him would then see that while Henry held his attention some other pigeon was picking up the best of the corn, and that was upsetting enough to damp ardour for the fashion. Henry's final stroke was this sort of thing: "Take a bag: b—b—for, b for bicephalous-boustrophedon-belligerency, a for aminoisopropylbenzene, g for gemmiparously." The die-hards were young pigeons loath to abandon any new way.

—The Christian World.

INSECT FISHERMEN

There is one variety of the little caddice worms in the streams who may be called the fishermen of the insect world. They build tiny nets and set them across the current just like real fishermen and, although the nets are not big enough to hold even a minnow, being not more than a half-inch across, still they bring in enough other tiny water creatures to keep the owner well fed. They look a bit like tiny spider webs and are beautifully constructed of a fine silk netting. They are placed on stones on the stream bottom with the funnel-like opening facing upstream so as to catch any food carried along by the current. Or if the creature finds two small stones about the right distance apart, the net is often stretched between them. Sometimes one will find quite a number of these nets all set up on a single stone, forming a regular fishing village on the stream bottom. Usually, too, the nets are set up where the current is fairly swift, as the caddice is not afraid of fast water and there is more chance of something being carried into the net where there is a bit of a current.

At first glance the owner of the little net doesn't seem to be anywhere in sight, but one may be sure he is not far away. All the caddice worms build houses for themselves, using bits of sticks and grass, sand grains or other materials bound together with silk. The fisherman uses tiny pebbles for his house, which makes it rather hard to see since the outside of it just matches the other pebbles and stones around it. On the inside, however, it is well lined with silk, so that the occupant is quite cozy and comfortable. Then he has a silken life line from his front door to the net, to which he clings when he goes up to see whether he has caught anything for dinner.

—John H. Spicer, in Our Dumb Animals.

Repentance implies shame and bitter regret for what has been wrongly done, it implies the pain of acknowledging shortcomings, it implies the smart and rankle of an uneasy conscience and injured self-esteem. Repentance is the burning out of the old sin, the cauterizing of the wounds of the soul, it is, it must be, a painful and an arduous process.—John Wilhelm Rowntree.

EYE COMFORT
The above picture illustrates how
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helps to relieve local irritation of the eyes caused by excessive use or exposure to dust, wind or sun glare. 25c and 50c at drug stores. Genuine in red carton.

DEATH CLAIMS EDGAR F. MULLEN

Edgar F. Mullen, a resident of Sunflower, Miss., since 1908, died suddenly on June 2. He was a native of Carroll County, Miss., and was a son of the late Mr. and Mrs. William M. Mullen. He was born August 2, 1873, and in 1908 he moved to Sunflower County, where he was a planter up to the day of his death. He was married to Miss Flossie McKay, of Pelahatchie, Miss., in 1917. He was a faithful steward in the church of Sunflower, and was a valuable man in all civic, fraternal, and benevolent interests. He is survived by his wife and two brothers, and a host of friends mourn his loss. Interment was in the Indianola Cemetery. Truly a good and faithful churchman and Christian has gone from us, but his imprint upon the community and his work for righteousness and the betterment of humanity remains as a worthy memorial to his life.

CLARENCE SLEDGE DIES

Clarence Sledge, a native of Carroll County, Miss., died at Sunflower, Miss., on June 11. He was sixty-two years of age and had lived in Sunflower for more than forty years. He was a son of the late Mr. and Mrs. Tom Sledge, and was a worthy son of noble parents. He was long a steward in the Sunflower church, and there was no religious or benevolent cause which ever looked to him in vain for sympathy and help. He was modest and unassuming in his manner, but absolutely true and loyal to his church and all its interests.

Bro. Sledge was first married to Miss Hattie Turner, of Carroll County and, after her death a number of years ago, he married a young lady of Duck Hill, Miss., by whom he is survived. He had been in failing health for a number of years, but he refused to surrender to the shadows which gathered in his path. He maintained every loyalty and carried on the routine of his daily life until the end. His death was rather sudden. The church at Sunflower has sustained a great loss, and he will be missed no less in the district and Annual Conference activities. His noble spirit is at rest, and behind him is a record of Christian service which will be an inspiration to those who carry on in the work he loved so well.

MRS. CAROLYN KRAUSE

Born in New Orleans, February 10, 1852, died June 27, 1944, age ninety-two years, four months and seventeen days.

This devoted Christian mother passed from earth unto her heavenly home to be with her loved ones who had gone on before. She was ready and willing to give up her earthly abode for one not made with hands, eternal unto the Heavens.

Her chief interest was the church and living a Christian life. She always talked about religion and the good articles she had read in the Church papers. Whenever you visited her, you came away inspired by her Christian life. The later years of her life she was a shut-in, but she never lost interest in her community and was always happy to see her many friends. She and her husband moved to Sicily Island, La., in 1878, soon after her marriage and settled on a farm. She was a courageous woman to begin her life anew on the farm, which was located in a densely forested and sparsely populated region, after having been reared in the city; but she made a good home and reared her family and lived there until her husband passed away. She then made her home with her youngest son, Oscar, and his most faithful wife, "Birdie," whom Mrs. Krause loved the same as her own daughters.

She leaves three sons and three daughters, who are highly respected citizens of the towns in which they reside. These fine sons and daughters exemplify the training of this good Christian mother.

There are no words that can add to this dear old lady's life, as she lived each day for Jesus, and her life was an open book for everyone who had the privilege of knowing her. Just another saintly mother gone on to glory to await the coming of her loved ones and friends.

My sister and I were present last Sunday morning when our pastor came and read the 91st Psalm, had prayer, and gave her the Last Sacrament; she was always ready to take Sacrament and loved for her pastor to visit her.

The funeral was held at her home, with Rev. Harold Teer, Bro. Lee Brooks, and Bro. Woodward officiating. The remains were laid to rest in Pine Hill cemetery.

Written by one who loved her,
MRS. JESSIE C. McNAIR,
Corresponding Secty. W. S. C. S.

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STEWARDSHIP BROADCASTS

Believing that "Christian stewardship"—defined as "acting on the principle that a man is only temporary trustee for all earthly possessions which in reality belong to God"—is one of America's present needs. The United Stewardship Council, composed of representatives of practically all Protestant churches in America, is this year emphasizing their principle as basic to true freedom and lasting peace in the world. They are planning that this principle be emphasized from every Protestant pulpit in the land. As a part of their effort, Dr. Arthur H. Limouze, of the General Council of the Presbyterian Church, U. S. A., is giving a series of broadcasts on "The Supreme Stewardship" over the Blue Network of the National Broadcasting Company, each Monday of July, August, and September, from 12 noon to 12:15, Eastern War Time.

ANNUITY GIFTS INCREASE

Dr. George F. Sutherland, treasurer of the Board of Missions and Church Extension, announces an unusual increase in the number of annuity agreements issued recently by the Division of Foreign Missions and the Division of Home Missions and Church Extension. There were 258 annuity agreements issued by these two Divisions compared with 165 agreements issued for the year 1943-44. The total amount represented by the agreements issued in the last twelve months is $374,318.77 as compared with $192,839.89 for the preceding year.

"Mission boards of other churches also report rather gratifying increases," says Dr. Sutherland. "All of this goes to show that the annuity plan is being increasingly used by those persons who wish to make generous gifts for missionary work, but who need an income during their lifetime."

THE CHURCH IN EUROPE'S TOMORROW

By Leslie Bates Moss

The United Nations Relief and Rehabilitation Administration is the inter-governmental agency set up by forty-four nations to provide the food, clothing, and medical help necessary to restore normal functioning to the 300 million beleagued victims of Nazism in Europe, and to still more millions in Asia. The nations planning together will portion out the available supplies on the basis of need.

It is doubtful whether there is food enough in the world to provide adequately for feeding those who hunger. Therefore, UNRRA officials point out how important it is that those who carry these supplies shall be able to do so with the utmost of sympathy and understanding. A large part of our service to the embattled civilians of Europe will lie in helping them to give their allegiance to the cooperative undertakings which peace will require.

Under the strain of years of war and bombings and undernourishment, they will have lost physical and even mental energy. The spiritual attack they have faced has been ruthless. Therefore, the announced determination of UNRRA to offer help to these people to help themselves is the wise plan. They are the ones who have to rebuild their own houses and lives. We cannot rebuild their lives. We can just provide them with the necessary materials so that they can begin to function in building their share of a peaceful society. They will be tired—tired beyond our ability to conceive, tired even to their very souls.

Much of the Nazi attack has been against the churches. Against the Jews, they have vented their especial hate. But the Nazis have tried by every means to defraud people of the spiritual teachings of the churches. Now, in the period of rehabilitation, the churches in every community shall be centers of fresh and reviving life. The churches are, of course, composed of the local people. War-weary people turning again to peace will find in the churches almost the only organization or institution that has survived the storm of hate and destruction. Their buildings of worship may be gone, but centers can be rebuilt for worship, with our help. Training will be started for new and younger leaders in the church. Refugees and displaced people far from home can be brought back to their homes and helped to start in gainful occupations once more.

The churches may well become in many places the first focus for new community life. This is the place where the church can render the service which is its peculiar ministry in the world—the building of brotherhood. The church is in fact the training ground for hope, because by its spiritual discipline and purpose it can continue to gather up and reinforce the gains in social and spiritual understanding which have come about through the resistance movement.

GUIDANCE IN BIBLE READING

Under the title, "Do You Know Your Bible?" Dr. George S. Reamy, editor of the **Virginia Methodist Advocate**, has issued a booklet designed to assist the beginners in Bible study in his effort to secure a helpful understanding of the world's greatest religious classic, the Bible. The studies are based upon the Gospel of Matthew and are reprinted from the **Virginia Methodist Advocate**. The approach is new and unique. After a page introduction and an outline of the contents, the studies proceeded upon the basis of "units of thought," and not upon either a canonical or a critical sequence, as is the customary procedure. Dr. Reamy is a good thinker and a sincere student of the Word. We do not know where a better guide to Bible study can be found than that presented in the pages of this little booklet, and the price is only ten cents. Order from the **Virginia Methodist Advocate**, Richmond 19, Va.

Y. C. YANG HONORED

The honorary degree of Doctor of Humane Letters was conferred upon a notable Methodist layman, Yung-ching Yang, president of Soochow University, China, at the Sesquicentennial Celebration of Bowdoin College, Brunswick, Maine, by President Sills. Dr. Yang is visiting in America while the University of which he is president is "in exile" in western China. During his time in America he has been on the staff of the Chinese News Service in New York, an agency of the Chinese government, and has also been a visiting professor of Chinese civilization at Bowdoin. His undergraduate and professional training was taken at Soochow University and George Washington University.

THE LAST WORD ON SOUTHEAST ASIA

Approved for study by adult groups in the church school are the following books: "Unfolding Drama in Southeast Asia," by Basil Mathews; "West of the Date Line; Christian Pioneering in Southeast Asia," by Constance M. Hallock; "East Indies Discoveries," by Henry P. Van Dusen.

These present rich background studies of the missions and churches of Southeast Asia and the Western Pacific as they face the vast changes brought by war. Names of places in current headlines appear frequently in these accounts of Christian progress in Southeast Asia. These materials will be helpful resources for leaders who are to teach the course, "The Church in the Path of War," appearing in the October and November issues of **Adult Student.**

PRACTICING THE PRESENCE OF GOD

One prime means of realizing the presence of God is to recognize that everything lovely in anyone, that any radiant gift dropped suddenly into our life, is due to Him—a beam from the Father of light, a flower cast from his hand on our path, the glint of his smile. It is a blessed habit to look steadfastly away from the things that annoy and irritate in the circumstances and persons around us, to the traits that are pleasing and attractive. Dwell on these. Count that in everything and everyone there is something that God can love. Find this out. Look up to God, and thank him for it. And thus the beautiful and good will be a ladder of gold into his presence. Often a box of flowers coming into my room has startled trifling thoughts from the feeding-grounds of earth, to take flight with the rustle of wings into the blue sky, which is the tabernacle of the Most High."

—F. B. Meyer, in "Saved and Kept."

THE CRITICS OF THE BIBLE

No book in the world has been so misjudged as the Bible. Men judge it without reading it. Or perhaps they read a bit here and a bit there and then close it, saying, "It is so dark and mysterious!"

You take any other book and read it. Someone asks you what you think of it. You reply, "Well, I have read it only once, not very carefully, and I should not like to give an opinion."

Yet people take God's Word, read a few pages, and condemn the whole. Of all the skeptics and infidels I have ever met speaking against the Bible, I have never met one who read it through. There may be such men, but I have never met one. It is simply an excuse.

Of course, we shall not understand the Bible all at once, but we are not to condemn it on that account.

Suppose I should say to my boy when he comes home from school, "Willie, can you write? Can you read? Can you understand algebra, goemetry, Latin, and Greek?"

"Why, papa," he would answer, "How funny you talk! I have been trying all day to learn the ABC's!"

And if I should say, "If you have not yet finished your education, you need not go any more," you would say I had gone mad.

There would be just as much reason in that as in the way some people talk about the Bible. My friends, the men who have been studying the Bible for fifty years have never got down to the depths of the everlasting stream.

—D. L. Moody, in Words of Cheer.

◆

"WHOSOEVER MISSION" IS TEXAS BEAUTY SPOT

"Whosoever Mission," located at 310 San Saba Street, San Antonio, Texas, is not only described as "a beauty spot in the midst of slums but, in its ministry to a loyal congregation, also represents the shedding of beauty into the lives of people and the elevation of their lives and hopes—the sending of Christ to brethren in need."

Under the leadership of the pastor, the Rev. William Mills, the congregation has donated $1,500 worth of labor, always under skilled supervision. Two well-built buildings, the finishing touches which Mr. Mills called "an embarkation of faith," are the result.

"To have continued to do the finishing on a 'pay-as-you-go' basis would mean a step-by-step, item-by-item procedure," says the pastor. "This in turn would mean waste of money and time; it would mean, furthermore, that the workers could not settle down to their ministry for a long time. We embarked upon the faith that, if the friends of Whosoever Mission could once see its plant in finished form, they would be glad to have a part in paying for the finishing touches."

Friends of the Mission have already helped to pay for some improvements on the property which, in a conservative prewar estimate, was valued at $20,000. It belongs to the Methodist Church, has no mortgage against it, is well covered by insurance.

Members of the congregation, first organized four and one-half years ago among persons of less than average income, have worked steadily toward self-support and now raise more than $100 monthly. This group has known what it is to struggle under the financial burden of the building program and is assuming its responsibility for the institution's maintenance.

The entire second floor of the building on the front of the lot will be used for a boys' workshop, in which over 100 lineal feet of work-bench has been installed. This shop will be well equipped with simple hand tools and later such machinery as is deemed safe and practical. The boys will be kept on practical projects for the improvement of their homes and the community. They will learn to cut glass to replace their broken window lights; they will repair their own screen doors and windows; they will repair and refinish their own furniture and that of the Mission; they will learn to cut and thread pipes and run water into their homes, to the wash place, etc.; they will make gravel walks in the alleys between their homes; they will build home incinerators for use of several neighboring families; they will plant Bermuda and carpet grass and shrubs near their homes where it would be practical. The boys will be used also to distribute a paper designed to inspire "Community Clean-up," and will be directed in the clean-up campaign when permission is granted to work in certain areas. These and many other projects will be launched from this workshop.

PROTESTANT YOUTH CONSIDER LIFE PROBLEMS

(Continued from page 12)

Ruth Isabel Seabury of the American Board of Foreign Missions, Congregational Christian Church, Dr. Roy A. Burkhart, First Community Church, Columbus, Ohio, delivered the closing message. He said: "The church fails often because it follows the method of the conqueror—a method in which the leader seeks to impose his will upon life and therefore he never escapes himself. . . . The church must become the church in the local unit and be bound together through the fellowship of love and common devotion to the service of men through your youth councils until divisions disappear, until the unity we would have in the world we will have achieved in the church of Christ all over the world."

Just when we have our theories perfected, facts change the model.

The courage which we desire and prize is not the courage to die decently but to live manfully.—Carlyle.

My patriotism lives and flutters as a sentiment, unless I know that the land I live in is really a contribution to the righteousness and progress of the world.

—Phillips Brooks.

WHEN IN NEW ORLEANS
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New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

I hope that throughout the present crisis of the liberation of Europe there may be offered up earnest and continuous and widespread prayer. . . . We shall not ask that God may do our will, but that we may be enabled to do the will of God.—His Majesty the King.

THE PRAYER-ROOM TODAY

Bring me into such fellowship with Thee, Saviour Christ, that for me also the world shall become my Father's house, and that in all that happens to me I may learn more of my Father's mind and come nearer to my Father's heart. Thou who didst so perfectly learn the lessons of life, have pity on me, so slow to understand, and put Thy spirit of joyful and eager obedience within me. Bring me to dwell with Thee in Thy Father's family, a son upon whom Thou, the Father's eldest Son, hast bestowed the glorious liberty of the children of God. Amen.

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THURSDAY, JULY 20, 1944.

Hymn of Intercession

By G. Osborn Gregory

O Father, hear the prayer we raise
And take into Thy care
All those who pass in danger's ways
By land, or sea, or air.

In crowded camp, on lonely guard,
In battle's dread assize,
In ocean's ceaseless watch and ward
They make their sacrifice.

Almighty God, stretch forth Thy hand,
Thy children bless and save,
Though fierce destruction waste the land
And death be in the wave.

If in the storm-cloud's sullen wake
Through darkest night they fly,
Or, on the wings of morning, take
The highways of the sky.

Surely Thy hand shall lead them still,
Thy strong right hand shall hold,
And in the shelter of Thy will
Omnipotently fold.

Into Thy hands, O God of love,
We now commit in prayer
Our brethren who in danger move,
By land, or sea, or air.

—Methodist Recorder.

WALLET OF THE WEEK

BISHOPS' HAVEN is a term which might be applied to the Northeastern Jurisdiction. The Jurisdiction has six active bishops assigned for work in the home field, two for work in foreign fields, and in addition there are seven retired bishops under its oversight and care. No other Jurisdiction of the connection appears to have so large a contingent of bishops. The South Central has six active bishops for the home field, three retired bishops and no missionary bishop. The Southeastern has about the same number as the South Central.

* * *

HOUSEWIVES AS ARTISANS, thinks Sir Leonard Hill, are entitled to a very high rank. Sir Leonard is a famed British physiologist, and he reached this conclusion at the age of seventy-seven. He and his wife worked out a closely-timed schedule of duty and rest for his day from 6:30 a.m. to 12:30 a.m., by which they were able to tend their own garden and take care of their nine-room house without the assistance of servants. This might offer a suggestion for many in these days of labor shortages and impossible wage demands.

* * *

THE PASTORS' INSTITUTE of the University of Chicago, at its thirteenth annual session, to be held from July 23 through August 6, will have for its central theme the problems that confront the ministry in the reconstruction period. This announcement, made by W. Barnett Blakemore, Jr., indicates the extent to which the thinking of the educational and religious forces of the country is centered about war problems. It is to be hoped that the need for a profound religious emphasis may not be overlooked.

* * *

WESLEYAN METHODIST STATISTICS for 1943, just released, show that the Church has 28,761 members, and that 14,873 of those members are tithers. The total Sunday school enrollment was 67,276, or nearly two and one-half times the membership. Contributions for missions totaled $97,399; for education, $46,874, and the contributions for all purposes reached the amazing total of $1,881,607—a per capita of $65.42 for the entire Church. Think what might have happened if they had had eight million members, or better still, what might happen if half of our eight million members were tithers.

* * *

THE MENTAL HOSPITALS in the State of New York now number twenty and the number of patients has increased from thirty-five thousand to seventy-two thousand since World War I. Charges in connection with the "Creedmoor scandal" caused a considerable airing of New York's care of its insane, and of the care of the insane the country over. It would seem from reports that the situation has been aggravated by the sending of many patients who are senile and afflicted with troubles which might be cared for without burdening hospital facilities. The general opinion seems to be that the whole insane hospital situation is bad.

REPRESENTATIVES OF THE FEDERAL COUNCIL recently made a plea to Secretary of State Cordell Hull, to use the power and influence of the government to secure legal provisions for the religious freedom of all nations throughout the world. Along with that plea, we think it would be equally pertinent to insist upon the legal rights of all sects to religious freedom, and that they be not forced to conduct work as trading corporations, as has been the case in the past, especially in Central Europe.

* * *

A MARYLAND STATUTE, barring newspaper and radio medico advertisements, has been attacked in a legal proceeding by Dr. William A. Davis, of Baltimore. Dr. Davis is said to have alleged that the law had decreased his income fifty per cent, that it is class legislation, and unconstitutional. The State Court of Appeals, according to report, enlived an adverse decision upholding the law, by the observation that the Doctor "cannot object because the particular regulations are limited to physicians and surgeons."

* * *

REFRIGERANT FLUIDS, such as freon, have been requisitioned for Army uses to such a degree as to leave the home front sweltering from the heat. It is not used as a refrigerant at the front, but as a necessary component of bombs used in Pacific islands. The bombs are dropped on beachheads and other landing sites as a most effective insecticide. By this method of attack, the mosquitoes are cleared away to such an extent as to minimize the peril to the invading forces. We can stand the heat if by so doing we lessen the peril to our fighting men.

* * *

SPOTTED FEVER WARNINGS have been sent out by Dr. Frank Massey, of the Hahnemann Hospital of Philadelphia. The fever is carried by some species of ticks and is particularly a peril for picnickers. Dr. Massey urges immediate treatment of tick bites by pressing the end of a toothpick, which has been dipped in iodine or silver nitrate, into the hole left by the tick. He said that vaccination may immunize against the fever, but no cure is known for it once it is contracted. Seven cases of the fever and one death were reported in eastern states recently.

* * *

CHRISTOPHER J. HEFFERMAN, an Associate Justice of the New York Supreme Court, is quoted as having said to the Catholic laity of the Diocese of Albany. Catholics "should never forget" that the principles of religious liberty found in the federal and state constitutions were incorporated by men, "the great majority of whom were Protestants," and that these principles have been "vitalized because of the liberal interpretation thereof by judges, the overwhelming number of whom were not of our (the Roman Catholic) faith." [illegible] spread of such a spirit might help to clarify [illegible] religious situation.

New Orleans

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EDITORIAL

THE CHURCH OF YESTERDAY IN THE WORLD OF TOMORROW

In contrast with superficial and mechanical schemes for the postwar era, Dr. John Baillie, Moderator of the Church of Scotland, closed his year of service and leadership with one of the most discriminating analyses of the prevailing religious situation that we have seen anywhere. He began his address with the observation that everywhere the absence of youth gave the church the appearance of belonging to a past generation. In a message of undaunted faith and hopefulness, he faced up to every problem without defensive apologetic. He expressed the opinion that the Church had been slow to adapt a parochial type of ministering to the vastly expanded social units of the new order, and he believes that the Church, while not accepting all changes as either salutary or inevitable, must minister in such a manner as to develop in the larger units the values created in the family and parish groups at the beginning.

The address was devoted mainly to a consideration of the Church as an instrument for the propagation of faith and fellowship. Dealing with the record of decreasing interest and attendance in parish churches, we must not be swept away by the wailing of the pessimist who notes the figures, but fails to take into account all the factors of the equation. Church progress, even under the parish organization, is seldom the reflection of the activity of the mass of the membership. More often than not it is the influence of "the radiance of a single faithful life," and it was those "dispersed cells of holiness" that made the Christian movement a mighty force in the world. The cohesion of the Church depends largely upon two main factors—the intellectual and the sociological. The first is the more manageable of the two and the world is more ready to accept the Christian faith now than it was a generation ago. The great problem is that of securing in the expanded structural pattern of society the fellowship which is a necessary factor in both community and church organization. We have not as yet found a way to regain this lost element of our church life.

Unless we shall be able to make effective adjustment of our ministering to the new order, the social life of the West is in danger of getting completely out of hand. For community spirit is essential to Christianity and to the functioning of the Christian Church. Without it the chill impersonality of great social units tends to develop individualism and a wholly selfish attitude. The Church must, therefore, discover and maintain fellowship in the larger units, as it did for the family and parish groupings of its early history. Its ministry must be adapted to social change, not by surrender, but by the Christian directing of life within the new framework of its functioning. The adaptation of church life to these changed conditions will require much hard thinking and earnest planning.

ASSOCIATE JUSTICE ANDERSON WITHDRAWS

The withdrawal of Judge W. D. Anderson from the race to succeed himself as Associate Justice of the Supreme Court of Mississippi came as a surprise to many of his friends. To many who knew him intimately, it was the occasion of regret as well as surprise. He will be eighty-two years of age on the date of this issue of the Advocate. He had made the statement that he would not continue, if re-elected, beyond his ability to carry his full share of the judicial burden. He had been on the Supreme Bench continuously since 1921, and he knew the meaning of another term. He was not a man to make a promise without intending to keep it to the letter.

He will retire at the end of his present term. If that were all that is involved, such an observation would be banal. It means, however, that in his retirement, the Supreme Court of Mississippi will lose one of its ablest members. He is a great lawyer and a great judge and a greater man. Through the thirty-five years that we have known him, his high moral and social ideals and his unbending integrity have been outstanding in his life. We did not always agree with his decisions, but that was because his view and his responsibility were judicial and ours personal.

In the history of that high tribunal, W. D. Anderson will be ranked as a distinguished jurist, not more because of his brilliant interpretations of the law, than because of his personal worthiness and courage in facing up to every responsibility, on or off the bench. He leaves to his successors in the post which he will soon relinquish a record worthy of their emulation.

DR. TITTLE'S PLEA FOR GERMANY

Elsewhere we carry a paragraph by Dr. Ernest F. Tittle. It is not easy to disagree with such a statement without being misunderstood. We throw caution to the winds, however, and say that we are in absolute disagreement with its pacifism and with the implied plea for softness toward Germany. Such softness in 1918 and after contributed to this war. The record of German savagery and ruthlessness toward the countries overrun, their rocket bombings, and their destruction of the lands over which they flee in the face of certain defeat are facts which no one should overlook. We will not give our blessing to any such pious words. We are for eliminating Germany as an aggressor in forcing war on the world for the next hundred years.

PIECEMEAL SURRENDER

A few weeks ago we expressed our opposition to the action of the General Conference authorizing the sending of fraternal messengers to clubs and non-ecclesiastical organizations. We expressed then the feeling that it was in effect a letting down of the spiritual preeminence of the message and ministry of the Church and the reduction of its place and importance to the level of social and service clubs. We view with apprehension any tendency to shift the emphasis from the Church as the minister of salvation and spiritual hope for individuals and nations.

At the present time there is an agitation in British Methodism for permitting lay administration of the Sacrament of the Lord's Supper. The excuse for the agitation is the absence of so many ministers in the armed forces which results in depriving the people of the Sacrament as a means of grace. In this way an emergency situation is offered as the reason for breaking down the spirit of reverence for and appreciation of the Church and its ministry. It is not a question of personal character, but is a question of preserving the values of a called and a prophetic ministry at the altars of the Church. Such a ministry links the Sacrament with the Altar, and maintains its divine meaning.

A move which challenges the prophetic office of the ministry threatens the spiritual vocation of the Church. We do not think that surrender of the sacred associations of a means of grace is a wise method for meeting emergency conditions. If the Church does not believe in the preeminence of its message and ministry, it cannot expect others to do so. We oppose a piecemeal surrender of the message and function of the Church on pleas of emergency.

RIGHT IS RIGHT

B. P. Brooks

We sometimes judge unfairly. We approve or condemn men by their actions. It often happens, I imagine, that many whom we condemn, God approves; and many a one whom we approve, God condemns. It sometimes happens here below that we have saints in prisons and devils in garments of white. Maybe this is the reason that, in the final day, "The first shall be last," etc. We often view things under a false sight, and pass our judgment accordingly; but God looks down into the soul where motives reveal themselves like lightning on a cloud.

There are men, and their number is large, who make right depend on expediency. They are honest men when they think the best policy is to be honest. They smile when it is good policy, though they may have in their heart to stab the next minute. When honesty costs nothing and will pay well, they are honest; but if they think some other policy will pay better dividends, they give honesty the slip at once. When they think truthfulness is advantageous, they are most conscientiously truthful; but when misrepresentation will, in their judgment, serve them a better turn, their consciences change face very quickly. It is hard to make honesty and policy work together in the same mind. When one is out the other is in. They do not think or act alike and can not be made to agree. They have nothing in common; one is the prophet of God, the other of Baal.

There are men who choose honesty as a soul companion. They live in it and with it and by it. They embody it in their actions and their everyday living. Their words speak it. Their faces beam it. Their feet tread its paths. They are full of it. They love it. They believe it is of God. Fame, position, wealth could not bribe them from it. They are wedded to it from choice. It is their first love. It makes them noble, great, brave, righteous men. When God looks for the jewels to make up His crown, these are the men in whom He will be well pleased. Nothing is more worth while than the honest man. No wonder Diogenes went out in search of him. Men of unimpeachable character! They are ready to suffer for the cause of right, to die for it. They are the martyrs. See them. What a noble multitude of them! Some are at the stake, some in stocks, some in prison, some stand before judges as criminals, some are nailed on the cross. But they are sustained by an unfaltering faith. They smile on their foes. They have peace within. They are strong and brave of heart. Their souls are shining with the brightness of the noonday sun. They are God's anointed.

B. P. B.

Others Say. . .

LET US THINK STRAIGHT

When a church leader, minister or layman, favors dancing in the social room of the church to save young people from the dance halls and roadhouses, he is showing a fearful lack of discrimination. To adopt an evil in the church to take the place of an evil outside the church gives no support to righteousness. It would be a fatal confession to admit that any form of evil is necessary and therefore must be tolerated. A woman recently was heard to say that she favored her husband and sons having their favorite alcoholic liquors brought to their home for their indulgence, as it would be better than doing their drinking in the liquor joints—another case of accepting one evil in lieu of another. How the mind plays tricks on itself! Surely there can be little to gain by transferring to the home what is regarded a vice outside the home or bringing into the church something that is morally destructive outside the church. A wrong cannot be made right by a change of location. Christ came into the world to "destroy" the works of the devil and surely that is what his church is here for. We need grace to enable us to think straight and also to act straight in matters of sin and righteousness.

—Editorial in Religious Telescope

ADDRESS AT BOWDOIN COLLEGE

By Lord Halifax, British Ambassador to the United States

I am truly grateful to you, Mr. President, and to the members of the governing board of this famous college for permitting me to be present on so memorable an occasion as this, and for bestowing on me the academic honor which I received this morning. We live in the midst of tremendous events which crowd fast on one another. I suppose that never before in history have the days been charged with so much explosive force to shake and shape the world in which we live.

Sometimes we feel we are too near these events to grasp their full significance; and it is well to look back across the past in order to see them in more true perspective. That seems a natural thing to do at Bowdoin on this 150th anniversary of the granting of your charter.

A hundred and fifty years takes us back to 1794—to the middle of what was one of the great formative periods in the history of both our peoples. You had only lately emerged from all the stresses of revolution, war and union; an experiment the outcome of which must still have seemed doubtful to many, was in its infancy. We had just embarked upon the Napoleonic Wars, which were to last nearly a quarter of a century and were to change the face of Europe. Those were dark, dangerous, and stormy times; but we can see in retrospect how powerfully they were to mold the future.

The same is true today. We have all felt the load of its anxiety and torment. In these last four years we have become acquainted with vileness such as we hardly suppose the world, even in the Dark Ages, has ever known, and certainly such as we could never have expected to witness in this twentieth century. Young men, and many young women, have gone out to face, with almost unbelievable courage, all the hazards and horrors of modern war. Nor, in most countries, have those whom they left at home been permitted to escape its scourge; for if war has not directly touched their bodies with its searing fingers, it has torn their hearts through separation, anxiety, and bereavement.

This we know; yet with it all we remember that in such times as these the destiny of man is being wrought from fine metal. heated in the fire of sacrifice. Thus indeed history is fashioned; long periods when life seems almost to stand still, and short periods of apparent catastrophe and convulsion, when the world, it seems, is once more in the making.

Such a thought would have found slow response from our grandparents, who lived amid a philosophy of progress which the events of these days have turned upside down. The world, as they saw it, was moving onward in a steady and almost uninterrupted progress to happier days and better things. By evolution, whose laws were only imperfectly understood, man, who had once been only a little higher than the apes, was to develop into something only a little lower than the angels. Politically, freedom would slowly broaden down "from precedent to precedent" without need or fear of revolution. Economically, we should become more prosperous with every decade until we had attained to some kind of materialistic millennium.

I do not mean that this belief was universal, but such was the prevalent philosophy; and if there were prophets who carried less comfortable tidings, their message, as is so often the fate of prophets, was largely unregarded.

Today, that philosophy of continuous and almost automatic progress has few convinced disciples. We are now painfully conscious that our grandparents, who believed that, brick by brick, they were building the new Jerusalem, were in fact building something much more like the Tower of Babel. And in disillusion we are in danger of flying to an opposite conviction, of believing in the blind and purposeless inevitability of change, but not in progress.

Change there will always be, for change is the law of life. But human life could hardly be supported if we were forced to think of change as without meaning or design. Even the Marxist, who sees history as the expression of conflicting forces playing upon and penetrating one another, sees all this process leading to final equilibrium and an appointed end.

For the Marxian thought the Christian substitutes the will of God; an enduring and unshaken purpose that is constantly in operation through all history. We may not always discern it clearly; we do not always conform our actions to it; but it is there, none the less, and we believe that through the centuries its purpose is being evolved. And while ultimately we can no more nullify it than we can turn back the tide, by frail human endeavor we can assist it or retard it. We can, and do, change the time and manner of events. We may cooperate to the world's infinite advantage. We may resist at our peril and to the world's great loss. But when we have done all that we may, and all too often watched the melancholy result of our small efforts, God's purpose still goes on. That surely was in Lincoln's mind when he spoke those immortal words of his Second Inaugural, which are familiar to us all. And that was the meaning of the man who prayed not that God should be on our side, but that we should be on the side of God.

Progress, then, if this be its true meaning, is no automaton moving without interruption to its appointed end and making no demands upon the mind and will of man. On the contrary, it claims an active effort from each succeeding generation; first that they may learn to discern it, and then that they may seek to conform their conduct to it.

There lies the solemn duty of all who are in any way concerned with education. Through them is molded the thought of future generations. Upon their success or failure the fabric of society for weal or woe depends, as it depends upon nothing else. Their efforts will largely determine whether those who look and have looked to them for training will be ranged for or against that ultimate purpose of which I have spoken. On them, even more than on the politicians, whom we are accustomed to blame for anything that goes amiss, the burden of responsibility lies.

For what is their task? It is not to make good lawyers, or doctors, or mechanics, or chemists, or business executives. It is to make good citizens. I need hardly remind you of this in Bowdoin, with its long tradition of service in the building of citizenship. When Aristotle said that "the State comes into existence for the sake of life; it exists for the sake of the good life," he was not merely expressing a profound political truth; he was also speaking to all educationalists in every country and in every age. For the good life requires good citizens; and of good citizenship education is the first condition.

I suppose that if we were to be asked what we meant by training in good citizenship, we should place high among its needs the inculcation of the right standard of value. A great man of letters once defined a cynic as someone who knew the price of everything and the value of nothing; and it is, I believe, a dangerous tendency in democratic society to be concerned overmuch with price and not enough with value, to know how much a house or an automobile costs but not what it is worth.

That is a habit of mind which, if persisted in, must be destructive of any society. It betrays an absence of a sure background of values to which everything may be referred for judgment. In my country—and I fancy also perhaps in yours—we have traveled some way along this dangerous road; and it has only been in these last years, when the world has been flung into the melting pot of war, that we have begun seriously to ask ourselves what are the things of genuine value in our lives.

One night, during the bombing of Britain, the house and property of an old clergyman in the east end of London were completely destroyed. He himself escaped with his life, and next morning a friend came to commiserate with him on his loss. "Thank you very much," said the clergyman, "but, do you know, I never realized until today what a relief it is to have no possessions at all? It makes you feel so free."

That, I fancy, was no unique experience. We have found in these days that much on which we laid great store was after all comparatively valueless; and that other things, which from long familiarity we had taken for granted—emancipation of thought, the sanctity of human personality, the finer qualities which lie at the root of our relations with one another, all that we associate with our Christian inheritance—were things that mattered more than life itself.

For a great many of us it has taken a war to make this discovery. But war is an expensive form of education; and there are other and better ways by which we should arrive at the same destination. This is no purely academic question; for I can conceive of nothing more important for the future than that we should recover and maintain that sense of values we had so nearly lost.

We hear a great deal of talk of the reeducation of the Nazis when this war has been won. That is likely to be a task more intractable than any other. But of one thing we may be sure. We should make nothing of it unless simultaneously we re-educate ourselves. "Physician, heal thyself" is an old and true injunction. We can only hope to set and keep the world in order if we make our own lives, and that of our nations, a pattern of that which we would fain make the world.—The Christian Leader.

Unless there is within us that which is above us, we shall soon yield to that which is about us.—Peter Forsythe.

Every religion which has left its stamp upon the world came of lowly origin and was long held in contempt by the wise and prudent. During its initial period its apostles were crusaders, carrying its doctrines to the corners of the earth. But a point is always reached when hardening sets in. The movement is no longer fluid. It slows down and gradually becomes conformist, conventional, and "respectable." The story is familiar to every reader of history.—Ex.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
C. MILTON CHALMERS ....Publisher

Rev. J. E. Hearn reports his work at Oak Grove and Kilbourne, La., as making satisfactory progress. Bro. Hearn is now engaged in his Advocate campaign.

Miss Blakely, who is assisting Rev. D. B. Boddie, Morgan City, La., has held three Vacation Church Schools on the charge, and both attendance and interest were good.

Mrs. James Porter, Oxford, Miss., longtime friend of the editor, writes a word of appreciation for the paper, for which we are duly grateful.

Rev. M. S. Robertson, pastor at Slidell, La., sends a splendid list of subscriptions, which brings his total for this year to 45. Bro. Robertson is one of the best friends the Advocate has.

Rev. P. H. Fontaine, retired member of the Louisiana Conference, is moving from Way, Miss., to 218 North State Street, Jackson, Miss. He says: "After fifty years I have come home to roost."

Mrs. Malva Jackson, who has been sojourning in Baton Rouge for a time, has now gone back to her home at Moss Point, Miss., according to a request for a change of her Advocate address.

Dr. A. M. Freeman, district superintendent, was the preacher in a series of revival services at Cedar Grove Methodist Church, Shreveport, La., last week. Rev. G. A. Morgan is the pastor.

Rev. H. H. Wallace, pastor at Drew, Miss., says that he has been occupied with many special interests this year, that the Drew church is doing good work, and that he is happy in that field.

Rev. W. B. Hollingsworth, pastor at Jackson, La., is giving a good account of himself in the work at Jackson and as a new member of the Louisiana Conference, he having moved to Louisiana from Mississippi.

Bishop John M. Moore, of Dallas, Texas, was the speaker at First Church, Shreveport, on Sunday night of last week. He spoke on "The Methodist Church in Union." Dr. Dana Dawson is the pastor of the church.

Mrs. H. T. Leeke, of Pontotoc, Miss., accompanies her renewal to the Advocate with the statement: 'The paper means so much to me during these trying days, and I appreciate the editorials and other contributions."

Miss Maud Harmon, writing from Church Point, La., says that her father, Mr. Marsden Harmon, is somewhat improved after a major operation at Touro Infirmary, New Orleans. Bro. Harmon is 83 years old and is doing as well as can be expected.

Rev. P. W. Sibley reports a good meeting at the Tangipahoa, La., church, in which there were eleven additions. Rev. L. E. Douglas did the preaching. Bro. Sibley adds that the entire work is moving along in a fine way.

Rev. E. E. Sylvest, pastor at Plaquemine, La., reports a raise in salary of $300, remodeling of the church building by adding three Sunday school rooms, improvement of the parsonage property, and caring for all the interests of the church on that charge.

Bishop Paul E. Martin, in charge of the Arkansas-Louisiana Area, writes that his address will be First Methodist Church, Wichita Falls, Texas, until September 1, and after that time it will be in care of First Methodist Church, Little Rock, Ark.

Miss Nellie Mae Gunn, daughter of Rev. and Mrs. E. C. Gunn, of New Orleans, paid the editor an appreciated visit on Friday of last week. She is spending the summer at home with her parents and will return to Juilliard Graduate School of Music, New York, the latter part of September.

Mrs. O. M. Johnson, Advocate representative for Gueydan, La., sent in a list of subscriptions recently and with it the statement that it is her purpose to send in some new subscriptions besides those included in previous lists. She is a good worker and it is a joy to have such a representative.

Rev. Addison L. Smith, pastor at Second Church, New Orleans, has received 32 members since last Conference. That is a good record for that church and indicates the uptrend of events in that section. A Vacation Church School was held last week with an efficient staff, but we have not as yet heard the results.

Rev. Seamon Rhea, pastor at Holly Springs, Miss., reports an excellent Vacation Church School, which had an enrollment of 82. The parsonage has been completely redecorated and is now one of the best pastor's homes in that section. He feels that his fifth year has been one of the best in many respects.

After completing an evangelistic tour which carried him into five states, Dr. Walt Holcomb is taking a brief rest at Lake Junaluska, N. C. His next engagement will be at Central Methodist Church, Elizabeth, Tenn., where Rev. Roy Early is pastor. The meeting will occur the last of July and the first of August.

Pastors publishing parish papers or church bulletins who would like to introduce their new bishop to their congregation, may obtain a one-column (newspaper screen) mat and biographical material without charge by addressing Methodist Information, Ralph Stoody, Director, 150 Fifth Avenue, New York City.

Chaplain Phil H. Grice, of the U. S. Naval Reserve, has been appointed assistant to the district chaplain in New Orleans and will be located with his family at 5510 Cucullu Street. Chaplain Grice, a member of the Mississippi Conference, called at the Advocate office on Thursday morning. He reported that his father, Rev. Paul Grice, of Rolling Fork, Miss., has not been so well of late.

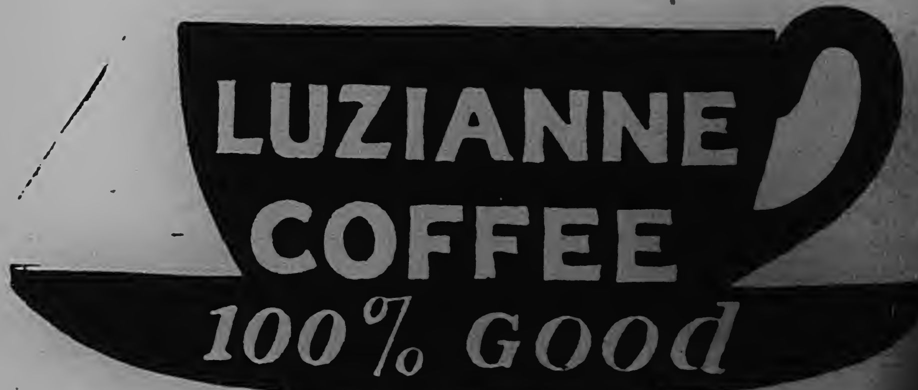
ST. LUKE'S GOSPEL AVAILABLE

I have on hand 4,000 copies of St. Luke's Gospel from the American Bible Society, with instructions to give them out where they can be used. They are in 500 lots. I prefer not to break the lot. Anyone, individual or institution, wishing them may have as many as you wish, by paying transportation charges. Write J. A. Alford, 1600 Gayoso Street, New Orleans 15, La., or phone CH 4955.

CARROLLTON AVENUE CHURCH MOVES FORWARD

Recently, under the leadership of some splendid laymen, Carrollton Avenue Methodist Church decided to take a thousand dollars Mission Special. A committee was set up to work out the details, and instructions were given from the Board that the extra money for the Special was not to interfere in any way with the Finance Committee's plans and program for the budget. This limitation was set because Carrollton Avenue had undertaken by far the largest budget in the history of our church.

The committee thus appointed went to work and, after prayerful consideration, asked that our church be allowed to contribute one thousand dollars toward the support of Mr. and Mrs. Murray S. Dixon in Bolivia. In order to put our Special on a permanent basis, and to make Carrollton Avenue a missionary church in word and in deed, much time was spent on the organization of a club whose greatest interest would be the keeping alive of the missionary spirit. A name must be chosen. What would it be? Here, we think, we found a name which not only meets every need related to the fine work we are undertaking, but a name which came as an answer to prayer. The name is "The Second Mile Mission Club." Membership in this club cos



one dollar per year for adults, twenty-five cents per year for juniors.

We have set out, by agreement with Dr. C. K. Vliet, Specials Secretary of the Board of Missions and Church Extension, to pay the one thousand dollars at the rate of two hundred fifty dollars each quarter. July 1st the first quarterly payment was due. The treasurer of our club, Mr. D. H. Hiller, reports that he sent the check to the General Board of Missions and had nearly one hundred dollars left to apply on our second quarterly payment, not due until October 1.

We have found the following: (1) Payments to our budget have been noticeably stepped up, rather than hampered, by our "Second Mile" giving. (2) The name, and the idea have gripped the interest of our people; the money is coming in with no effort. It comes as the result of the consciousness that we should make at least some "Second Mile helpful contributions in these days of dire need and deep suffering in our world. (3) Our church attendance is better than it has been in any summer of our church history.

We believe that such an organization in our church means the touch of power that somehow heretofore we have lacked. It means that we feel the dignity and self-respect which comes always with the consciousness that ours is a missionary church. It means that the work of the pastor and the faithful helpers is multiplied by the services of a splendid couple of Christian workers in a land where the true light has long been both dim and uncertain.

The president of our club is Dr. O. M. Johnson, the vice-president, Mr. J. H. Carter, the secretary, Mr. E. Neuwirth, the treasurer, Mr. D. H. Miller.

ELMER C. GUNN, Pastor.

SEASHORE DISTRICT NEWS

Concluding three weeks of evangelistic work in the Seashore District, July 2-21, the group of workers representing the General Commission on Evangelism moved from the Pascagoula area to the Seashore Assembly grounds for practical evangelism this week with their concluding service at the tabernacle Friday night. Headed by Dr. James Chubb, a selected group of young people made visits to hundreds of homes and interviewed individuals and family groups to give real expression to their class instructions during the mornings and the preaching hour at night.

With 198 enrolled, the Vacation Church School at the Wesley House, Biloxi, leads all district schools in size, and will give the entire Conference something to think about in enrollment records. The staff of workers came from the Ocean Springs charge and from Main Street, Biloxi.

August 7-12 is the date for the Seashore district youth camp at Camp Wilkes, North Biloxi. The total cost is only six dollars per camper, and Mrs. C. E. [illegible], Box 428, Biloxi, urges each pastor or youth worker to send in registrations before August 3. A limited number of youth from outside this district can be accommodated if request is made early. Dean of the camp is Rev. E. Z. Samples, Jr., St. Louis, and others on the staff are Miss Mary [illegible] Lindsey, [illegible] Director of Youth Work; Miss [illegible], Jackson, instructor for [illegible]; W. C. Fulgham, Luce- [illegible] [illegible]ation;" M. L. Mc- [illegible] "The Church;" D. R. [illegible] "The Christian Re- [illegible], Pascagoula, "Evan- [illegible] and associate [illegible] counselors will be added as needed to assure proper guidance for each camper, and that a large number of campers are expected. District Superintendent J. L. Neill is urging each charge in the district to send one or more campers, there being no limit on the number from any church or charge.

With outstanding revivals going on all over the district during July and August, there is every possibility that the number received on profession of faith to this date is at least 600. With the evangelistic season not then begun in the smaller congregations, the district conference reported more received on profession of faith through second Sunday in May than was received during all of last Conference year.

The Rev. A. J. Boyles, Moss Point, assisted the Rev. S. B. Watkins, pastor, in a meeting at Big Point, and the Rev. W. R. Murray assisted the Rev. J. P. Payne, pastor, in a meeting at Pecan, Kreole charge. The Rev. E. W. Scott, Saucier, is to be with the Rev. D. R. O'Connor, pastor, at Handsboro next week.

Mrs. J. H. Moore, wife of the pastor at Coalville, was called to Jackson and Bay Springs recently during the critical illness and death of her father. Bro. Moore has been slightly ill during the past week, but preached both Sundays as usual.

WE ARE FOR HOME OWNERSHIP

By A. J. Walton, Superintendent, Department Town and Country Work, The Methodist Church

We urge rejection of 8 H.R. 4876 in its present form. We see danger and a hindrance to the recovery of a great number of people who need to become small home owners who should be encouraged to become self-supporting and independent. The five-year term of loan for the small homeowner simply means "profit grabbing" by the loan agencies. If the small owner is sincere and improved his property he will be in position at the end of this short term to lose every gain made.

Few business corporations can pay out in five years. Why ask the man to pay out or refinance in five years who seeks to own a home? The alternative is, in all common sense, "do not seek home ownership," for it is a losing process. The other possibility is to make all you can out of the property in the five years period by depleting soil and resources. Then let the loan agency take over the remains for whatever they are worth. The insertion of the term, "reasonable rates of interest," is a cleverly baited trap which can mean anything from 6 per cent to 32 per cent, a fact which can be easily corroborated by looking over studies already made in various sections of the country. Only the Government is in position to insure a "reasonable rate of interest" whcih will be uniform and within the reach of the seeker after small home and property ownership. If as a nation we want worthy citizens, then the Government should encourage and support home ownership.

It is also necessary to keep in mind that our industrialization of American life, and the application of industrialized practices on rented land has gone on for several years and given us a population of people to [illegible] subsistence level who have lost much of their initiative and the desire for achievement and home possession. Their condition is a threat to our democracy. The only safe cure is a supervised rehabilitation program that will encourage ownership and insure a rise in their standard of living. The first major need is an awakened morale. The proposed bill makes no provision for such supervision and the lending agencies proposed will not be in position to undertake the task. Primarily the task is a national task. The value of the people as citizens is a national concern. When home ownership goes down, delinquency rises. When home ownership rises, delinquency falls.

We urge a continuation of the F. S. A. procedure to care for returning veterans. This agency has proved economical, effective, and practical of administration. The improvement in persons we have observed is worth the cost.

If there are glaring injustices in the F. S. A. setup they can be readily eliminated and any new features of the new bill can be added without discarding a proved procedure for the development of worthy citizens.

July 10, 1944.

DR. TITTLE ON GERMAN PEACE

By W. W. Reid

"What should be done with Germany?" asks Dr. Ernest Fremont Tittle, of Evanston, Illinois, and after reviewing various proposals, he says: "We can choose to believe, despite all the evidence to the contrary, that the German people, one and all, are uniquely and incurably wicked, and we can treat them accordingly. But that way madness lies—madness and ruin for all Europe, and not for Europe only, but also for the whole world. Perhaps, after all, we would do well to base our answer on the insight of Him who said, 'Ye have heard that it said, thou shalt love thy neighbor and hate thine enemy. I say unto you, Love your enemies; do good to them that hate you.' Perhaps we would do well to recall and lay to heart words spoken to a great gathering in Madison Square Garden, New York City, by Madame Chiang Kai-shek, who in the name of Christ, which she did not hesitate to pronounce, declared that hate is not the way out."

Note: This is published as a sample of the pacifist sentiment which one may expect to come into the open more and more as the hour of military defeat for Germany approaches. We would not be ruthless, but we would not forget the barbarian harshness of the Germans toward the ravished nations.—Editor.

METHODIST DEFENSE PROJECTS

Among recent efforts of the Methodist Church to take the Gospel ministry to people working in boom-town defense and war-production areas are the following: It is building a church and furnishing a minister in the new housing project at Marietta, Ga.; in Norfolk, Va., the Woman's Society of Christian Service (Meethodist) has opened a Wesley Community House for children otherwise without a place to play, and four ministerial workers have been sent for service in nearby villages; at Guilds Lake, near Portland, Oregon, churches, Sunday schools, community houses, and daily vacation Bible schools have been opened; in New London, Connecticut, trained religious and social workers have been employed by the Methodist Church and a community school and several Sunday schools have been established, while there has been close cooperation between the church and the Child Care Committee of the city.

PERSONAL NOTES AND INCIDENTS

Bishop Arthur J. Moore, of the Atlanta area, now has his office in Weesleyan Memorial Church, 63 Auburn Avenue, Atlanta, Ga., according to notice of change of paper.

Mrs. Lee, wife of Chaplain Oakley Lee, has moved from Hamilton, Ohio, and her present address is 402 Kentucky Ct., Lexington, Ky., according to notice from post office at Hamilton, Ohio.

Chaplain Jesse F. Watson, who had been stationed at Camp Plauche, New Orleans, for some time, is now stationed at McCloskey General Hospital, Temple, Texas, according to a card just received at the Advocate office.

Mrs. Anna Onstott, a well-known collector of Wesleyana and a student of the early history of Methodism, died recently and funeral services were conducted at Mansfield, Ohio. She was the widow of the late Dr. Daniel Onstott of New England.

"Papa Was a Preacher," is the title of a new book by Miss Alyene Porter, sister of Rev. Raybon Porter, minister of Education, First Church, Shreveport, La. The title is an index to the story, and the book may be had from the Methodist Publishing House, Dallas, Texas, for $1.75 a copy.

The death of Dr. Joseph Levy a few days ago will interest a circle of friends in both Mississippi and Louisiana. Dr. Levy's wife and children were members of Rayne Memorial Church in New Orleans. Mrs. Levy, who was Miss Tanner, is a sister of Mrs. Birney Imes of Columbus, Miss.

Mrs. C. O. Langford, of Lena, Miss., informs us that the revival at her church, Cantrell, will begin the first Sunday in August, and that Rev. J. H. Dillard, the pastor, will have the assistance of Rev. David Ulmer. We thank Mrs. Langford for her good word concerning the Advocate.

We regret to learn of the illness of Mr. T. F. White, of Lena, Miss., at the Baptist Hospital in Jackson. He is reported to have had blood poisoning and he became so ill that blood transfusions were necessary. Mrs. White has been with him during his illness and we are glad to learn that he is somewhat improved at the present time, although he is still very weak.

The Christian Leader, Dr. John Van Shaick, editor in chief, is to be congratulated upon the excellent "double issue" of that periodical for July. In addition to the ordinary features, the issue carries the story of the Universalist Press, and a number of well-written and informative articles on the Church and its leadership. It is in every way a creditable presentation of Universalist history and activity.

"The Methodist Primer," a brochure by Bishop Charles C. Selecman, is, as its title implies, a brief study of the origin, the doctrines, the government, and the fields of service in which the Church operates. It makes accessible in brief compass the rise, teaching, and progress of Methodism. It is published by Tidings, 708 Medical Arts Building, Nashville, Tenn., and is being sent to interested persons on consignment. The price is ten cents in lots of five or more, to be paid for in sixty days, or returned in good condition.

Fear not that thy life shall come to an end, but rather fear that it shall never have a beginning.—Cardinal Newman.

VACATION CHURC HSCHOOL AT SHELBY

A very successful two-weeks' Vacation Church School, sponsored by the Woman's Society of Christian Service, Shelby Methodist Church, has been held. Sixty-six pupils were enrolled. Refreshments were served daily. Miss Cora Lee Glenn was with us during this school and, needless to say, she is a **general** in this type of work.

A. R. BEASLEY.

STORK VISITS FELICITY PARSONAGE

Margaret Lucinda, born to Rev. and Mrs. W. D. Boddie on July 12, weighed only seven pounds and two ounces, but what a change she has made in the parental horizon and in the parsonage at Felicity Church, New Orleans. She is a royal baby, not for any link with the ashes of kings or queens, but as the sole claimant to the affections of both paternal and maternal grandparents. We wish long life and usefulness for Lady Margaret and ever increasing joy for the parents and grandparents.

TRAINING SCHOOL AND VACATION SCHOOL AT OAK RIDGE, MISS.

Days of keen enjoyment were ours in the Oak Ridge community, June 19-21, when our adults were in their first training class, and the children in their first Vacation School.

Fourteen adults enrolled in the class, "How to Teach in the Church School," which was taught by Miss Jennie Youngblood, Conference Director of Children's Work. Ten received credit. Thirty-one children were enrolled. The Beginner-Primary group was conducted by Miss Elizabeth Cavin, Wilkinson, Miss.; the Junior-Intermediate group was under guidance of Mrs. Estelle Beard and the pastor, Rev. M. E. Sharp.

Methods of teaching were exemplified by the teachers and children of the school during the intermission of the training class. This proved helpful and very interesting.

We feel sure it will be easy to get our people to say "yes" next year.

REPORTER.

SHREVEPORT DISTRICT YOUNG PEOPLE'S CAMP

The Shreveport District Senior Young People's Camp completed a six-day program at Caney Lake, July 3-8, with 116 present. A moonlight communion service on the lakeside and the burning of a large cross suspended between two tall pines brought the week's activities to a fitting climax Friday night. On Wednesday night the Recreation Class presented an International Banquet, with various members representing most of the nations. Miss Lola Green, representing the General Board of Missions, presented an account of the mission work in India. The campers contributed $50 to a special fund for her work in the interior of India.

The faculty of the camp included Rev. Bentley Sloane, Camp director; Mr. A. C. Voran, Rev. Raybon Porter, Mrs. Dana Dawson, Rev. and Mrs. Van. Carter, Rev J. W. Matthews, Rev. L. A. Carrington, Miss Norma Stewart, and Rev. W. E. Trice.

MILLSAPS COLLEGE NOTES

Millsaps College opened its 53rd semester on July 5. The enrollment, 360 Navy V-12 students and 200 civilian students.

Dr. M. L. Smith, at the meeting of the Jurisdictional Conference, was made a member of the General Board of Education of the Methodist Church. He was also elected a member of the Jurisdictional Board and became its president.

There are 335 pastoral charges in the two Mississippi Conferences. A definite report is in hand from 201. If the other 134 were to report what they had, we would have the $100,000 for the proposed Christian Center.

The Navy V-12 unit will be cut down November 1 to 227 trainees. It will, therefore, be possible for the college to house 50 additional civilian boys and girls, beginning at that time.

Professor Theodore Russell, who has been teaching violin at M. S. C. W. for the past ten years, is now associated with the Department of Music at Millsaps College. Prof. Russell has his Master's Degree in Music from Northwestern University.

The following are student officers at Millsaps for the school year 1944-45: Harriet Reagan, Woman's Council; Peggy Tyer, Student Body President; Sam Barefield, President Christian Council; Kinchum Exum, President Omicron Delta Kappa; Harriet Reagan, President Y. W. C. A.

WHAT LAYMEN WILL RECEIVE IF OLD-AGE INSURANCE IS EXTENDED TO RELIGIOUS GROUPS

As a result of a resolution adopted at the quadrennial General Conference of the Methodist Church in Kansas City recently, the Social Security Board offices over the country have received many inquiries concerning benefits to be derived from the Old-Age and Survivors Insurance system. The Conference went on record as favoring extension of coverage under the Social Securits Act to include the lay employees of the Methodist Church.

In case the Congress should extend coverage of the Federal legislation to include the lay employees of the Church, they would receive the same benefits as an employee in an industrial organization and would be subject to the tax as now paid by workers in industry. At present, a 1 per cent deduction is made each pay-day from the worker's wages. This deduction of 1 per cent is matched by 1 per cent contribution made by the employer. A report of the wages paid and the taxes deducted is made every three months to the Social Security Board through the Bureau of Internal Revenue. The amount of the monthly benefits depends upon the average monthly wage received by the individual.

The benefit payments are of two kinds: (1) the primary insurance benefit paid when a worker retires from covered employment at age 65; (2) benefits paid to survivors regardless of the age of the deceased wage-earner. The amount paid for each type of benefit depends upon the length of time deductions have been made from wages and upon the amount of those deductions; in other words, upon how long you have been working and how much money you have been making.

The chart below gives the amount [illegible] primary and survivors benefits paid [illegible]ly for certain periods and for certain [illegible]

It will enable anyone to estimate his own benefits.

Examples of Primary and Survivors Insurance Benefits

Average Monthly Pay	Worker	Worker and Wife	Widow	Widow and two children
Coverage:				
5 years				
$100	$26.25	$39.38	$19.69	$45.94
200	36.75	55.13	27.56	64.31
10 years				
$100	$27.50	$41.25	$20.63	$48.13
200	38.50	57.75	28.88	67.38
20 years				
$100	$30.00	$45.00	$22.50	$52.50
200	42.00	63.00	31.50	73.50

When a person reaches age 65 and is otherwise qualified, he may apply to any office of the Social Security Board for benefit payments. In case of death and regardless of age, a man's family may file application for survivor's benefits.

Any office of the Board will be glad to explain how benefit payments are figured and what conditions must be fulfilled in order to qualify for payments under the Social Security Act.

REV. WILLIAM HENRY LANE

Rev. William Henry Lane, son of Rev. Frank Lane and Hattie Gasque, was born in Water Valley, Miss., February 29, 1872, and passed from earth to heaven in the triumphs of an ever growing faith in God, his Church, and his fellowman, in Meridian, Miss., May 20, 1944.

In the apostolic succession of which he was an outstanding unit are numbered the Rev. John Lane, first pastor of the First Methodist Church in Vicksburg, Miss.; his father, the Rev. Frank Lane, one of that noble army of local preachers that have been largely used of God in spreading gospel holiness over the world; and his two nephews, Rev. R. L. Lane and Rev. E. M. Lane, and his brother-in-law, Rev. B. H. Williams, all of whom are now in the active ministry in the Mississippi Annual Conference.

Being reared in the home of a faithful local Methodist preacher, and amid Christian environs, Bro. Lane lived a righteous life from infancy, and very early in life he definitely gave himself to the service of God and joined the Methodist Church. He could not tell the time when he first felt the call to preach, but while yet a tender youth he yielded to the call, and on July 20, 1891, when but a little more than nineteen years of age, he was licensed to preach in the quarterly conference on Shiloh circuit, Brandon district, Mississippi Annual Conference, the late Rev. P. A. Johnston, presiding elder, presiding.

In December, 1902, he was ordained a local deacon at Natchez, Miss., by Bishop Joseph S. Key.

In December, 1903, he was admitted on trial in the traveling ministry in Meridian, Miss. In December, 1905, he was admitted into full connection in the Conference in Gloster, Miss. He was ordained elder by Bishop Eugene R. Hendrix, in Jackson, Miss., in December, 1907.

All his ministerial service was given to the Mississippi Annual Conference. His first appointment was Edinburg, 1903-1905. Appointments following were: Decatur, [illegible]; Meadville, 1908; Monticello, 1909; [illegible] 1910-1911; Harrisville, 1912-1913; [illegible] 1914; Foxworth, 1915; Jackson, Ran-[illegible] 1916-1919; Lauderdale, 1920-[illegible], 1924-1925; Bentonia, 1926; Sumrall, 1927-1930; Wiggins, 1931; Laurel, West Laurel, 1932; Meridian, Seventh Ave., 1933-1936; Vimville, 1937-1939. At the session of the Annual Conference held in Gulfport, Miss., November 15-19, 1939, he was retired at his own request, and he and his wife moved to Meridian, Miss., where they continued to live until he passed into the bright beyond. During these five years of retirement, Bro. Lane was not really retired, but he continued to preach as he had opportunity, and to do such other church work as he could.

Bro. Lane was a clear, thoughtful preacher. His sermons were carefully prepared and forcefully delivered. He was not only a good preacher, but he was a faithful pastor. By his effective preaching, pure life, and pastoral visitations, he led many to a knowledge of the Christ, and into the Christian life.

While pastor of Rose Hill Circuit in 1911, he built the Homewood church, about four miles east of Rose Hill. This church now has more than one hundred members, maintains an active Sunday school, and is a progressive rural church, with seemingly a bright future. While pastor of Seventh Avenue Church in Meridian, plans were projected for moving the church to Eighth Avenue and changing the name to Wesley Church. These plans were matured the year after he left the church, under the leadership of Rev. E. J. Rutledge.

November 28, 1898, Bro. Lane was happily married to Miss Donnie Harper. To this union were born one son, Lamar, and one daughter, Miss Lora, who is now Mrs. J. W. Young. The devoted widow, lovely daughter, and noble son nursed Bro. Lane through several months of painful illness, and faithfully ministered to him until he took his departure from his earthly home to live with God.

At about a quarter past nine in the evening of May 20, 1944, he quietly bade farewell to his family and friends and peacefully fell on sleep, to awake in the city of God in the resurrection morning. His body was tenderly laid to rest in Magnolia Cemetery at 10 a.m., May 22, the funeral being conducted in East End Methodist Church by the pastor, Rev. J. O. Ware, who was assisted by Revs. W. R. Murray, R. L. Lane, and Mr. J. T. Bustin. Mr. and Mrs. R. L. Criscoe, devoted friends of the Lanes, sang "Rock of Ages," and "Abide With Me."

T. J. O'NEIL.

FREEDOM FROM WANT

By Leslie Bates Moss

A few days ago I saw some pictures of a huge area in northwest China. It is a fairly inaccessible area from the point of view of present-day travel.

My friend had gone up there at the request of the Chinese government to propose measures by which some thousands of square miles could be reclaimed for the growing of crops and the grazing of flocks. Those pictures showed the progressive stages of erosion—the way the rainfall and snow had washed away the surface soil. In those territories the Chinese had been accustomed to graze their herds of animals. So long as the grass roots were not destroyed, the destructive action of the water did not take place, the land maintained its fertility and was a source of livelihood for the people. But the particular varieties of animals in their herds cropped the grass too close, it died out, the water got in its deadly work, and now thousands of square miles are useless in providing a means of living. The task my friend had been called in to advise about was whether there were methods by which this conflict of peacetime could be carried on and the land restored to its ability to provide food for the people.

This is just a small sample of the agricultural problems of the world. There are seeds to be improved, there are methods of cultivation to be improved, there are tools to be perfected—not the kind of high-powered, gas-driven machinery our farmers employ, but the simple tools which farmers in many lands have used from time immemorial. The conflict of man with the forces of nature in wresting an adequate living, is one of the conflicts of peace. We begin to see how this conflict, not against nature but against the ignorance of man, must be carried on. It is the conflict to achieve freedom from want.

The fight of medical science against disease is a struggle for freedom from fear—the second freedom. Our doctors and nurses and biologists are carrying on a relentless war agaisnt one of man's most prevalent foes. Great gains have been made in this fight. But millions of people die from preventable disease. Some of these ills are curable by present methods. Others still defy the efforts of science to fathom their cause.

Let us face the fact candidly that there are whole countries where the service of medical science to the people is pathetically small. Witch doctors, or incantations, or prayers written on slips of paper or bamboo are still believed to be charms to drive away or buy off the evil spirits that cause disease. Not only do those people not know about the scientific causes of disease but they lives are filled with perpetual dread because they have no effective means of driving off the ills of the body that beset them or their loved ones. People filled with such fears and superstitions are in no condition to profit by the cessation of war which is fought to bring them freedom from fear. We have to go much farther in our conflicts of peace to insure a sound medical knowledge and service to all the inhabitants of this world. That is a real task of the peace ahead of us.

It is this understanding and conviction about God and man that has sent forth the Christian missionary to the ends of the earth with the message of unlimited hope to all men. There is no bar of color or race or creed to the liberty that Christianity teaches. Every man should have the opportunity to embrace such a wonderful message and faith, if he wants it. With its Christian schools, its Bible, its hospitals, its scientific teaching of agriculture, the missionary movement has scattered the seed of a new hope in every land, announcing the fact that religion is not just for the priests, or the highly educated, or for the rich, or for the powerful, but that all men, even the most humble, are made in the image of God, and have free access to His power and truth in such ways as God has revealed through Christ.

So the Christian missionary enterprise has long engaged in these conflicts of peace. Those who are spiritually blank have no power to produce a better world. But spiritual power grows by desire, not by pressure. Christians on a voluntary basis, only, enter the conflict against the age-old enemies of man. There is no arrangement for drafting such service. You are invited to enlist through your church in these conflicts of peace which call for your best and most valiant efforts.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Christians and the New World Economy"

We are very happy to announce that the second text for the study of "Christians and the New World Economy," or "Freedom from Want: A World Goal," is now off the press. Doubtless, those societies which had their order placed have already received their copy of "Economic Planning in the United States," by Lewis Lorwin.

We received our copy a few days ago and find it gives practically all of the suggested "plans of economic and social groups in the United States" for the post-war United States. In connection with the outline for the study recently sent out by the Conference Committee on Study and Action, these plans will fit in with the study of the need in the four areas.

We suggest that the two texts be used as foundation reading and study instead of for topical discussion.

Below we give a suggested worship service for the first lesson—"Freedom from Want: The Basic Needs of Man:"

Call to Worship:

Let us quicken our minds to the needs of others; let us seek to know what is best for all men, and let us have a desire to cooperate in making love a reality on earth through the worship of God at this time.

Response:

"One-half of the world is sick, fat with excess. The other half, like that poor beggar past us even now, who thanked us for a crust, with tears."

Prayer: (pause between paragraphs)—

Father, may I see that giving a crust of bread to a beggar is not honoring Thee. I must go deeper. Help me, I pray, to stop struggling for a place in the fat half, and throw myself into the task of changing the shape and pattern of society. May I know with Gandhi that if I have more than I need while others have less than they need, I am a thief.

Have I done anything to strip war of its glory and glamour that others might see it in its true light?

What have I done to give some child a better opportunity in life? What influence have I exerted to see that he does not waste his strength in labor while his mind and body and soul are starving for the knowledge and joy life could offer?

God, make me aware of the pain and suffering in the world. We cannot expect the best from those who suffer constantly because of others' wrongs, selfishness, and indifference. Give me a desire and the wisdom to help change conditions which enslave men.

I say that all men are brothers. Do others have any way of knowing that I love all men as brothers and feel all should have an opportunity of working with other peoples for their betterment?

Intercession: (pause between sentences)

May we pray for: Those without food; those who listen to the sound of cannon and shrink in terror from what the next day may bring; those who know no homeland; children without home or school or security which comes from being loved and protected; those whose race or color hinders their finding material and spiritual security. Amen.

(Read without comment—very slowly and effectively):

"But whosoever possesses this world's goods, and notices his brother in need, and shuts his heart against him, how can love of God remain in him? Dear children, let us put our love not into words or into talk, but into deeds, and make it real." (I John 3:17-18, Moffatt Translation).

* * *

Southeastern Jurisdiction Conference

In a personal letter, Mrs. W. F. Mahaffey gave us some news of the recent Southeastern Jurisdiction Conference, held in Atlanta, which we pass on to you.

Mrs. Paul Arrington was re-elected to the Board of Missions and Church Extension, where she has served so efficiently during the past four years.

As a member of the Standing Committee on Program and Policy of the Jurisdiction, Mrs. Mahaffey has made many trips to Atlanta during the past year, and was at her post in advance of the opening of the Conference. In addition, she served on the Conference Committee on Missions and Church Extension and on Hospitals and Homes.

Mrs. Arrington served on the Committees on Missions and Church Extension and on Temperance.

The women delegates to the Conference were entertained at dinner on Sunday evening by the North Georgia Conference and on Monday afternoon were given a lovely tea in the home of Bishop and Mrs. Arthur J. Moore.

Saturday evening there was a Mississippi dinner when Gov. and Mrs. Thomas L. Bailey and Bishop and Mrs. J. Lloyd Decell were present. At this dinner, announcement was made of the new Area for Bishop Decell (the Mississippi, North Mississippi, and Memphis Conferences), with residence in Jackson, Miss. There were 16 delegates and a large number of visitors from the Mississippi Conference who attended the Conference.

* * *

Doris Miller Joins Red Cross

The women of our Conference who know Doris Miller, will be interested to learn that she has recently joined the Red Cross for the duration. Doris was present at our annual meeting in Jackson, in April, and spoke during the presentation of Missionary Education and Service.

* * *

Third Quarter's Zone Program

(This program has been in our hands for ten days. It was placed in our file and overlooked last week. Sorry.—Ed.)

(Leader may adapt this to suit her zone).

Study to shew thyself approved unto God, a workman that needeth not to be ashamed.—2 Tim. 2.15.

Worship: Power for Our Task. (Worship planned by Mrs. E. E. McKeithen).

1. Quiet Music.
2. Call to Worship: "Ho, everyone that thirsteth, come ye to the waters, and he that hath money; come ye, buy and eat; Yea come, buy wine and mirth without money and without price."—Isaiah 55:1.

"I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."—II Tim. 1:12.

3. Hymn: "Come, Holy Spirit."
4. Scripture: Acts 1:4-8; Acts 2:1-4.
5. Quiet Music: "Fill Me Now" (with heads bowed).
6. Closing prayer:

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, the length and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.—Ephesians 3:14-21.

Topic I—Why Study Southeast Asia? (See last chapter of book, "West of the Date Line," for suggestions, but don't let it be read).

Topic II—Discussion Demonstration on one area of Southeast Asia, led by someone who was at Pastors' School. This may be brief, as it is not meant for a study but for a demonstration.

Topic III—A Skit: Making the Study Course Interesting. (Copy sent to zone leader).

Topic IV—Quiz on 1944 Conference Journal:

1. Who is president of the Southeast Jurisdiction?
2. To which Conference officers are reports sent? Name these officers.
3. We stress importance of quarterly (or oftener) executive meetings; how many executive meetings did Conference officers hold in 1943?
4. What financial challenge was given Southeastern Jurisdiction for 1944? (See minutes of executive meeting for April 4, 1944).
5. What district reached 100 per cent observance in Week of Prayer in 1943?
6. When a president receives her copies of the Journal, how can she put them to the best use?
7. Who composes the Study Committee?
8. Where will secretary of Missionary Education and Service find News Flashes?
9. What should the local society do towards sending a Negro woman to Gulfside?
10. Does the Journal give any practical suggestions for work of the Spiritual Life Group? Where do you find them?
11. Where do you find when and where and what supplies to send?
12. What is responsibility of secretary of Student Work in regard to the armed forces?

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

President's Message

Mrs. M. E. Armstrong, of Jonestown, Miss., succeeds Miss Mildred Clegg as editor of the North Mississippi Conference Woman's page of the Advocate. Miss Clegg leaves the Conference July 10 to accept a position as Director of Christian Education in the Galloway Memorial Methodist Church, Jackson, Miss.

The women of the Conference appreciate the contribution Miss Clegg has made to the Woman's Society of Christian Service, and the best wishes of the Conference go with her to her new field of service.

Each local society is asked to show its appreciation to Mrs. Armstrong for accepting the editorship in the middle of the year, by sending the items of interest for the Advocate page.

MRS. E. M. SHARP,
Conference President.
Aberdeen, Miss

* * *

Supplies

By Mrs. G. B. Blake, Conference Secretary

The seventh goal of our work in the Woman's Society of Christian Service this year is Supplies (each society doing some supply work).

Plan your work, and remember both the home and foreign supplies, and Ministerial Fund. You may send cash offerings or box offerings, or both. Use the following guide:

Cash Offerings

Malvina Community Center, Malvina, Mississippi.

Lewis Memorial Hospital, Africa.

India, Latin America, China Relief, Ministerial Fund, and Foreign Supplies (5 cents per capita).

Box Offerings

Malvina Community—Nursery school supplies; simple layettes; sheets, towels, pillow cases to be loaned in case of illness; Christmas boxes for children and young people.

Wood Junior College, Mathiston, Miss.—Guest and hospital linens.

Rust College, Holly Springs, Miss.—Christmas boxes for Negro girls.

To go the second mile is one of the basic principles of the life of those who follow Christ. God grant that the women of North Mississippi Conference may assume their full share of the responsibilities of these days.

* * *

Itta Bena

We have had all of our meetings for the second quarter, using the planned program materials. We are happy to report that over one-half of our pledge has been paid, and the following specials paid this quarter: Student Work, Jurisdictional Expense, Orphans' Home, Millsaps Christian Center, Killingsworth Special, Malvina Community Center.

Our society helped make it possible for our young people to attend the Youth Fellowship meeting in Carrollton. Our circles of young women are doing great work which is helping to make our society successful in its work. We truly appreciate them. All other groups of our organization are carrying on in a fine way.

MRS. L. H. HIGHTOWER,
Chairman of Publicity.

* * *

Water Valley

The Woman's Society of Christian Service of Main Street Church, Water Valley, Miss., presents this report for the second quarter. Our society is keeping up all of the required work. Our officers are really "on the job." Our pastor, Rev. A. S. Brisco, is one of our most active members, and we appreciate his presence and interest. We hope to make a more interesting report for the third quarter. We solicit the prayers of our co-laborers.

MRS. NINA P. RAPER,

* * *

July Program Material

The July program material is based upon "Medical Work in Africa." Since Dr. and Mrs. W. B. Lewis are from the North Mississippi Conference and are doing medical work in Africa, their letter, as published in the Advocate of June 29th, will add an interesting note to our local programs. The societies of the two Mississippi Conferences have been asked to contribute money for the purchasing of beds for the Lewis Memorial Hospital in Africa. This month, in connection with your monthly program, is an ideal time to present this most worthy cause. It is hoped that every local society will have a part in this great enterprise. (The price of one bed with mattress is $25).

* * *

News from the Fields

(From the Methodist Woman)

North Africa—"The political and military events of last year in North Africa are well known. The coming of the military forces changed at once the activities of all the missionary workers. They have been hosts to many homesick officers and men. Some of their homes were taken over, the military having the right to requisition all of them. They visited the hospitals. They distributed relief. They made themselves useful in every way and, as usual, their knowledge of the country and its people, and of the spoken languages, make them almost indispensable. Their marvelous response to these opportunities is notable."

China—"Christianity is a pervasive factor in the surging thought life that moves China today. Christian missionaries introduced modern education to China, and Christian schools have continued to develop men and women who strongly influence the thinking of the nation. A deepened interest in Christianity has been stimulated by the new avenues in which Chinese Christians serve the people's need in wartime—the care of wounded soldiers, activities on behalf of the hitherto neglected tribespeople of the far borders of the country, dependable leadership in the industrial and credit co-operatives, moral building among the large numbers of students in universities who fled before the invasion, the ever-widening circle of service through the New Life and other movements.

The church in America has a special opportunity and responsibility, because the Chinese still consider the United States as their friend. Christians in America have a great chance to strengthen that friendship.

It was said recently by a Chinese of deep insight: "I almost fear the opportunity which lies ahead of us Christians." He went on to say, "Not since the introduction of our religion in China have we Protestants known such open doors."

VASHTI SCHOOL INSTALLS CANNERY

Excellent example of community cooperation is offered by the recent installation of a cannery in Vashti School in Thomasville, Ga., according to Miss Mary F. Floyd, superintendent. A substantial discount was given by C. H. Thompson, of the foundry where the retort was purchased in which the cans are heated. The installation in the school dairy, already equipped with a steam boiler, was supervised by Neil Boland, county agricultural agent, who has also offered valuable counsel and instruction to the students. The cannery will not only serve to instruct students in preserving various vegetables and fruits, but will also make use of surplus products in the school garden for use to feed the student body next winter.

METHODIST MISSIONARY HEADS BENGAL RELIEF

The Rev. Walter G. Griffiths, of Berkeley, Calif., missionary of the Methodist Church in Calcutta, India, is head of the relief committee which has been set up by the Bengal (India) Christian Council to administer missionary and other funds for the assistance of famine victims in that area. This famine, the worst in India this century, has taken thousands of lives and has left in its wake malnutrition, epidemics, and economic losses that affect many millions of people who are normally among the poorest in the world. The Bengal and the Indian governments are endeavoring to lift this burden from the people, and American aid is being sent by the churches and administered by Mr. Griffiths and his committee of missionary and Indian Christians. Mr. Griffiths, a graduate of the University of California and of New York University, has been in India since 1920; recently he has been in charge of the famed Lee Memorial in Calcutta.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

13. What two honor rolls for 1944 is it possible for a society to attain?

14. How attain the one for reports?

Topic V—Presentation of Life Memberships and Recognition of Life Members present.

Business.

The Conqueror of death will be Lord of life after death.—Selected.

I complained that I had no shoes until I saw the man who had no feet.

—Arabian Proverb.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Ruston District

Mrs. Walker McDonald, Secretary

The district meeting in Dubach, May 11, the same date as the ministers' District conference, proved to be a very fine plan. The attendance and interest were splendid. The plan proved so successful that Haynesville Methodists have invited the two conferences for another year on the same date. With their setup, two splendidly equipped churches, the prospects are very promising for a great district rally next year.

The program for the district meeting proposed to give a picture of the Woman's work from the local society through the Jurisdiction society. Those featuring different phases of the work were: a local society president, the zone leaders, the district secretary, Conference officers Mesdames Conger, Laskey, McKeithen, and Aycock. Mrs. E. C. Gibson, Monroe, brought the highlights from the recent Jurisdiction society meeting, where she was a delegate.

* * *

Attention, Local Society Treasurers

If your report and check did not reach the Conference treasurer by the 5th of July it was not included in the second quarterly report. The treasurer's books must close on the 6th of the month following the end of the quarter, in order to get her report ready for the other Conference officers and in to the treasurer of the Woman's Division. **Ladies,** won't you try to imagine what a tremendous job our Conference treasurer has? Ruston district, let's try to lighten the load by getting our reports to Mrs. Kilpatrick not just a **little late,** not **just on** time, but **early.**

This quarter only 18 societies were on time. Imagine how the district report looks! If you were late, your report will show on the third quarter, but it is so much better when we do things on time.

* * *

Zone Meeting

Zone 3 met in the Claiborne church for the third quarterly meeting, Mrs. W. R. Whitaker, zone leader, presiding.

After an opening song, a short business session ensued. All routine business disposed of, a motion was made and carried to continue the plan of securing a Life Membership through the zone. Mrs. A. G. Taylor was unanimously elected to be the recipient.

The district secretary was present, stressing the work in the district. She urged that the work be done accurately, on time, and by the quarter.

The following Spiritual Life program followed:

Song—He Leadeth Me.
Prayer—Mrs. Whitaker.
Responsive Reading—23rd Psalm.
How God Leads—Mrs. A. G. Taylor.

This was a most inspiring message of how God is willing to lead His children. Mrs. Taylor used as a background for her message the 23rd Psalm. This was followed with prayer by Rev. A. G. Taylor.

Special Song—"The Lord is My Shepherd," by Virginia DeFreese and Dottie Williams.

Some of the rewards of "Following God's Leadership" were brought very impressively by Mrs. Robt. McGehee.

Preceding the communion service, which closed the meeting, Mrs. A. C. Dykes read most effectively a little tract, by Dr. R. L. Smith, "I Come to the Communion Table." This was most fitting for the occasion.

Rev. R. H. Hearne, pastor, was assisted by Rev. A. G. Taylor in administering the Lord's Supper.

* * *

Summer Activities

Downsville ladies have had fine fellowship together as they met in the Home Economics Cottage to sew on the articles which made up their quarterly box of supplies. They agree that they receive a greater blessing when they give of themselves a little more.

Jonesboro workers with youth are doing a fine job during the summer months. The attendance and interest are growing weekly as they meet together in fun, fellowship and worship groups.

Everywhere you meet Methodist young people they are talking about the good home-made ice cream, the different outings, or one of the different types of worship services.

Homer has a fine plan for Honorary Memberships. All new babies are so honored, each retiring president, and each circle gives one every year.

The ladies still serve the Lion's luncheon in spite of hot weather, rationing, and the high cost of food.

Arcadia Woman's Society of Christian Service has agreed to serve a supper to the members of the newly-organized "Methodist Men" organization.

In the recent study of the course, "Christian Adventures in Learning and Living," the members of the class were urged to read the text, supplementary reading books, and selected references from dozens of World Outlooks. The last two lessons were conducted entirely by conversation. A visitor to one of the sessions said, in part, "I never knew before that eighteen women could talk one hour and a half without once stopping to discuss servants or food." It proved a very profitable study.

Members of the Woman's Society will assist the Methodist Men organization in a "Family Night" at the church, welcoming the twenty-seven new members who joined the church during the recent revivals. "Family Night" is observed quarterly in Arcadia church. The whole family comes to the church for supper, fun, fellowship, and worship.

* * *

Minden Methodist Church

Methodist high school graduates were guests of honor at a banquet on Friday, May 12, given by the Young People's Department and the Woman's Society of Christian Service. The recreation hall of the church was decorated to emphasize the program theme of Music. Banquet tables were attractively arranged in a broken circle. They were decorated with black crepe paper streamers covered with notes representing the music staff. White magnolias completed the black and white color scheme.

During the banquet, records were played by Jimmie Williams. The toast mistress was Miss Lucille Hurley, president of the Young People's Department. Her remarks included good wishes to the seniors for futures of much harmony and little discord. Felicitations were also expressed in musical term by the pastor, Rev. B. F. Andrews. Miss Floy Ruth Ford, dressed in musical custome, entertained the group with several tap dances. She was accompanied by Eddie Mae Hurley.

A skit, presented by a group of girls of the department, revealed the future of the seniors and pictured them as middle-aged individuals, reminiscing over the high school days. Remarks of appreciation for the banquet were given by Billy Wardlow, one of the seniors.

After a closing prayer by James Henry, a senior, the honor guests were invited to "take notes" from a bouquet of flowers. At the end of each string of notes they found individual address books, souvenirs of the occasion.

HATS IN CHURCH

I only seem to know two stories of men who have worn hats during Christian worship. One I seem to have known all my days. It is the classical tale of how once Spurgeon descried some young men in his gallery with their hats on. He thereupon indulged in a reminiscence of the day when, visiting a synagogue, he found it was the custom for Jewish men to wear their hats during the worship, and while in their place of prayer he followed their example. It was courteous and proper so to do, and he expressed the hope that the young Jews in the gallery would show equal courtesy by removing their hats, as was the custom of Christian men in their churches. The hats were at once removed.

My other story is a very recent acquisition, and is of a man who failed to remove his hat when he entered a Baptist church, and was presently sighted by a horrified deacon, who quietly drew the man's attention to his apparent forgetfulness of what was decorous, and the hat was at once removed. Later, on the porch, the worshipper explained that he had been worshipping in that church for three years, without anyone speaking to him, and he thought the hat would do the trick, and induce somebody to speak to him. It had worked.

—Methodist Recorder.

EYE COMFORT
The cleansing and soothing
JOHN R. DICKEY'S
OLD RELIABLE EYE
brings quick relief to burning,
worked eyes resulting from exposure
glare, excessive reading. 25c & 50c
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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JULY 23, 1944

By Rev. W. C. Newman

WOMAN'S PART IN NATIONAL LIFE

Lesson Text: Judges 4:1-9, 13-16.

Golden Text: Who knoweth whether thou art not come to the kingdom for such a time as this?—Esther 4:14.

By far the most shocking thing that has occurred in this turbulent period, which has brought us war, financial depression, and then war again, has been the moral deterioration of woman.

W. C. Newman

In the astounding increase in juvenile delinquency since the war began, girls lead the boys by a very large percentage. In the steadily mounting divorce actions it is the woman who is becoming most frequently the object of complaint. The rise in alcoholism among women has been so great that the most recent figures obtainable are now out of date. Add to all this the exploitation of woman's body for advertising, entertainment, prostitution, and sheer sensuality, along with the current social customs which require a great deal of laxity in conduct on her part, and you will have a very clear picture of how woman has tumbled from the pedestal upon which she has traditionally reigned in America.

Woman and the Nation's Morals

It may not be a justifiable fact, but it is, nevertheless, a fact that the nation's morals rise and fall with the rise and fall of the standards of conduct maintained by woman.

Woman may rail out against the unfairness of such a double standard; she may rebel furiously against old-fashioned restraints, but she cannot escape the fact and its implications. If woman is not faithful, then none will be faithful; and if none be faithful, then there is nothing worth living for—nothing upon which to build a life worth the living.

In a very real and unmistakable sense, our politics, our homes, our religion, our dependable wealth, our honor, and our future are dependent upon the moral integrity of woman. Whether she wishes it so or not, she is the keeper of the nation's life.

Woman and the Nation's Happiness

I do not personally know any man who is happy about marrying or loving a woman who has [illegible] her love and intimacies [illegible] the current social fashion, so that [illegible] he can never really call her [illegible] must share her with the [illegible] other men in her life. He may [illegible] her past; he may be fair [illegible] acknowledge that she is probably as good as he; he may love her devotedly and give her absolute faithfulness—but true happiness he will not find, ever.

Nor do I know any such woman who is really happy. Psychiatrists are unanimous in telling us that much of the distorted personalities, the nervous breakdowns, the neuroses, and other maladjustments date back to this conflict between woman's instinctive ideals and her sense of guilt.

The truth is, all happiness is built on faithfulness. If a lover cannot depend upon his beloved to be true; if friends have not the character for keeping trust; if marriage is to be no longer a sacred compact; if one cannot expect his daughter to grow up in decency and virtue—then not anything that the world can offer can make life other than a veritable hell.

Yet that is exactly the condition toward which we are now moving on a national scale. And no one can turn that tide of unhappiness unless woman does.

THE BOOK OF BOOKS

By Henry Hitt Crane

The Bible is the Book of books—both literally and ideally. Sixty-six relatively distinct volumes are merged into the literary and spiritual masterpiece of all time.

The first book ever printed, it has been the best seller ever since.

Because no other written word is so universal in its appeal, so timeless in its teaching, so comforting in its helpfulness, so challenging in its ethical demands, so empowering in its spiritual dynamic, so revealing in its disclosures of man's possibilities and of God's reality, it abides supreme.

It is humanity's book. It knows no cult, class, nationality, or race exclusively, yet finds them all.

It is not the Jew's book, nor the Catholics, nor the Protestant's, nor the orthodox's, nor the heretic's. It is meant for and belongs to everybody.

It is the common reservoir, the spiritual storehouse, the inexhaustible power plant from which all men may draw supplies for their daily needs and their most needful days.

It treats of the most interesting of subjects: how to live and how to die, how to suffer and how to succeed, how to conquer the world—and live forever.

It is the accrued wisdom of the ages through which the ageless voice of the Infinite gets itself uttered most clearly.

It likewise utters the soul of man. It is mysterious, as he is full of mystery. It shows him his sin in all its hideousness, so that he hates it. It rouses his conscience and keeps it intelligent. It shows him what he might become and tells him how the heights are scaled.

It restrains crime more than all the police. It solves more problems than all the philosophies. It wins more enduring victories than all the armies. It promotes progress more than all the reformers. It is the terror of the oppressor, the liberator of the slave, the hope of the disillusioned, the solace of the burdened, the strength of the weak, and the redemption of the lost.

Best of all, it shows us God as He is revealed in the Hero of history, the majestic, alluring, inescapable Jesus—the Light of the world, the Savior of mankind.

—Michigan Christian Advocate.

MILLSAPS CHRISTIAN CENTER DRIVE RAISES TOTAL OF $73,263 TO DATE

The statewide campaign to build a $100,000 Christian Center Memorial on the campus of Millsaps College has raised a total of $73,263 to date, according to an announcement made recently by Dr. M. L. Smith, president of Millsaps College.

The latest tabulation shows total cash and bonds received by the school of $43,138, and money actually raised and either being held by churches until the full quotas are reached, or which is in the process of being converted into bonds, totals $30,125, making the total of $73,263.

In reviewing results of the drive to date, Bishop J. Lloyd Decell expressed frank disappointment that a number of churches and charges have not raised their full quotas, and that many have not yet reported at all.

"However," Bishop Decell added, "I am highly gratified over the splendid and prompt reports submitted by the majority of Methodist churches and charges throughout Mississippi. Many of these have not only raised their assigned quotas in full, but have actually exceeded their quotas."

Expressing optimism for the overall success of the campaign, Bishop Decell pointed out that "information received from district superintendents and Millsaps' trustees on churches and charges that have not yet reached their quota indicate that work is going forward, and that good reports can be expected from these charges."

"If all Mississippi Methodists and friends of Millsaps could visualize just how important this project actually is," Bishop Decell said in conclusion, "I know that they would not hesitate to do their full duty in raising their quotas. Furthermore, I am confident that Mississippi Methodism will not fail this sacred obligation to present and future generations of young men and women."

This campaign, which was set to end on Sunday, June 11, has for its objective a new Christian Center building at Millsaps to be erected on the campus after the war. It will serve as a virtual center of state Methodism and will provide badly needed facilities for student religious activities.

Death is a dangerous enemy to the Christless soul.

THE CHRISTIAN FIRESIDE

THE BOY WHO RAN AWAY FROM HOME

By Vivian T. Pomeroy

Once upon a time there was a boy whose name was not Josh, but Josh I shall call him. He is terribly grown up now; but long ago he was quite a little boy. I know him better than I know any other boy in the world; and he told me this story himself, so it must be true.

Josh had a very nice and jolly home really; but there were times when his father—in the funny way fathers have—seemed to get cross about nothing; and Mother was upset with him for feeble little things like keeping white mice in his collar drawer. So Josh began to think he was an ill-used boy; he felt nobody really understood him, or cared for him as they should.

The worst time of all was when a great new bridge was opened six miles from Josh's home. Father and Mother were going to the ceremony, and Josh wanted to go with them; but they made him stay at home just to keep Denis, his small brother, company. Josh felt very badly about it. So he made Denis cry in the nursery, and the cook scream in the kitchen, and his governess sigh in the parlor. Then he went off, leaving the front door open on purpose.

Josh walked in the garden and thought how beastly everybody was. He thought that, if he were dead, Father and Mother would be sorry they had not let him do what he wanted. He thought how awfully hard it is to be good at home. If only he could go away from home, everybody would see what a really nice boy he was and would be only too glad to do all they could for him. He kept on thinking these things until he heard the carriage drive up the lane to the house; and then he knew that his father and mother had come back; so he went indoors to se if they had brought him anything.

Yes, they had. They gave him a bag of sugar almonds and a fine picture of the new bridge lifting up great arms and letting a ship go under. Josh nearly forgot that he was not cared for as he ought to be. But soon, when bedtime came and he did not want to go to bed, he remembered again. Mother said that, before they are twelve, boys' brains only grow between half-past seven and midnight. But Josh would not listen or laugh, and he went off to bed grumbling. He kissed his father on the top of his head and only gave Mother a little peck. And, as he lay in bed, he thought of all the mothers and fathers who would be glad to have such a boy, and he made up his mind that the very next day he would run away from home.

And he did. He ran away the very next day. He took with him only one thing for the journey, and that was his pocket inkpot. In those far-off days there were no fountain pens; but you could carry ink in a tiny metal case. Josh had been given one of these pocket inkpots for his birthday, and it was the thing he liked best in all the world. So after lunch he slipped through the garden and ran across the fields. The sun was hot, and soon Josh sat down by a hedge for a long time. He felt very sorry for Father and Mother because they would never see him again; but it was their own fault. Later, the sun began to look red. It was past teatime. Josh wondered whether the others had hot scones for tea, and he thought of the funny things—things you could not help laughing at—which Father said. He expected his mother would be crying because he was gone. He thought to himself: "Perhaps I'd better give them one more chance;" and then he started for home.

It was nearly dark and long past bedtime when Josh got home. He listened at the parlor door, but could hear nobody crying. So at last he opened the door quietly and went in. Everything looked the same as before; Mother was mending; and Fritz, the old bulldog, was snoring by the fender. Josh sat down on a chair by the door; but nobody looked at him or spoke. Father went on reading and smoking; Mother went on mending; Fritz went on snoring. So at last Josh gave a little cough and he said: "I hope you're all quite well." Father made a queer noise in his throat, and Mother said: "I hope you're quite well, Josh. Isn't it time for bed?" So Josh gave them each a good kiss and went upstairs feeling half happy and half weepy.

Next morning Josh found that the inkpot had leaked in his pocket and made a nasty big stain on his jacket. But there was enough ink left to write a little letter. So Josh wrote it and slipped it under the door of Mother's room before she and Father got up. This was what he said in the letter:

"Dear Mother, I am writing to say that I think home is the place to be goodest in. I like being at home. Yours cordially—Josh."

Mother never said anything about the inkstain.—Reprinted by special permission of the author and the Christian Leader.

THE FUNCTION OF THE CHURCH

The church these days is jammed with words, words, words, full of sound and fury and signifying absolutely nothing. So few of us seem to realize that "morality runs before the law," that the hearts and minds of people must be prepared in advance to the passing of any statute, that we can make all the solemn treaties and pacts we wish, but until there is a spiritual change in the heart of mankind those pacts and treaties aren't worth the paper they are written on.

It isn't up to the church to draw the blueprints for the world that is to be, nor to arrange now all the details. It is our job to create that new heart and spirit and character in men which will make them want a decent world to live in, and be willing to make sacrifice for it.

—The Christian Herald.

THE POWER OF MUSIC

A striking illustration of the extraordinary power of music to transform even one's appearance was demonstrated in the case of Jenny Lind, the Swedish Nightingale. Of the effect of her singing, Lady Westmoreland wrote: "When the time came for her song—I do not know what it was—a most remarkable change came over her appearance. The wonderful notes came ringing out, but over and above that was the wonderful transfiguration, no other word could apply, which came over her entire face and figure, lighting them up with the whole fire and dignity of her genius. The effect on the audience was simply marvelous, and those who once witnessed it never forgot it. When we reached home and father asked: 'What do you think of Myerheer's wonder?' mother replied, 'She is wonderful. When I went in, I saw simply a plain girl, but when she began to sing, her face literally shone like that of an angel. I never saw anything, or heard anything, the least like it.'"

—Selected.

ADMINISTRATION BACKS WHISKEY OVER FOOD

By Dr. J. Raymond Schmidt, General Superintendent, National Civic League

Whiskey wins at the cost of the war effort. Tires and food may run low, but whiskey stocks must be replenished for the enrichment of the distillers and their stockholders. That is the purport of the announcement on June 20, when Donald M. Nelson, chairman of the War Production Board, informed the distillers that their plants would not be needed during the month of August for the manufacture of industrial alcohol.

The announcement came as a total surprise in view of Mr. Nelson's opposition to granting such a holiday as expressed on more than one occasion in testimony before the Senate Judiciary Subcommittee, of which Senator Pat McCarran is chairman. This will be the first interruption of the government contract under which the distilleries have been producing industrial alcohol since October, 1942.

Wet newspapers are jubilant over Mr. Nelson's decision. They point out that one month of distilling may produce "something more than 50,000,000 gallons of blended whiskey running between 80 and 90 proof." Of course, nothing is said about the vital grains, such as wheat, rye, and barley, that will thus be diverted from food purposes for both humans and animals. It is generally admitted that corn will not be available because of the order of WFA forbidding the sale of corn in the "Midwest Corn Belt" except to the Commodity Credit Corporation. Presumably the corn has been reserved for live-stock feeding to prevent a possible meat shortage.

It should be noted that Marvin Jones, War Food Administrator, and his associates in WFA were described as "irate" following Mr. Nelson's announcement. However, the country need not be surprised to read in the press some morning that permission has been granted for the use of corn in distilling whiskey. If Mr. Nelson could be persuaded to back down, doubtless the same powerful administration pressure could bring Mr. Jones in line. As far as this scribe can read between the lines, somebody "higher up" has given the word that it wouldn't be good politics to deny the distillers their request on the eve of a presidential campaign. In other words, it appears that the immediate granting of the whiskey distilling holiday is the condition upon which the distillers will support the fourth term.

Representatives Joseph R. Bryson and

(Continued on page 15)

MRS. HENRY T. CARLEY

"It singeth low in every heart;
We hear it each and all—
A song of those who answer not,
However we may call.
They throng the silence of the breast;
We see them as of yore—
The kind, the true, the brave, the sweet,
Who walk with us no more."

Because of the itinerant form of our Methodist ministry, death in a Methodist parsonage brings a peculiar sadness to a wide circle of acquaintances and friends among our church people. The death of Mrs. Elizabeth Camille Kling Carley in the parsonage home at Ponchatoula, La., brought sorrow not only to the local community, but in New Orleans, Shreveport, Ruston, and other places where Dr. Carley had served as minister, the news of her death stirred deepest emotion of appreciation, affection, sorrow, and sympathy.

Mrs. Carley began her career as a minister's wife when she was only nineteen years of age, and in this capacity she served for thirty-seven years. During this time, her husband was pastor, presiding elder, teacher at Centenary College, and editor of the New Orleans Christian Advocate. In whatever the field of service, Mrs. Carley was a helpmeet indeed. Her adaptation to the many-sided work of the ministry and her devotion to it, and her willingness to make sacrifices for it, was the more remarkable in that she was born into a family of substantial means, and never knew what it was to want for something she couldn't get. She did for herself only what she did not want her servants to do for her.

Though inexperienced and untried, she quickly adapted herself to the changed life and met faultlessly and faithfully every demand made upon her by her husband and her new position. She made an attractive home, a good mother, a true and faithful wife, a helpful friend, and a sincere worker in the Master's service. She will be greatly missed by the many who knew and loved her.

The following is a brief chronological sketch of her life:

She was born at Satartia, Yazoo County, Miss., May 16, 1888. Her father, Monroe Kling, was of distinguished Jewish lineage; her mother, Elizabeth Wilson, was of Revolutionary ancestry. She was educated in the public schools of Satartia and Yazoo City and Judson College, Marion, Ala., where her mother graduated. She joined the Methodist Church in her early youth, as did also her brother, Allen B. Kling, and her sister, Irene. On June 12, 1907, she was married to Rev. Henry T. Carley, a member of the Louisiana Conference, who at the time was pastor of the Parker Memorial Church in New Orleans. This was the happy beginning of her long, useful life in a Methodist parsonage. While she was not in good health during the last few years of her life, yet she kept up her usual activities until within a few months of her death. She died on Thursday, May 25, 1944. She was buried at Yazoo City, Miss., Friday morning, May 26. Funeral services were conducted by Rev. F. J. Jones, of Satartia, in the Methodist church in Yazoo City, from which her father, her mother, and other members of her family were buried. Interment was in Glenwood Cemetery.

She is survived by her husband, Dr. Henry T. Carley, and their only child, a daughter, Camille Kling Carley; a sister, Mrs. S. C. Newman, and a whole host of friends who will long remember the beautiful life ended here, but just beginning in a better and brighter world. W. W. HOLMES.

ADMINISTRATION BACKS WHISKEY OVER FOOD

(Continued from page 14)

Edward H. Rees were the only men in Congress to speak out against thus truckling to the distillers. On June 21, at the opening of the session in the House, Mr. Bryson addressed his colleagues as follows:

"Mr. Speaker, yesterday as guests of the War Department, members of Congress were permitted to witness the showing of the invasion of our troops on D-Day in France as portrayed by an untouched moving picture. As we watched our men of great courage walk boldly into the jaws of death we did not realize at that moment WPB was releasing the restrictions from intoxicating liquors so that 50,000,000 would be made available for beverage purposes. This action on the part of WPB presents a strange paradox.

"Yesterday we appropriated additional moneys for the continuance of the guayule rubber program, evidently so that grain now being used for the manufacture of alcohol could be used for needed human consumption. Lately we appropriated additional billions of dollars for the UNRRA program, thus providing for the feeding of liberated people. Surely the use of necessary food materials for the manufacture of intoxicating liquors is tragic when there is such a great need for food to keep body and soul together.

"What helpful contribution liquor has, is, and will make to the war program is difficult to see. In an English cocktail lounge a high-ranking army officer, not there for prayer, is said to have divulged the vital secret of our invasion day. Our Military Affairs Committee has just revealed in an exhaustive report the reprehensible conduct on the part of a high-ranking Army officer and an erstwhile citizen of Germany as they indulged in the use of intoxicating liquors.

"The people for whom I have the privilege of speaking regret and condemn the appropriation of essential substances so sorely needed to sustain life and necessary for the successful prosecution of the war to be used in the manufacture of liquor.

"I urge that hearings be forthwith resumed on H. R. 2082, which is very similar in its terms to a bill that became a law during World War One, providing for wartime prohibition. Congress should not recess until action is taken on this vital matter."

Two days later, Mr. Nelson's shameful retreat was given another airing in the House, when Mr. Rees said in part:

"Mr. Speaker, the announcement by the War Production Board and approved by the administration that the Nation's whiskey distilleries are to be released from war production so they can produce alcohol to make between fifty and sixty million gallons of whiskey or gin is the most absurd, unreasonable, and unjustified thing that has come out of a war agency for a long time. . . .

"To make it worse, it appears the order has the approval of the War Food Administrator. For many months there has been a dire shortage of feed in this country. The shortage has been so acute we have imported grain from Canada free of tariff in order to provide additional supplies of feed for our livestock and poultry. Only a few weeks age the War Food Administrator was directed by the War Department to freeze 70,000,000 bushels of corn so the Government could have it in the manufacture of airplanes. Livestock men and farmers throughout the country are in need of grain to produce poultry and beef and pork. In the face of all this the administration sees fit to turn about 70,000,000 bushels of grain to be used for the manufacture of alcoholic liquors. They say, of course, they are not going to use supplies of corn, but they are going to use approximately 70,000,000 bushels of wheat and rye needed right now, not only for feed, but also for human consumption. . . .

"Mr. Speaker, millions of people in occupied Europe are hungry and many are starving for lack of food. We have promised to help them, and yet in the face of that situation we are diverting millions of bushels of food to be made into alcoholic liquor. . . .

"The American people are not so gullible that they are more interested in having less tires and more liquor, or less food and more whiskey.

"Mr. Speaker, the order ought to be rescinded now."

SOLDIERS GET HOME WELFARE REPORTS THROUGH RED CROSS

In the last-minute rush to put their affairs in order before D-Day, more than 37,000 American servicemen in Great Britain called on the Red Cross during May to get reports on the welfare of families at home, for help in personal problems, for reassurance on matters that had arisen since leaving their home ports, and for other problems, the Red Cross reports.

To get the answers to many of the problems and to prevent unnecessary worry over emergencies at home, Red Cross field directors and their assistants exchanged more than 31,000 communications with local chapters and with Red Cross National Headquarters in Washington.

A Red Cross field director in North Africa also reported an increase in requests for Red Cross service to servicemen, particularly in rest camps for troops coming back from the Italian mainland and adjacent islands.

"If Red Cross workers at home could only see the soldier when a message from a chapter concerning the welfare of his family is handed to him, they would feel more than compensated for the service they are giving," wrote one Red Cross representative.

"That we are often able to quiet the natural anxiety of the men within a reasonably short time is a satisfying experience we wish we could share with the thousands of volunteers in Red Cross chapters who are so largely responsible for the link-with-home service we try to give."

FALSE TEETH

That Loosen

Need Not Embarrass

Many wearers of false teeth have suffered real embarrassment because their plate dropped, slipped or wabbled at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little FASTEETH, the alkaline (non-acid) power, on your plates. Holds false teeth more firmly, so they feel more comfortable. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

REVISED SCHEDULE, YOUTH CARAVANS IN NORTH MISSISSIPPI

Dear Dr. Duren: We were compelled to change the itinerary at the last moment. The new schedule follows:

Indianola—Rev. Sam E. Ashmore, pastor.
Tunica—Rev. G. R. Williams, pastor.
Grenada—Rev. W. L. Robinson, pastor.
Kosciusko—Rev. T. B. Thrower, pastor.
Starkville—Rev. N. G. Golding, pastor.
Columbus, Central—Rev. T. E. Gregory, pastor.
Corinth, First—Rev. W. C. Newman, pastor.

I am sending herewith the picture of the second caravan team, and their schedule follows:

Iuka—Rev. E. G. Mohler, pastor.
Corinth Circuit—Rev. L. P. Jumper, pastor.
Aberdeen—Rev. E. M. Sharp, pastor.
Oxford—Rev. Jeff Cunningham, pastor.
New Albany—Rev. C. T. Floyd, pastor.
Leland—Rev. W. M. Jones, pastor.
Cleveland—Rev. W. L. Pearson, pastor.
(Picture will appear next week).

Sincerely your brother in Christ,

J. NOEL HINSON.

AS MASARYK SEES IT

Jan Masaryk, foreign minister of Czechoslovakia, knows Germany and the Germans. Those who are everywhere discussing what should be done with Germany after the war might profitably listen to one with such intimate knowledge. In a recent address before the International Labor Organization, which was reprinted in part in the **New York Times,** Mr. Masaryk said: "I do not hold that all Germans are guilty, but I do submit that we Czechs have been neighbors of Germany for a thousand years and there is nothing anybody can teach us about certain bellicose and goose-stepping German qualities. There is indeed something very rotten in the state of Germany. And unless it is realized fully and lastingly and all the consequences are drawn the invasion will not bring the results for which the United Nations youngsters have been, are, and will be dying in the weeks and months to come." The peoeple of his own country, and those of others conquered by Hitler, "have gone through years of differently graded hell. They will not understand if their cause is not given priority, a definite and lasting priority, before the aggressor's. My responsibility is to the saintly inhabitants of concentration camps, ghettoes, and Gestapo torture chambers. My responsibility is to the thousands of graves of women, children, and men who died because they believed in the principles of democracy.

"I am looking forward to the rebirth in Germany of Goethe, Kant, Herder, and Beethoven. But there is only one way to achieve that—by first proving conclusively and once for all to the German nation that aggression does not now and never will pay. When that fact is firmly established we can proceed with the second chapter. The same applies, naturally, to Japan.

"I am not one of those who consider Germany incurable. But I am one of those who know that the cure must be long and stern. The patient has had too many recurrences of the 'Herrenvolk-amuck" disease. It is in his interest as well as ours to make a most thorough job this time."

"All of which, we think, adds up to good common sense."

—Editorial from The Churchman.

THE WHITTLER'S UNION

There once thrived in our country a fraternity which was dubbed the "Whittlers' Union." It was strictly a small town and village organization, without by-laws, dues, or password. Its meeting place was on the front porch of a store, preferably the post office, in summer, and around a stove in the back end of a store in winter. For all its lack of purpose and formality, it was a very exclusive organization. Separate groups had no connection, and the chief incentives to enter into the fellowship were laziness, love of whittling, and a fondness for gossip—no women were admitted.

This unsung institution of American village life seems to have been a provincial model of ancient clubs more or less similar in character, such as that of Socrates and his "quiz kids," or the Mars' Hill "philosophers." Both of them were Athenian, and both dealers in the speculative. Paul implies that they were a mixed group, who "spent their time in nothing else, but either to tell, or to hear some new thing." It would seem that Paul never had more than a probationary connection with the philosophers by whom he was ranked as a "babbler." However, the admiration was mutual, for Paul told those ancient and proud sitters that they were unable to read the inscriptions on their own gateposts: "I found an altar with this inscription, To the Unknown God, Whom therefore ye ignorantly worship, him declare I unto you.'' He regarded them as "superstitious" loafers spending their time in exchanging gossip. Their contribution was talk, not thought.

Similar groups find a forum in London's Hyde Park—a kind of metropolitan forum for the exhibition of "the experts," for soapbox orators, and for every imaginable variety of malcontents. Many of the orators are not taken seriously, others face crowds of hecklers, and for the public it is just a place where British tempests blow out a-bornin'.

The Whittler's Union has all the elements of voluntariness, informality, and the casualness common to the Athenian and English models, but it has also marks which brand it as an American product. In the absence of formalities of initiation, its working tools (?) are a barlow knife and a supply of white pine boards. These indicate the unplanned simplicity of the proceedings which are occupied largely with local affairs--the latest neighborhood scandal, or the coming election. Day after day the years through, such issues are fought to a draw, and as consistently renewed the following morning. The clubs may not have the dignity of links in thought generations, but they often furnish headaches for local politicians.

The Whittlers' Union has no distinct religious or cultural markings, and is not united by belief or spirit, but by kindred indifferences, especially as to action. In its attitudes, it is probably the nearest approach to perfect democracy in American life. Mingled in its membership are intellectuals without a job, the indolent who wouldn't have a job, and "dim-wits" who couldn't hold a job. They all meet upon a platform of unchallenged equality. Having no agenda, it follows a "that reminds me" course of proceeding. The members amble in at will and leave without ceremonial, salute, or countersign. Attendance is without summons, but is unfailing in its regularity.

Internally the Unions are remarkably pacific. Fewer tragedies have occurred within them than in any other clubs. The practice of perfect equality among the members, the absence of economic or social distinction, or other divisive factors, leave no ground for contest or violence. The members, being in the low income bracket, are not greatly interested in taxes, they collect no rents, know few setbacks, and chase no rainbows. they just whittle and talk.

Although the Unions are harmonious within their own ranks, few groups witness more tragedies, at least the beginnings of more tragedies than do these. Their public meeting places and continuous sessions cause them to be on hand for anything that may occur. On the other hand, their lack of interest in the outcome of anything serious naturally inclines the members to vacate when trouble begins.

It must be confessed that many Whittlers' Union members are not heavy contributors to worthwhile things, even the support of their families. They make it easy for the storekeeper to start a fire on a winter morning, but they make it hard for the insurance company and the store porter the year round.

The Whittler's Union disproves the doctrine that "nature abhors a vacuum." Its humor depends for the most part upon local color, but it is original. It knows nothing of the imported humor which gridiron clubs and other intellectual galaxies scintillate. One who has not seen a Whittlers' Union in action, if he is not uneducated, is at least a novice in the mastery of American customs on the level of people as they are. The blow which was mortal to the Union was the substitution of paperboard cartons for white pine shipping boxes.

DIXIE.

ORDINARY PEOPLE

By Mary Eversley

There are ordinary people
In the ordinary places
Who go about their humdrum jobs
With smiles upon their faces;
Who do the dull and tedious things,
The irksome and the small,
And do not ask for any thanks
And make no fuss at all.

I think we need to give to them
More grateful thanks and praise,
Because they make this life more sweet
And beautify our days.
The least that we can offer those
Who smooth our pathway here,
Is a little word of gratitude,
Encouragement and cheer.

We are so prone to take for granted
All the self-effacing graces
Of the ordinary people
Who brighten up life's dreary places.

—The Christian World.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

That so many a lonely heart is kept in perfect peace, that the hope of the future is still so fresh and sure, is proof that Christ has redeemed His word. He has not left us comfortless; He has come to us.—Sir William Robertson Nicoll.

THE PRAYER-ROOM TODAY

Receive me now, my Father, as I come to do Thy will, to do it or to suffer it, as Thou shalt choose. Forgive me that I have been so prone to dispute Thy ordering of my life, so unready often to recognize that its events and circumstances were of Thy ordering. Help me to lie still under Thy hand, that Thou mayest work Thy perfect will in me. Help me to go without murmurings and disputings where Thou dost lead me, asking nothing but to know that Thou art near. Help me to cease from words of mine, that I may better hear what Thou art saying to me. Amen.

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The Bible

By Henry Van Dyke

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is a servant of the Most High and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warnings, but to the wounded and the penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our dearest dreams, so that love, friendship, sympathy, and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh.

No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named of the shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand, he says to friend and comrade, "Goodby; we shall meet again;" and confronted by that support, he goes toward the lonely pass as one who walks through darkness into light.—American Lutheran.

WALLET OF THE WEEK

GIFTS TO THE CHURCH and to agencies promoted and maintained by the Church are said to have decreased from $1,319,000,000 in 1928 to $1,006,000,000 in 1943. During that same period the national income practically doubled. Apparently such gifts as those to the Church Committee for China Relief and other relief activities are included in the diminished total, and that means that the gifts for the support of the churches and the fixed benevolences have diminished more than the figures would seem to indicate.

* * *

NINETY MILLION WAIFS are said to be fighting a losing battle against starvation and death in Europe. This estimate should indicate the greater disaster which has befallen the children of lands like China, Poland, and Czechoslovakia. Only a few of the starving children of Europe have been able to make their escape to the United States. The facts recited in this estimate furnish some clue to the problem which will face the nations when the war is done. To shoulder the burden of feeding and clothing millions of starving and destitute children will be an appalling task.

* * *

THE RUSSIAN MISSIONARY SERVICE is reported to have announced through **The Link,** its official organ, a three-fold ministry to include the distribution of Scriptures among Russian war prisoners in Central Europe; the support of missionaries mostly in South America, and a gospel ministry to Russians and Ukranians in both Americas and Australia by the distribution of a large volume of religious literature and by an augumentation of a direct personal ministry among the people of the Soviet Union at home and abroad.

* * *

NOAH'S ARK is in the news through a proposal of two Florida professors to fly to the foot of Mt. Ararat, called by the natives "Kui-i-nuh," or Noah's Mountain. It is their plan to reach the top by the use of a helicopter, as the mountain is 16,750 feet high. It is the belief of the two men that they will find the ark itself embedded in ice on the top of the mountain, where they assume it has rested since the Deluge. Few scientists regard the proposal as anything more than a visionary venture. Some think of it as seeking a pot of gold at the end of a rainbow.

* * *

HONORABLE CLAUDE WICKARD, Secretary of Agriculture, thinks that the brightest ray of hope for a permanent peace in the postwar world is the church. He urges that the church make the rural community in fact as in theory a center of religious effort. He advocates a program of consolidation, and he seems also to favor the surrender of denominational setup for a type of community organization. There are many, however, who are not committed to such a course, and it would probably require a long time to consummate such a type of community organization.

A HEBREW COMMITTEE FOR NATIONAL LIBERATION has secured an immense mansion on Massachusetts Avenue, in Washington City, as the headquarters of what it styles an "official embassy," where it is proposed to promote a really independent Hebrew nation in Palestine. It is said that plans have been announced for seeking a co-belligerent status with the United Nations. Just what elements of the American Jewish population are represented by the "embassy" and the Committee is not certain.

* * *

BUFFALO BILL CODY is said to have been one of the gold seekers of the Old West, and he invested heavily in undeveloped mines. He bought the Maudina Mine near Tucson, Arizona, and in the effort to extract gold from it, he spent a quarter of a million dollars and then sold the "diggings." Today the deposit of wolfram from that mine is worth many times the sum which Buffalo Bill squandered in the effort to produce gold at a profit. He ignored its most valuable treasure because he wanted gold.

* * *

THE HONGWANJI TEMPLE, built by Japanese Buddhists in Los Angeles, California, forty-one years ago, is probably the greatest Buddhist temple on American soil. By a strange turn of events, the building which served as a place for the worship of Buddha for so long has experienced a change of name and use. "Little Tokyo" is now Branzville, and is a place of worship for Negroes of the South who have gone to the Western city. About twenty thousand Negroes now occupy the dwellings and the business houses of the one-time Japanese center.

* * *

THE FURRED BEETLE of Central America is otherwise known as the elephant beetle, and is said to be the best-dressed member of the insect kingdom. It attains a length of about five inches and has a silky, yellow fur coat which covers its body except the horns. The Nicaraguan relative of the Central American beetle is larger, and wears a similar fur covering which covers its horns also. Perfect fur coats are rarely found, since the fur is scraped off in spots by stones and twigs. Its enormous size as well as its fur covering makes it an object of curious interest.

* * *

CHRISTIAN SCIENTISTS are reported to have secured an amendment to the Municipal Health Service act of Toronto, exempting the members of the cult from taxation for the support of health measures. It is a little difficult to understand such discrimination in favor of any class where the public is committed to scientific procedures for the prevention of disease and the cure of maladies to which people are subject. By the same course of reasoning, it seems to us that prayer-healing cults should not be prosecuted for refusal to permit medical service for members of their families. In both cases, conscience, whether justified or not, is made the final court of appeal.

New Orleans
CHRISTIAN ADVOCATE

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W. L. DUREN, D. D., Editor-Manager
C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

REGIONAL GROUPING AS A FACTOR IN WORLD PEACE

Reviewers of Mr. Sumner Welles' new book on the postwar world hail with enthusiasm his proposal to checkerboard the international map of the future upon a basis of national ideals, interests, and problems. In this way he would defer to such regional groups in the approach to the the handling of problems peculiar to themselves. His theory seems to be that a workable understanding can best be reached through groups with a common interest in the issues and problems involved. Along with the regional arrangement, his plan contemplates major constituencies consolidated with the smaller units in a court with power to deal with over-all problems and to decide issues which smaller groups have failed to solve for themselves.

Mr. Welles' plan is not new in principle. It embodies the salient features of our own federal system of government. The court suggested follows the pattern of our Federal Government, and the regional groupings correspond to the states to which the handling of matters of local concern is reserved. It is also the principle now in operation in the Methodist Church, where administration is effected through a General Conference of the whole Church, with Jurisdictional Conferences bringing the administration down to smaller and more homogeneous constituences, with the Annual Conference as the basic unit of operation. Mr. Welles merely proposes to extend this principle upon an international scale for a peaceful and constructive regulation of the postwar world.

As we understand the main features of his proposal, it is his thought to make the approach to the staggering problems of world reconstruction through channels of experience and understanding, which he considers to be the shortest and surest route to effective agreement and cooperation. We think that it is sheer folly to undertake to make any section or country bow to the dictates of another which knows neither the problem nor the reaction of either side to it. We have in mind the effort of Mr. Balfour to make an **ex cathedra** settlement of the Palestine issue. He does not seem to have taken local factors into consideration, and he certainly settled little by the famous "Balfour Declaration." It makes no difference what the rights of the Jews may have been; he simply made a wrong approach.

We believe that Mr. Welles is on the right track when he proposes to place the responsibility for the settlement of regional problems upon fractional and related groups. It may take longer to reach an ideal settlement, but it offers, as we believe, the only basis for a permanent solution of such issues. It is just as important to have the voice of constituency wisdom and experience as it is to have the orders of an international Titan, or to invoke the brute force of an exaggerated cave man for the settlement of national and international problems. An international police force may be necessary. We do not believe, however, that world peace can be achieved by repression, but that it must come through sympathy and understanding. These cannot become factors in the settlement until all parties have been heard, and due credit has been given to wisdom and experience.

BARNEY EDWARD EATON

Barney Edward Eaton, whom we had known since 1898, has joined the hosts of the spirit world. He died at his home in Gulfport, Miss., on Tuesday, July 18, following many months of declining health. He was a native Mississippian, a man of ability, and he was in all respects a good citizen. He was a member of the Methodist Church and as such contributed to the moral and spiritual life, as well as to the social and civic betterment of the little city where he had cast his lot.

He had been our personal friend for more than forty years, and it was our pleasure in 1922 to seek for him the degree of Doctor of Laws as a recognition of character and attainment which entitled him to such honor at the hands of his Alma Mater. He was married to Miss Helen Grey Simpson, of Huntsville, Alabama, in 1905, and she, a daughter, two sons, and other relatives, survive him. Funeral services were conducted from the home on Wednesday afternoon. The city of Gulfport, a wide circle of business interests throughout Mississippi, and the Methodist Church, have sustained real loss. We share in a personal way the sorrow of his loved ones for the loss of the husband and father who leaves to them a heritage of honor, business ability, and personal integrity which they may cherish to the end of their days on earth.

THE PREACHER AND THE SERMON

In his book, "In the Minister's Workshop," just published, Dr. Halford E. Luccock observes: "Living with the Bible saves the preacher from the futile strain of trying to preach a 'great' sermon every Sunday." This is one of many striking sentences which will be found in the book, and it emphasizes one of the greatest needs of this day in or out of the pulpit. Dr. George W. Truett, who recently left us, was such a preacher. His sermons were saturated with Scripture which had been passed through the alembic of his own soul. What a preacher he was! If we could live with the Bible more and with social problems less, it might greatly lift the tone of our Christianity.

LIBERTE, EGALITE, FRATERNITE

History seems to turn in cycles. If you go to Paris, you will find (or could before this war) the inscription at the head of this article still on the front of buildings that were standing during the French Revolution.

Dr. A. P. Hamilton

Those three words became the rallying cry of those who stormed the Bastille and, strange to say, likewise of those who set up the guillotine in the Place de la Concorde, so that in bitter irony Madame Roland cried out as she bowed her neck to the knife, "O Liberty, how many crimes are committed in thy name!"

But in a short time how mocking the words, "Liberty, Equality, and Fraternity," sounded as the little corporal trained his guns on the mobs in the streets of Paris. The stones and streets of the city had scarcely ceased to ring with the shouts of the mob who beheaded Marie Antoinette, and then with equal fervor the free citizens of the new republic, when the sounds of musketry in the hands of the little Corsican ushered in a new day of tyranny, oppression, and political absolutism just as harsh and bitter as any even Louis XIV in his heyday had ever dared to impose upon the people.

And now in our own day we seem to see before our very eyes a repetition of this sight. All that was left of the proud republic of recent years disintegrated and went down like a house of cards before the juggernaut of Nazi brutality, to be held in abject slavery for four long years. And now that a new day seems to be dawning of liberte, egalite, and fraternite, the man who proposes to lead them out of slavery seems to be another dictator in disguise. It is significant that he, too, comes from the army.

This seems to be the ominous augury for the immediate future of that fair land that has been the battleground of the forces of oppression and of liberty from the time of Julius Caesar on down to our own day. If de Gaulle has his way in the post-war settlement, it seems, as things now appear, that the people of France are destined to eat bitter bread with sour wine. After all, if a nation wants liberty, then that nation or people must win it. It never stays won.

On his recent visit to Washington, General de Gaulle was asked by a reporter if he thought that France would be a first-class power after the war and assume the same position in world affairs as before. He is reported to have answered, "That is self-evident." The proper answer to that statement is that nothing is self-evident until it is a fact. If France can still prove that she has the power to produce great peacetime leadership from her civilian population and not from her army, and if the fires of liberty still burn hotly within her breast as of old, she will naturally take her rightful place among the democracies of the world and the other democracies can ill afford to lose her keen intelligent realism of the past.

A. P. H.

Others Say. . .

THE ESSENTIAL UNITY

The disposition of Protestantism to divide into different branches usually is regarded as a weakness. Some go farther and call it a sin. A great churchman a few years ago coined the phrase, "the scandal of Protestantism," referring to the multiplicity of Protestant bodies. That was putting it rather strong, much stronger, we think, than the case warrants.

There is another way of looking at the matter, and, since the appearance of a thing is largely determined by the viewpoint, this so-called "scandal" may prove to be less scandalous than our fellow churchman would have us think. It may prove to possess a degree of merit. We venture further and assert that it may actually reveal one of the glories of Protestantism. At any rate, it has detracted but little from the glory or the power of Protestant Christianity.

It shows that Protestantism, as an "idea" or as a movement, is a living thing, for life is evident in growth, in change, in action. Dead things don't move or grow or change, except in the direction of decay. They have no inherent power of adjustment to a changing order. They may withstand the forces of disintegration for considerable time, while remaining static—cumberers of the ground and hurdles in the way of progress.

One significance of the divisions of Protestant Christianity is that they express freedom. When shackles are removed people will think for themselves and act from their own initiative. It is to the credit of the Protestant faith that it places no hand of authority upon the human mind, compelling it to think thus and so or not think at all. So long as we have the right to think and the disposition to exercise that right there will be different religious groups among us. One of the major crimes against humanity, whether in church or state, is the effort to suppress personality or to control its expression by ecclesiastical or political edict.

So we prefer our Protestant legacy, with all its inconveniences, to a static organism that affords no incentive to seek new truth or to express in a new way the truth we may possess. A good teacher does not tell his pupils what to think, but rather endeavors to give them incentives to think. We would not expect Christ, the Great Teacher, to be less wise than a teacher in our public schools. Personalities, not robots, is the aim and product of the true educational process. Lifted to the realm of the spirit, that also is one aim and product of the Christian faith.

It is further to the glory of our Protestantism that it moves people to work together, regardless of the incidental differences that may prevail among them. A church that is more interested in dogma than in personality cannot be a good team mate. It knows but one channel of expression and is helpless when it gets out that channel. Things must be done according to its accredited formula or not be done at all. Cooperation with other bodies must be taboo.

Our Protestant Christianity, in spite of its various labels, has given a good account of itself. One may wonder if it would have done any better had it functioned as one corporate body. Because it has emphasized the spirit rather than the form, it has had more ties binding it together in a great cooperative fellowship than there have been elements of division. It therefore has a good background for the fuller unity that the future will surely bring forth.

No, this is not an argument for a multiplicity of Protestant divisions, but rather a suggestion that these divisions may not have been the worst thing that could have befallen the Protestant movement. They have demonstrated that the real unity of the Christian faith is a matter of spirit rather than conformity to a fixed pattern. Apart from that spirit no unity is possible, other than the unity of death.

—Religious Telescope.

"EXILED" UNIVERSITY SERVES CHINA'S NEEDS

By Margaret Turner, Chengtu, West China

Three years ago we established a Department of Social Service as an entirely new venture in the history of the University of Nanking, now carrying on "in exile" in Chengtu, West China.

Today, though its progress has not been spectacular, hampered as it is by the abnormal problems of wartime, the Department's work is widely recognized and respected in this part of the country. There are nine graduate and twenty-eight undergraduate students majoring in social work. The Department seeks different contacts and cooperation with many organizations to give its students extensive experience and the soundest training possible. Two of its projects show the type of work in which the Department is participating.

Although the funds are provided by the government, the graduate students, under the supervision of the Department, will head up the program of the newly-established experimental station of the Chengtu Labor Welfare Association. This is the first station of its kind in Chengtu and provides a hostel and tea house where the workers can live for short periods, and where they can meet together. The members of the association will include delegates from 102 labor unions, and the program aims at training the members to take up the whole responsibility for the station themselves. It is anticipated that after experimentation at this station, other stations will be developed. It is the beginning of what should be an important and widespread piece of social work.

The second project is connected with the work of a local charity organization, and arose from the terrible and challenging statistics of infant mortality in certain local orphanages, due to the utter ignorance of the workers in these institutions. In cooperation with the charity organization, the Department is conducting a training course for girls of junior school grade who are interested in taking up work with infants. The organization provides the necessary funds and the Department the personnel, trying to reduce such an appallingly high mortality rate by spreading education in infants' care. At present there are twenty-six girls taking this course.

Making Chemicals

Science education cannot be carried on without a sufficient supply of certain chemicals. Thus, one of the recent developments of our College of Science arises from the difficulty of obtaining such supplies in wartime. While the Burma Road was open, we did have hope of occasional shipments reaching us from the United States or other countries, but now any such chances are practically non-existent. Therefore, faced with this serious handicap, the Department of Chemistry has turned its energies towards the manufacture of certain essential chemicals. So far they have been successful in making hydrochloric acid of a concentration and quality equal to any imported from abroad. About fifty pounds of this acid were made at the beginning of this semester for our own use. There are locally procurable acids on the market, but those of pure grade are rare and extremely expensive. The Department is working on the making of other chemicals, but it is too early to say anything definite yet about their progress.

University Gardner Tries a Clever Grafting Project, Chengtu

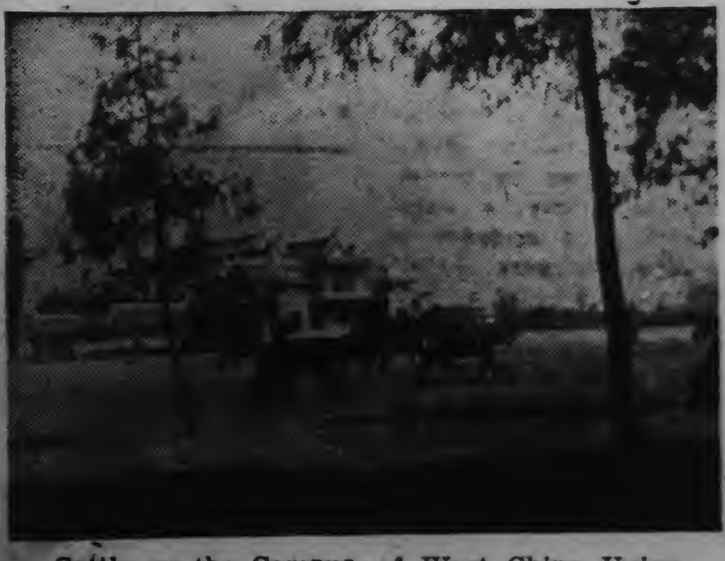
Agricultural Machinery

The College of Agriculture has for many years carried a Division of Farm Machinery. Through it students are trained in this field, with particular reference to local conditions and needs. At the same time research on methods of adapting and improving the existing tools and implements is carried on. Recently the China Farm Machinery Company has been organized and plans to produce farm implements and machinery, of types best suited to local use, on a commercial scale. This company has requested the College that Prof. Charles H. Riggs, of our Division of Farm Machinery, act as an advisor in this enterprise, and is seeking our cooperation in both research and training. In exchange for this assistance, the Company is granting $300,000 (Chinese) to the College, and offering facilities for students of the Division to obtain practical experience at its factories. We are delighted to have this opportunity of helping to increase the supply of good and efficient machinery for the farmer and to enlarge our own efforts in this important aspect of agricultural improvement. Mr. Riggs has already made a trip to the city where the Company is located, and he expresses great satisfaction and hope for this new venture.

The Department of Agriculture Economics has been cheered by the assignment of a special emergency grant of $15,000 (U. S. currency) from the Rockefeller Foundation, for its work in the coming year. For the past few years, our annual grants from this Foundation for this particular Department have been gradually decreased in accordance with its policy, and this year should have seen the termination of the grant. In view of the extreme financial difficulties of the period, the Foundation has, however, again come to our aid.

MISSION COLLEGE INVESTIGATES SOYBEAN

The Chinese Ministry of Agriculture and Forestry has recently made a grant of $30,000 (Chinese currency) to the Department of Agronomy of mission-operated University of Nanking for the improvement of the crop of the soybean and for studying its resistance to diseases. Without any knowledge on the part of the Chinese concerning calories, vitamins, or other scientific data, the soybean has for centuries been one of the nation's chief foods. Its sprouts are eaten when young; the green bean is eaten fresh or salted; soybean cured is a poorman's cheapest diet; soybean milk is fed to children; the leaf is used as a green; oil is extracted for cooking; a sauce made from the bean is a great favorite. Now American and Chinese chemists and agriculturists will see what more uses can be made of the soybean.



Cattle on the Campus of West China Union University, Chengtu

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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and B. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
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Rev. Ira W. Flowers, of Franklinton, La., spent his vacation on a visit to his parents at Laurel, Miss. Before leaving on his vacation, however, he completed his Advocate campaign for the year.

Rev. L. W. Cain, pastor at Kentwood, La., sends a splendid list of subscriptions and along with it a good word for the Advocate itself. We appreciate the good work and loyalty of Bro. Cain.

Our veteran friend, Rev. Alonzo Early, who lives at 739 Robinson Street, Shreveport, La., has our thanks for a word of encouragement and of appreciation concerning the Advocate.

Rev. J. C. Rousseaux, who does not fail the Advocate and is equally faithful in looking after all the details of his church program, is carrying on in his accustomed way at Covington, La.

Rev. D. B. Boddie writes that he is in the midst of his summer vacation schools on the bayous. At that time Miss Nan Blakely was holding her third school at Bayou Shaffer, and she will be at Bayou Peru, a new location, this week.

Rev. M. D. Felder, pastor at St. Francisville, La., remits for a good list of subscriptions and adds the brief report: "The work is continuing with good success and with excellent cooperation on the part of all the churches of the charge."

Mrs. H. N. Brown writes that she is now at 546 Mayson Avenue, N. E., Atlanta, Ga., where her paper is to be sent. Mrs. Brown has been living at Pineville and we presume that she is not leaving Louisiana permanently.

Rev. and Mrs. Bentley Sloan, of Vivian, La., spent a few days in New Orleans recently on a visit to Mrs. Sloan's sister. Bro. Sloan is pastor of the church at Vivian and paid the Advocate an appreciated call on last Saturday morning.

Rev. Addison L. Smith, pastor of Second Church, New Orleans, says that 20 of his 32 members received have been on profession of faith. He has just closed a Vacation Church School with an attendance of 34 children and nine adult workers.

Dr. B. M. Hunt, pastor at Main Street Church, Hattiesburg, Miss., writes that his church was assigned a quota of $4,000 for the Christian Center Memorial Building at Millsaps College. On that fund, $5,126.33 has already been raised and remitted.

Rev. and Mrs. Addison L. Smith are happy in the fact that Shirley Nira came to grace their parsonage home on July 3. The little lassie weighed six pounds and twelve ounces, and we wish for her and the happy parents long continued joy together.

Rev. Henry A. Rickey, pastor at Tallulah, La., writes that Bro. E. E. Williamson, who is well past seventy, but looks to be not more than sixty, has been reading the Advocate since he was a boy. That is a great record and we appreciate his continuing loyalty.

Margaret May, born to Dr. and Mrs. Samstone Holmes, at Coronado, California, on June 3, is the granddaughter of Dr. and Mrs. W. W. Holmes, of New Orleans. We trust that she may be to the parents and to the grandparents a continuous source of joy and sunshine.

Rev. Lewis N. Stuckey, pastor at First Church, Baton Rouge, La., reports a good time with that great congregation. He has had already 310 additions to the church this year, and within the next month the refinishing of the church will have been completed.

David Michael, born to Dr. and Mrs. W. L. Duren, Jr., on July 12, begins life with a good start physically, nine pounds and fifteen ounces, to which is added a lusty voice. Naturally, the editor and his wife feel a peculiar interest in this newest addition to their list of grandchildren.

Miss Mildred Clegg, who has been connected with the church at Clarksdale, Miss., will assume her duties as Minister of Education at Galloway Memorial Church, Jackson, on August 1. She is a daughter of Rev. R. H. Clegg, of the Mississippi Conference, and is returning to her home Conference.

From the bulletin of First Church, Water Valley, Miss., we learn that Rev. E. H. Cunningham, the pastor, had Dr. Marvin Franklin, of Birmingham, in a meeting recently. The results of the meeting were not given, but the indications are that it was a good meeting.

A book shower for the MacDonell French Mission School, which was given by Rayne Memorial Church, New Orleans, was a splendid success. Donations in cash amounted to $234, and for this Mrs. Geo. Hawkins, the leader, deserves much credit and commendation.

Rev. R. A. Thornton, pastor at Shuqualak, Miss., writes that he has the first, second, and fourth Sundays in August open and that he would like to use the time for revival meetings in churches wherever his services might be needed. Bro. Thornton may be communicated with at Shuqualak, Miss.

Mrs. E. H. Rook, who is lay leader for the Tyro charge, North Mississippi Conference, writes that the charge has not had a regular pastor since the death of Bro. L. H. Floyd. They are trying to carry on the work, however, and to promote the interests of the church until a pastor may be secured.

Rev. R. T. Pickett, pastor at Greensburg, La., is in the midst of his revival campaign. Following the meeting at Center church, in which Dr. Doss did the preaching, he was assisted by Rev. F. S. Flurry in a meeting at Wesley Chapel, and is this week engaged in a meeting at Pine Hill, where he has the assistance of Rev. J. R. Strozier.

Bishop Angie Smith, recently elected bishop and assigned to the Oklahoma City Area, will be the preacher on the Columbia Broadcasting System, "Church of the Air," on August 20, at 10 a.m. EWT. He will speak from Tulsa, Okla., and his message will be heard over many stations of the Columbia Broadcasting System.

Mrs. H. C. Lucas has been appointed Advocate representative for the church at Long Beach, Miss., to succeed Rev. J. L. Sells. We regret that Bro. Sells' health has not been good recently and we hope that he may soon be much improved. We appreciate the appointment of Mrs. Lucas and her willingness and enthusiasm in undertaking the work.

Friends of Rev. W. C. Newman will regret to learn that he was taken ill on his way to a meeting of the Memorial Mercy Home Board and had to be carried to the Baptist Hospital, in Jackson, Miss., where he has been since. A note from Dr. J. R. Countiss, written on July 19, reported a good night. Mrs. Newman is with him, and it is expected that Bro Newman will have to take a season of rest.

Rev. W. L. Doss, Jr., has been actively engaged in revival and training school work during recent weeks. Following a revival meeting at Center church, on the Greensburg charge, where 13 adults and 2 infants were baptized and 15 received into the church, he will begin a meeting at Angie on the first Sunday in August, and beginning the second Sunday he will teach a training course at Welsh, La.

Mrs. J. M. McWilliams, DeKalb, Miss., reports a meeting at her church, Pleasant Ridge, in which the pastor, Rev. Andrew F. Gallman, did his own preaching. Five young girls were received into the church. A Bible Vacation School was taught in the mornings preceding the services and 35 children attended. The church has been painted recently and other improvements

LUZIANNE
COFFEE
100% GOOD

will be made in the near future. Mrs. Mc Williams speaks in high appreciation of her pastor and his work.

LOUISIANA ANNUAL CONFERENCE

The Committee on Conference Entertainment has voted to meet in First Church, Shreveport, La. Bishop Paul E. Martin has announced November 15th as the date.

The hotels of Shreveport have agreed to furnish a sufficient number of rooms. The necessary information in regard to hotel rooms, rates, etc., will be published later.

DANA DAWSON, Chairman,
Committee on Conference Entertainment.

REV. W. C. NEWMAN CANCELS ENGAGEMENTS

Upon the order of his doctors to take a complete rest, Rev. W. C. Newman, Corinth, Miss., First Church., gives notice that all his outside engagements are hereby cancelled. This notice is given in order that those whom he has promised to assist in meetings may be able to make other arrangements.

MEMORIAL FUND TRANSFERRED

A fund originally intended as a memorial scholarship honoring Miss Corinne Laney, for twenty-five years dean of Grenada College, Grenada, Miss., but unused and uncompleted since the college closed shortly after the fund was begun, has been given to Millsaps College, Jackson, a Methodist denominational liberal arts college.

At Millsaps, trustees of the fund have stipulated, it will be applied on the Millsaps Christian Center Memorial honoring Millsaps' sons and daughters serving in the armed forces. Amount of the fund was $231.28.

NORTH MISSISSIPPI CARAVAN SCHEDULES

I am listing below dates for the two caravans in the North Mississippi Conference:

Muriel Gregory, Counselor
Indianola—June 25-July 1.
Tunica—July 2-July 8.
Grenada—July 9-July 15.
Kosciusko—July 16-July 22.
Starkville—July 23-July 29.
Columbus, Central—July 30-August 5.
Corinth, First—August 6-August 12.

Catherine Cobb, Counselor
Iuka—June 25-July 1.
Corinth, Circuit—July 2-July 8.
Aberdeen—July 9-July 15.
Oxford—July 16-July 22.
New Albany—July 23-July 29.
Leland—July 30-August 5.
Cleveland—August 6-August 12.

J. NOEL HINSON.

NEWS FROM JACKSON DISTRICT

Bishop and Mrs. J. Lloyd Decell were welcomed to Jackson on July 13 with an informal luncheon at the Robert E. Lee Hotel. Bishop and Mrs. Decell were accompanied by their daughter-in-law, Mrs. W. J. Decell. The Ministers and their wives who were present were as follows: Dr. C. W. Crisler, Dr. Rolfe Hunt, Dr. M. L. Smith, Dr. Otto Porter, Rev. L. E. Alford, Rev. and Mrs. W. B. Alsworth; Rev. and Mrs. J. W. Leggett, Jr.; Rev. and Mrs. J. D. Wroten, Jr.; Rev. Charles Asaaf, and Rev. and Mrs. I. H. Sells. Plans for the luncheon were made by Dr. Otto Porter, district superintendent of the Jackson District.

A formal reception for Bishop and Mrs. Decell is being planned under the leadership of Mr. Ellis W. Wright, Sr., of Jackson. The reception will be held at Millsaps College on August 29. It will be open to the general public.

M. E. Barnett announces that the Clinton Methodist Church has been given authorization to build a new parsonage. Dr. Otto Porter has held a special quarterly conference to set up the building committee.

The West End Methodist Church in Jackson has raised $2,000 to pay for their lot. In addition to this, they have raised $8,000 toward the $12,000 to be spent for their new chapel. W.P.B. has given them permission to build. The building will start about August 15 and will probably be completed by the meeting of the Annual Conference. The membership is 165 at the present time.

The Caravan is at Capitol Street this week, with the sub-district participating. All churches in Jackson are represented. Bishop J. L. Decell was present for the opening rally on Sunday night, July 16

J. D. WROTEN, Reporter.

A LETTER FROM A LOUISIANA CORPORAL

Dear Sir:

Enclosed you will find a money order for $1.50. I believe that this will cover a year's subscription to the Advocate. I have been planning to send this to you for some time but the uncertainty of the war has delayed it. I am anxious to keep up with all of the latest developments in our Conference. I have really missed the Advocate since I have been overseas. Now that I have a permanent address—that is, a permanent APO, I feel that I will receive my paper fairly regularly. I have received several letters from Dr. Doss. He informs me that our district is doing fine. I am glad to hear it. Should the campaign for the Advocate be going on, I wish that you would credit my church, Montpelier, on the Pine Grove circuit, with this subscription.

I would like to use this method to inform all of my friends throughout the Conference that I am always willing to answer any letters that I may receive from them. I am also enclosing a clipping from a paper published for the men in the European theater of operations. It will help to bring out the importance of chaplains in the service. It will go to show the people back home that the chaplain of today's army is doing his part in every way that he is called on. Our chaplain is holding services daily for the men in the battalion. They do deserve a lot of credit for the work that they are doing to further the cause of Christ in this war.

I would appreciate it very much if you could send me Ralph Cain's address. I understand that he is or was in England. I would love to get in touch with him.

May God continue to bless you in your work, and may 1944 see Peace on earth and good will to all of the world.

Very truly yours,
ELMO LeBLANC, JR.

Without the sun the leaf can do nothing. This earth of itself cannot create a single leaf. In a very real sense a leaf comes out of the sun. All this miracle of foliage is due to the fact that the sun, millions of miles away, cooperates every day with the leaf in building the tree.

—Charles E. Jefferson.

CARAVAN NO. 2, NORTH MISSISSIPPI CONFERENCE

The team consists of (left to right) Miss Reyn Vineyard, student at La Grange College, Ga.; Terrance Myes, University of Florida; Miss Catherine Cobb, Maben, Miss., Counselor, and Miss Nancy Lynn Smith, Columbia, South Carolina.

OFFICIAL NOTICE

This is to certify that Rev. Henry A. Wood has withdrawn from the Methodist Church (subject to provision of Par. 242 of the 1940 Discipline) to enter the Nazarene Church. Bro. Wood has long been a faithful member of the Mississippi Conference and is honorably withdrawing and carries with him the prayers and best wishes of the Conference.

J. L. DECELL,
Bishop-in-Charge.

Jackson, Miss., July 21, 1944.

BISHOP ANDERSON DIES

Press dispatches announce the death of Bishop William F. Anderson at his summer home in Buzzard's Bay, Massachusetts, on July 22. He was eighty-four years old and had been on the retired list since 1932. The immediate cause of his death was a heart attack, but he had an operation about a month ago and that may have been a contributing factor in his demise. He was a native of West Virginia, and for a number of years preceding his election to the Episcopacy, he directed the educational work of the Methodist Episcopal Church. His son is now an executive in the educational work of the Methodist Church, and his headquarters are in Nashville, Tenn.

BROTHER OF THE EDITOR DIES

Mr. J. E. Duren, brother of the editor of this paper, died at his home near Vaiden, Miss., shortly after noon Sunday. He had been in declining health for a long time, but his decline at the last was more rapid than had been anticipated. He is survived by his wife, Mrs. Devie Nelms Duren; three sons, four daughters, two brothers, and two sisters. At the time the message was received here, funeral arrangements had not been made, but will probably be some time Monday. Dr. Duren, the editor, left immediately.

REVIVAL AT CENTER CHURCH, GREENSBURG CHARGE

July 9 to 16th, our district superintendent of the Baton Rouge District, Rev. W. L. Doss, Jr., preached for us. Attendance and interest were good from the beginning. On Sunday, the last day, 15 were received into the church on profession of faith. The Sacrament of the Lord's Supper was administered, a bountiful lunch was served, quarterly conference held, with good reports, Center church paying out its entire budget. Dr. Doss' gospel messages were effective, not only from the pulpit, but also in the many homes we visited, reading God's word and prayer. We were entertained sumptuously.

R. T. PICKETT.

LOUISIANA YOUTH ASSEMBLY DELEGATES

All delegates to the Assembly for Young People of the Louisiana Conference Methodist Youth Fellowship, to be held at Camp Grant Walker, August 20-26, are asked to bring their ration books. The programs sent out said not to bring them, but the business staff has decided to play safe, and have plenty of food points. So, regardless of what has been announced, please bring your ration books, campers and staff members!

The following changes have been made in the Assembly staff: Miss Lola Green has been recalled to India at once. In her place we will have Miss Ruth Lawrence, of Alabama, missionary on furlough from Poland, where she was in charge of our youth work. Mrs. G. W. Dameron has been released to the Woman's section of the Board of Missions for that week, to teach in the Pastors' School of the Central Jurisdiction, at Waveland, Miss. In her place, as Dean of Women, we will have Mrs. David Tarver, wife of one of our chaplains in Normandy and Director of Religious Education at First Church, Alexandria.

Indications are that we will have a capacity crowd at Assembly. Please send all registrations to Miss Mary Searles, Centenary College, Shreveport, La.

HENRY A. RICKEY, Dean.

NEWS ITEMS FROM GREENWOOD

At the Week of Youth Comradeship in Greenwood First Church, July 9 to 15, a regular assembly program was carried out. The inspirational sermons were delivered by Rev. Jeff Cunningham, pastor of the Oxford-University Church. The young people printed a news sheet carrying item of personal interest. The social hour began at 6:15 each day, with supper in the dining hall of the church. Rev. W. R. Lott, the pastor, led a discussion group on "The Young Christian and His Bible;; Rev. W. J. Cunningham led a discussion group on the "Young Christian and Christian Living;" Mrs. R. V. Porter led the group on "The Young Christian and His Country." Mrs. W. R. Lott and Mrs. J. C. Pegues directed the Intermediate group as they studied "Christian Living in Today's World." Mrs. R. G. Lord, Jr., director of Youth Work, served as dean.

The treasurer of Greenwood First Church has paid all claims due the Conference treasurer by July 15th. This financial record was made without any personal solicitation by the members of the Board of Stewards, but is due to a system of weekly and monthly payment to the budget.

Greenwood district will hold a youth assembly at Sunflower Junior College August 22-25. Miss Willie Frances Coleman, District Director of Youth Work, will be in charge. Young people ages 15 to 23 are to be enrolled. The total cost will be $4 for each person. Rev. W. R. Lott will be the inspirational speaker.

The Men's Bible Class at Greenwood First Church is determined to keep up their attendance during the summer months. They have launched a campaign of "One Bring One." H. T. Odom, Hendrix Mitchell, and Arthur Richter are the three teachers.

ADVOCATE CAMPAIGN REPORT BY DISTRICTS

Louisiana Conference

Alexandria—R. R. Branton, D. S.	150½
Baton Rouge—W. L. Doss, Jr., D. S.	285
Lake Charles—Guy M. Hicks, D. S.	169
Monroe—H. M. Johnson, D. S.	257
New Orleans—W. W. Holmes, D. S.	229
Ruston—D. B. Raulins, D. S.	166
Shreveport—A. M. Freeman, D. S.	37

Mississippi Conference

Brookhaven—V. R. Landrum, D. S.	270
Hattiesburg—B. L. Sutherland, D. S.	248
Jackson—Otto Porter, D. S.	238
Meridian—C. H. Gunn, D. S.	133
Seashore—J. L. Neill, D. S.	284
Vicksburg—O. S. Lewis, D. S.	254

North Mississippi Conference

Aberdeen—W. B. Baker, D. S.	151
Columbus—V. C. Curtis, D. S.	206
Corinth—J. E. Stephens, D. S.	221
Greenville—J. W. Ward, D. S.	105
Greenwood—R. G. Lord, D. S.	269
Sardis-Grenada—C. A. Parks, D. S.	124

SOLDIER TELLS OF MISSIONARIES' KINDNESS

A West Virginia soldier, stationed "some where in India," has written t othe relatives of a missionary family serving in Bareilly, India, in appreciation of the hospitality rendered him and his companions by these Methodist missionaries.

"Four of us soldiers were invited to spend part of our furlough with them at their summer camp at Sat Tal," he writes. "I know that I speak for the other soldiers when I say that the four days spent with them are the happiest days we have spent since we have been in the Army. While there, we met many other missionaries who are doing mission work all over India. . . .

"I do wish it were possible for more of the church people of America to get a first-hand view of the work these people are doing over here. I never quite realized what a wonderful work foreign missions are doing.

"May I again say that we soldiers who are so far from our homes do very much appreciate the kindness and hospitality shown us by the American missionaries. May the churches back home support this wonderful work to the fullest extent."

SUE VIRGINIA DAVIS

Sometimes in this modern world of turmoil and restlessness, we meet a radiant character whose presence speaks peace and quiet and deep devotion. Such a one was Miss Sue Davis, whose lifeless body was laid to rest in beautiful Greenwood Cemetery on Sunday, July 9, 1944.

One cannot tell what another's greatest contribution to successful living is. It may be in deeds or words or attitude or boundless faith. But the source is clear. Sometime, somewhere, the Master touched her heart and thenceforth she was obedient to the heavenly vision. The exigencies of making a living the hard way, the care and support of loved ones, immense drafts upon physical and spiritual strength, such was her lot. And the message of Christian love spoke more clearly.

For many years she was superintendent of the Primary Department of the Church School of the First Methodist Church at Alexandria, La. The beauty of her worship services, the sympathy and kindness of her individual touch, the inculcation of love and faith by her teaching and her attitude touched the lives of a generation of boys and girls. Surely many of them were quietly led into the Way, the Truth, and the Life. And surely these experiences are guiding many through the vicissitudes of living.

Gone in middle life, she lives on. Her presence was a text. Her life was a sermon. Her memory is blessed. Her contribution to living has no human measure.

WYNN HOLLOMAN.

Alexandria, La., July 22, 1944.

One of our highest privileges is not to touch what may harm us.—Exchange.

DANIEL BURKE, LL.D., NEW PRESIDENT OF THE AMERICAN BIBLE SOCIETY

The American Bible Society announces the election of Mr. Daniel Burke, of New York City, as the president of the Society. Mr. Burke, who is the head of the firm of Burke & Burke, attorneys, with offices at 72 Wall Street, New York City, has been a member of the Board of Managers for twenty years and has served on the Foreign Agencies and Finance Committees. He is a graduate of Hamilton College and of New York Law School, and since 1937 has been chairman of the Board of Trustees of Hamilton College, by which he was given the LL. D. degree in 1936. He is president of the R. T. French Company at Rochester, New York. He is a Methodist and a trustee of the Methodist Church and president of the Trustees of the Y. M. C. A. of Summit, New Jersey, where he makes his home. He has a summer residence in Oxford, New York. In 1932 he was a delegate of the American Bible Society to the conference of the American, British, and Scottish Bible Societies in London, England.

RELIGIOUS FILMS

Expansion of distribution facilities for religious films has been announced by the Religious Film Association, Inc., with the release of the statement that use of religious motion pictures in Protestant churches has increased approximately 250 per cent since 1941. Both announcements were made by William L. Rogers, executive secretary of the Association, which has its headquarters in New York.

In cooperation with the Y. M. C. A. Motion Picture Bureau, the Religious Film Association of the Harmon Foundation Library of educational and religious films and the operation of film depositories by the Bureau in New York, Chicago, San Francisco, and Dallas. Additional depositories may be opened in the near future.

Both the Religious Film Association and the Y. M. C. A. Motion Picture Bureau will distribute each other's catalogues to supplement their own, thus giving church groups greater access to the extensive group of educational, recreational, and industrial films listed by the Y. M. C. A. Churches also will be able to avail themselves of the Y. M. C. A.'s indemnification plan whereby they can secure film coverage up to $50 per year.

The Harmon Foundation Library includes the productions of the Religious Film Society of Great Britain. Under the new arrangement, the Foundation's Division of Visual Experiment is free to concentrate on a program of experimental production of both religious and educational films.

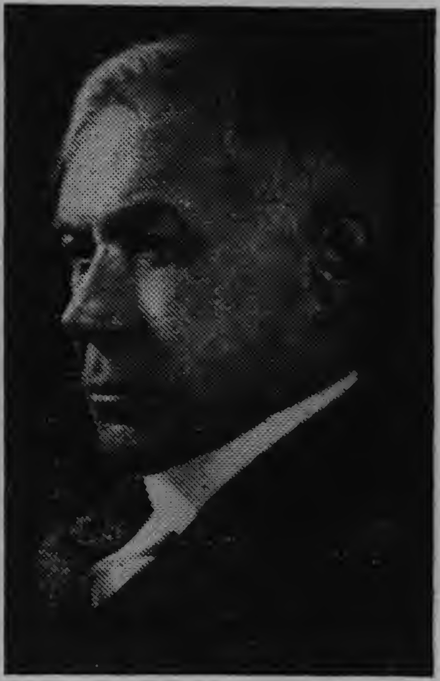
Church groups will continue to secure films through their denominational publishing houses, of which 18 are members of the Religious Film Association. A new catalogue of 80 pages will be issued by the Association in September. The Association works in close cooperation with the International Council of Religious Education through an interlocking membership of the Council's Committee on Visual Education and the Association's Advisory Committee.

To the distinguished character of patriot it should be our highest glory to add the more distinguished character of Christian.
—George Washington.

RED CROSS BOXES FURNISH CHAPEL FOR WAR PRISONERS

With wood from boxes in which American Red Cross supplies were sent to Stalag Luft III B, a prisoner of war camp in Germany, captured American airmen have transformed one of their huts into an interdenominational chapel, according to information received by the Prisoners of War Bulletin, published by American Red Cross National Headquarters. The place of worship holds 350 men and is used by Protestant and Catholic prisoners for their weekly devotions.

Great ingenuity and skill went into the various fittings and decorations of the little church. Whittling and carving the pieces of wood from the Red Cross crates served the double purpose of keeping many men occupied and making the chapel interior more than just a drab hut. Some of the prisoners carved and built the altar. One man with exquisite artistry sculptured a crucifix. Other prisoners, more or less experienced as carpenters, built the pulpit and arranged the trellis-worked altar rail.



MR. DANIEL BURKE

Each man brought as a tribute his special skill. The untalented helped mix the cement and chip the pieces of stone and glass which an artist fashioned into a beautiful mosaic. This 500-pound work of art, portraying Christ on the waters, is now one of the show pieces of the camp. It is placed over the chapel entrance.

Within the chapel itself are other religious pictorial representations. Flanking the crucifix, for instance, are two oil paintings—one of Christ in Gethsemane, the other of the Virgin Mary. Hanging on other walls are two paintings also done by prisoners in their free time. These show Christ and the Fishermen and Christ healing the sick.

To the delegate of the International Y. M. C. A., instrumental in providing oil colors, paintbrushes, and tools for the interned men, Sergeant Robert Berger, who is one of the two Protestant lay preachers in the camp, fervently said:

"The building of this church is the work of those who wanted to thank God for delivering us. . . . I cannot give you the names of all those who helped in the construction, but everybody in camp is grateful to them for having made our church our House of God."

THE SECRET OF CHRISTIAN ENDURANCE

Broadcast by Dr. Roy H. Short,
Louisville, Kentucky

"He endured as seeing Him who is invisible."—Hebrews 11-26.

Introduction—

1. In the beginning of the Methodist movement the great poet of early Methodism, Charles Wesley, wrote a hymn to be used by the preachers as they gathered annually in their Conference sessions. For many years it was used as the opening hymn of every Methodist Conference, and is still so used upon frequent occasion. There is something about it that sends a thrill through the soul.

It asks—

"And are we yet alive and see each other's face
Glory and praise to Jesus give for His redeeming grace."

And then it goes on to make an observation—

"What troubles have we seen, what conflicts have we passed,
Fightings without and fears within since we assembled last."

And it ends with a note of victory singing—

"But out of all the Lord hath brought us by His love,
And still He doth His help afford and hides our lives above."

2. The second verse of that hymn—"What troubles have we seen, what conflicts have we passed"—suggests the common experience of humanity. All of life, like certain rock-bound coasts, is subject to storms. Social tragedy comes, and all of us suffer together. War lays waste the earth and the soil runs red with blood. Famine stalks in the land and little children cry for food, and long patient, lifeless breadlines form in city and town. Pestilence rages and people live in terror and death enters thousands of homes, claims the fairest and most beloved. Personal tragedy comes. Illness lays its blighting hand and the dreams and ambitions of a lifetime are shattered. Disappointment and frustration force into living in a corner those who aspired to live in the open spaces. Economic reversals wipe out the savings of a lifetime and force those who once lived in comfort to know the bitterness of poverty. Children go astray and break the hearts of their fathers and mothers. So the endless story goes on. Life is always subject to storms. Perhaps we were never so conscious of this fact in our lifetime as we are right now in these days of tension and strain and sorrow. How appropriate the ancient prayer of the Brittany boatman seems to us—

"The sea is so wide, our boats are so small;
Dear God, help us."

3. There is no more pertinent question than the question, "What will help us in a world of trouble? What can we do in a world in which so often the storm strikes with great fury?" The stoic answers, "Determination" will help. He tells us that we must rely upon grimness of spirit to ride out the storm. He tells us to cry then with the poet, "I thank whatever gods there be for my unconquerable soul." There is something definite and magnificent about such words. But they do not represent the common feeling of humanity. The common feeling of humanity is that to depend upon one's

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Christians and the New World Economy

We hope by this time each society has received the material for the study, "Christians and the New World Economy" or "Freedom from Want: A World Goal." The first text, "Christianity and the Social Order," will be splendid foundation reading, since it gives the reasons why the church should be concerned about the "new economy." The second text, "Economic Planning in the United States," gives the various plans which are being advanced for this economy. It will be interesting to study which of these plans will best provide "freedom from want" in the areas which we are to study in the four sessions.

We know each society will find the Public Affairs pamphlets helpful in the simple way in which the topics are presented.

Last week we gave a suggested worship for the first session; this week we suggest that for the worship of the second session, "Freedom from Want: Jobs for All," the leader use the scripture lesson found in Genesis 41:47-49, 53, 54, 57, and simply give the thought that it is wise to plan ahead for certain situations.

* * *

A New Worker at Bethlehem Center

Miss Lena Mae Rust, of Fort Worth, Texas, has been assigned to our Bethlehem Center, in Jackson, to begin work on September 1. Miss Rust has been associated with our Wesley House in Fort Worth. She is a native of Mangum, Oklahoma, and joined our force of deaconesses in 1940. We will be happy to welcome her to the Mississippi Conference.

Miss Ruth Carryer, who has done such a splendid piece of pioneering in establishing our Wm. Johnson Bethlehem Center, goes to Lincoln Center, Poughkeepsie, New York. She will be supervisor of program and volunteers in this Center, which uses the students in social service from Vassar College. Her new work begins September 5th. During her residence in our Center, the women of our Conference have learned to value her exceptional ability and her sterling Christian character—they have learned also to love her for herself. We wish for her happiness in the new assignment.

The workers at our other institutions were not changed. Miss Maude Fail remains at the Meridian Wesley House, and Miss Sallie Ellis and Miss Sophie Kuntz continue to serve at the Moore Community House in Biloxi.

As has been announced, while Miss Catherine Ezell remains in our Conference, her field of service will be in the Brookhaven district instead of the Meridian district.

* * *

Approved Text Fall Study

Since some confusion has arisen over the text for the fall study of "Southeast Asia," Mrs. E. E. Deen, Conference Secretary of Missionary Education and Service, makes the following announcement:

"We may use as the text for 'Southeast Asia' either 'West of the Date Line,' by Hallock, or 'Unfolding Drama in Southeast Asia,' by Mathews. Whichever one is used as the text, the other must be used as the supplementary text."

Mrs. Deen plans to send suggested outlines to the local secretaries in time for the study to be planned in advance of October 1st.

* * *

Baby Life Membership Presented

Mr. and Mrs. James Moore, of Vaughan, have presented to their daughter, Mable Rivers Moore, aged four years, a Life Membership. This little girl is quite proud of her membership, for she understands it is "just like mother's." This is a lovely way to begin the "missionary education of children."

* * *

Christian Citizenship

July is Christian Citizenship Month. We wonder what your society has done about it?

We were asked to study the ballot as it concerns public welfare, to visit the jail in our local community, etc.

Among the reports for the second quarter was a very splendid one from Jefferson Street W. S. C. S. in Natchez, Mrs. Harry S. Todd, secretary of Christian Social Relations and Local Church Activities.

One of the projects of this society began last fall, when "we sent a committee to appear before the Board of Supervisors to get them to better the conditions of the County Poor Farm. Very little was done about it, but the ladies talked about the conditions to various people, and this spring the grand jury gave a true report of the conditions. We wrote the Board again and the Presbyterian ladies wrote also. As a result, a committee was asked to meet with the Board to make some plans about the farm. Not much has been done up to date, but a seed has been planted and, with continued watering, good results are sure to come."

What do you know about your poor farm? It is yours—that is where you put your poor people, usually old people who are not wanted anywhere. Why not see how you are caring for them?

* * *

Hospital Beds for Africa

Since our Conference Secretary of Supplies, Mrs. R. .E Rollings, sent out her suggestion to the local societies concerning hospital beds for Africa, many requests for information have gone to the Conference treasurer, so we give below the text of the original request:

Dear Friend:

May I tell you a thrilling story?

A number of years ago, a young couple from Mississippi, Dr. and Mrs. W. B. Lewis, were gloriously converted and consecrated themselves to the Master's service. He was a prominent young doctor in our state, yet he gave up a lucrative practice for the small salary of a missionary, and he and his family left for Africa to serve as missionaries for the Methodist Church.

Glowing reports have been received of the marvelous result of their labors with the poor equipment they had. Mrs. Lewis served as nurse besides her other duties. Thousands of broken and sick bodies have been restored to health because of the ministry of the Lewis family. As the patients' bodies were healed they were told the wonderful story of Jesus and His love, and a large per cent of the patients through the years have become Christians. Many have gone back to their home villages, raised money, built churches, then sent back for teachers to tell them and their village friends the story of our Saviour.

The operating room floor of their hospital was dirt, the walls were eaten down often by white ants and had to be replaced; there were no electric lights. At one time Dr. Lewis had to operate on a child at night for appendicitis while the mother held a flashlight. The hospital beds were made with one long pole down each side, one short one across the head and foot; these were supported by forked sticks in the ground, across these poles were laid brush and grass—no sheets, except for operative cases.

A few years ago electric lights were furnished, then friends began a fund to erect a brick hospital, which could be made sanitary and one the ants could not eat down. Just as they were ready to launch the building enterprise the war brought difficulties in costs as well as securing necessary material, but they went forward in faith that God and the good friends back home would not let them down, and good progress has been made. Now, as the hospital nears completion, there is a great need for beds.

One hundred beds will be needed; they will cost $25 each, including mattress. I am writing you because the money for the beds must come from friends of Dr. and Mrs. Lewis, and surely the peoeple of Mississippi, their native state, would be the first to want to give. Both Dr. and Mrs. Lewis are from south Mississippi.

Won't you help us get these beds? In the large societies each circle could give a bed; in the smaller societies they could give money to apply on a bed, if they could not pay the entire $25. Any gift you send will be of great assistance in providing medical attention to thousands of people in Africa, and we wish you to know as their bodies are healed their hearts will be filled with the story of Christ.

Thank you, and may God bless you, as we work together to help tell the good news of salvation to all people around the world.

After the above letter went out, the following suggestions came from the president of the Columbia W. S. C. S. and were gladly accepted:

"Presenting one of these beds to the hospital in memory of a loved one would be giving a monument in their name that would live for years and minister to mankind as human bodies are healed. This would indeed be a living monument in memory of a loved one. Or a bed could be given in honor of a loved one, who could know, while they lived, that this gift had been made in their honor. Several beds have been given in memory of loved ones, and one has been presented in honor of a loved

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Corinth District News

Oxford University Church

The month of June has been a busy month for the Woman's Society of Christian Service at the Oxford-University Methodist Church in Oxford.

The first Monday in June a business meeting was held at the church, where reports of all officers were called for. Plans were made to give a health program at the Negro school, and to cooperate with the Vacation Bible School. The treasurer was asked to send $23 for a bed in the Lewis Memorial Hospital in Africa, and $10 to Wood Junior College. Our quota was sent for the district parsonage and for Jurisdictional expense.

A cook book is to be published in July to sell for one dollar each. The favorite recipes from all Methodist women of Oxford have been collected by the circles, and a hundred-page book is ready for printing.

On the second Monday the members met in circles in different homes and enjoyed programs on Rural Work in Mexico. On the third Monday, an executive meeting was held, when reports were written and mailed to secretaries. On June 17th, a lawn party was given for the new seventeen-year-old soldiers at the University; all church members were also invited. On June 21st, Miss Louise Killingsworth, guest of Mrs. B. S. Guyton, spoke at the church.

The fourth Monday, a professor from the University Medical School spoke at the church on "Medical Work in Africa." In the evening the Wesleyan Service Guild met for supper at the church and a program. Thirty women attended.

Every Sunday members of the Woman's Society of Christian Service serve in the nursery, so that young mothers may attend church services. Different society members are responsible for placing flowers in the church each Sunday. Once each month members serve supper to the board of stewards. All of this work is done through the four circles.

In addition to our pledge, we raise money for our local work by having an Easter Food Market and a Fall Market, by serving the steward supper, by placing dimes in the calendars, and by sale of the cook books.

MRS. A. B. BUTTS, Reporter.

Ripley Church

It is with pride that we, the Ripley Woman's Society of Christian Service, announce that we have completed each duty assigned to us for the month of June, although we have nothing spectacular to report. Our society has been represented by a delegate at every district meeting. These women have returned inspired by new ideals of Christian service and the further growth of their activities.

We are contributing $23 to the Lewis Memorial Hospital Fund for beds, and have arranged to send a Negro woman to the Leadership School to be conducted at Holly Springs in July. In cooperation with the Woman's Missionary Societies of the various other churches in Ripley, we are sponsoring a Daily Vacation Bible School for the children of Ripley. In addition, we are serving punch to the children each day of the school session.

Our quarterly social meetings, attended by members of all three circles, promote closer cooperation among the members and provide an excellent opportunity for the interchange of ideas.

Believing sound finances to be an important part of our organization, we always endeavor to meet our financial obligations promptly. Three-fourths of our annual pledge has already been paid.

MRS. M. P. SMITH, President.

* * *

A Review of the Goals for 1944

1. Spiritual Life—

Have I grown in spiritual stature this year?

What have been our goals in this area? Have we accomplished them?

2. Visitation—

Have I visited people who needed encouragement and fellowship?

Can I be more systematic in my visiting?

3. Education—

Have I grown in mental stature this year?

Do I have a "one-world" attitude or "one-community" attitude?

4. Christian Social Relations and Local Church Activities—

Has my study in the field of social relationships caused me to be more actively engaged in work for the welfare of my community?

5. Stewardship—

"To live is to give."

What about my stewardship obligations?

Have I made a sacrifice in order to give of my time, talents, and my money?

6. Promotion of Missionary Education of Students, Youth, and Children—

Are the students with whom I work missionary-minded?

Do they believe in a world-wide program of missions?

7. Supplies—

Is my society doing some supply work each quarter?

What can I do to help promote interest in this area?

8. Reports—

Have I sent every report on time?

Have I reported all activities in which my society has engaged?

Does my society send in regular reports to the Woman's page of the New Orleans Christian Advocate?

BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven District Conference was held in the tabernacle on the Adams church grounds at Auburn, Miss., June 7, 1944, with Rev. Van R. Landrum, district superintendent, in the chair, and Rev. F. M. Casey as pastor-host. The singing was led by Rev. O. H. Scott, of Tylertown, and after the devotional message was conducted by Rev. Landrum, Roy Wolfe was elected secretary and Rev. F. E. Dement was elected assistant secretary.

The roll call showed that all the pastors were present but one, and that there was a good representation of laymen from all the charges.

The reports of the pastors on all phases of the work showed that the district had made progress during the year. There has been a total of 163 additions to the church on profession of faith during the year and 197 otherwise, with only six revivals having been held at that time. With revivals to be held throughout the district during the summer and fall, we are sure that this report will be increased many fold.

The financial reports made by the pastors for the various charges showed an increase in all departments, especially in the giving to World Service. The special offerings called for during the year had been observed in most of the charges at the meeting of the conference, with the assurance of the others that they would be taken.

Special emphasis was given to the drive to raise money for the building of the Christian Center at Millsaps College. The Brookhaven district will reach its quota.

The following were present and spoke in the interest of their work: Dr. J. G. Snelling, Memorial Mercy Home-Hospital; Rev. W. B. Alsworth, Conference Missionary Secretary; Rev. I. H. Sells, Executive Secretary of Conference Board of Education; Dr. M. L. Smith, President of Millsaps College; Dr. W. L. Duren, Editor of the New Orleans Christian Advocate; Fred McDonnell, superintendent of the Methodist Orphanage; Dr. J. M. Sullivan, Conference Lay Leader.

At the noon hour the good people of the Adams church served a delicious lunch on the church grounds, and we shall ever be grateful to Rev. F. M. Casey, pastor-host, and his good people.

Under the fine brotherly and Christian leadership of our beloved district superintendent, Rev. Van R. Landrum, we feel that the Brookhaven district will come to the end of one of the greatest years in the history of our churches within the bounds of the district.

ROY WOLFE,
Secretary of Conference.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

one who is serving in Africa at the present time as a lieutenant colonel in the army. Send the name of the one you so honor.

"No better use could be found for $25, for while the bodies are being healed they will be told the story of salvation and their souls can be saved.

"May we suggest one of these beds as a living monument to a loved one, or a gift in honor of a loved one who is alive to know of this honor given them?"

In prayer the most important thing is to catch the ear of Him to whom I speak. Do not offer one petition until you are fully conscious of having secured the attention of God! The Spirit is ready to fill you with the holy consciousness that the everlasting, almighty God is indeed very near you.

—Andrew Murray.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Some Suggested Good Books

Books suggested for your reading:

"A Testament of Devotion," Kelly, $1:50.

"On Beginning from Within," Steere, $1.50.

"Creative Prayer," E. Herman, $1.

You might re-read with profit:

"Religious Living," Harkness, 50 cents.

"Prayer and Worship," Steere, 50 cents.

* * *

Mrs. C. H. Shaffer State Secretary of Spiritual Life

The following general objectives come down from Mrs. W. M. Alexander, chairman of South Central Jurisdiction:

"Something is bound to happen if you hold a globe of the world in your hand when you pray."

The goals for Spiritual Life cultivation are listed for use of Spiritual Life groups for definite prayer and promotion through the church organization.

General Objectives

1. Keeping the Quiet Time daily.
2. Use of **Upper Room** and other devotional helps.
3. Prayer and Fellowship Groups.
4. Cooperation with Christian Social Relations in serving in institutions, army camps, defense projects, settlements, etc.
5. Definite prayer for work and workers at home and abroad. Suggest use of **The Unseen Guest** in homes.
6. Plan for Conference Spiritual Life meeting in connection with annual meeting.
7. Provision for a devotional library.
8. Plans for Morning Watch at annual meeting.
9. Promotion of stewardship and personal evangelism.
10. Establishment of family altars.
11. Enlistment in participation in the National Prayer Minute at six o'clock every day. (See radio programs).
12. Spirit of worship in church services. Women can do much to change the tone of our church services by a reverent attitude as they enter the sanctuary.

* * *

Special Fall Emphases

September

1. Spiritual Life meetings and retreats in local, district, and Conference Woman's Societies of Christian Service.

October

1. Cooperation with pastor in observance of World Communion Sunday.
2. The observance of the Week of Prayer and Self-Denial (last week in October). Sponsor the Retreat program for the Week of Prayer.

November

1. Prayer and work for peace and world brotherhood. Unite in the observance of World Community Day, first Friday in November.
2. Thanksgiving service.

December

1. Plan for Bible Sunday.
2. Pray definitely for divine guidance in the selection of the officers of the Woman's Society of Christian Service for the coming year.
3. Deepen the spiritual tone in Christmas activities.
4. Participate in watch-night services.
5. Pray for the successful closing of the end of the year in the Woman's Society of Christian Service.

* * *

A New Spiritual Life Packet

A new Spiritual Life Packet is now ready and can be ordered from Literature Headquarters for thirty cents. This new packet takes the place of the two former ones which were called "Study in Prayer and Personal Religious Living," and "Stewardship."

Good reports have come in very well the first two quarters, and in almost every case the plea has come: "Where can we get helpful suggestions?" "How can we stimulate interest?"

The women want help, but "What kind of program can we have?"

Yes, the whole world needs help, it seems. Read your Christian literature and look for new books. Make your meetings meet your local need, and don't be discouraged over numbers.

If the spirit is earnest, the results will come. "Pray without ceasing.".

COLEGIO WARD'S SCHOLARSHIP RECOGNIZED

Colegio Ward—the American grammar and high school conducted by the Board of Missions of the Methodist Church in Buenos Aires, Argentina, under the principalship of Dr. Fred Aden—is proud of its high academic record. This record is attested to by the fact that thirty-four North American colleges and universities have given favorable reception to credentials of Colegio Ward graduates during the past twenty-nine months. The institutions are among the highest ranking educational centers in the United States.

IN THE VALLEY OF THE SHADOW—WITH GOD

By the Rev. Paul E. Wagner,
Missionary in Dhulia, India

Yesterday I was given a beautiful photograph. It is before me now. It is the picture of a sergeant of our American Army kneeling in meditation or prayer with the open Bible in his hands. The soldier is perfectly dressed, with shoes shining, hair nicely combed, and uniform adjusted as if he were ready for inspection. However, the background of the picture is a dark sky dotted with white clouds. Written across the sky are these words:

"Yea, though I walk through the valley of the shadow of death I will fear no evil; for Thou art with me."

This is a lovely picture. But it is a picture. It is difficult to imagine the Psalmist writing these words in such a calm or peaceful atmosphere. The generally accepted picture behind this Psalm is David as an exile—a refugee! He is being hunted; he is fleeing to save his life. He is hungry; he is thirsty. He is tired; he is lonely and homesick—an outcast! The valley of the shadow is real to him—but so is the presence of God!

In August, 942, I was on tour in my missionary work in India. I was about 550 miles from my wife and my children, touring in one of the most backward areas of Hyderabad State in South Central India. One afternoon an Indian friend came to me as a messenger. I shall never forget his first string of sentences as he said, "You had better pack and leave for home at once. Riots broke out in Bombay four days ago (it had taken my friend three days to reach me) and they are spreading over India. Ghandi has been arrested; there is still fighting in the Bombay streets; trains have been delayed. . . . " So he continued to describe what was happening when the Congress leaders were imprisoned two years ago.

I boarded the daily bus and started home to Dhulia. This village where I was touring was on a plateau, and soon we came to its edge and started our descent into the valley. These were monsoon days and the dark clouds seemed to be banked against the hillside that afternoon. Soon we started to enter the valley, with its clouds, heavy rain and lightning—all a picture of the valley of the shadow in my mind. I did not know what was ahead as I traveled through an India in turmoil. Before going far, however, I found that I had trusted myself into the hands of one who is the good Shepherd. The New Testament's counterpart of the Psalmist's meditation became my assurance, "I am with you alway. . . . " I also knew that a voice said, "I am with your loved ones alway, even unto the end of the world." His presence remained with me; I trusted Him.

There are times when human happiness does not seem to have the final word in the valley of the shadow. We never can forget those days when the wife of our dearest fellow-missionary lay dying of cancer in our home in India. She was far from her loved ones in America. She was in pain. This was her valley of the shadow. Yet, how many times she seemed to look beyond us and with calm trust said, "Yes, Father—Yes, Father." Thousands of miles away in America her parents radiated this same spirit when a cable brought news of the death of their only daughter.

One day I heard that old Tukeram was ill. I almost dreaded to go to see him, because my heart was heavy when I thought of his condition of life. Tukeram was in his upper seventies—old age in a land where the average life expectancy is 27 years! I knew that he received a small pension—too small! I also knew that his sons did not care for him but even involved him deeper and deeper in debt for their selfish needs. This all seemed too unjust to such a saintly old man like Tukeram. Tukeram was beloved by everyone in the village of Ranjangaon.

I came into the little home of Tukeram

(Continued on page 16)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JULY 30, 1944

GIDEON'S FAITHFUL FEW

Text: Judges 6 to 8 (Judges vii. 4-7, 15-21 printed).

Golden Text: "There is no restraint to the Lord to save by many or by few."
—xiv. 6.

The hosts of the Midianites had crossed over the Jordan River and were encamped in the Valley of Jezreel, a valley leading from the Jordan across Palestine to the great plain of Esdraelon. At that moment Gideon came into the picture as the champion of Israel against the invaders from beyond Jordan. He blew the trumpet and sent messengers throughout the land, and a host of thirty-two thousand men flocked to his standard. It was evidently an unwieldly mob, a mixed multitude with little coherence and with many distracting emotions. They were representatives of Abiezer, Manasseh, Zebulun, and Naphtali.

At this juncture, the inspired and courageous challenger was faced with the problem of reducing the hastily gathered mob to a semblance of military effectiveness and, in keeping with the disclosure of Jehovah, he must also preserve in his army a sense of dependence upon God, that they might not turn to gloating over their own prowess after their victory over the hosts of Midian. Instead of such methods as we might use today, Gideon, in obedience to the instruction of God, brought his army to a state of effectiveness by a process of eliminations. First, he told those who were afraid to go back, and twenty-two thousand left the camp. He then brought the remaining ten thousand down to the stream and there by the test of drinking water from the stream, or lapping it from their hand after it had been dipped from the stream, all but three hundred of the ten thousand were sent back, and upon this three hundred rested the responsibility for defeating the Midianites.

Much speculation has been indulged in as to the meaning of the method used for the reduction of the number, but most of it is more or less fanciful adjustment of the facts to the individual imagination. It is likely that the method of selection was like the use of the fleece by which Gideon's commission was confirmed, arbitrary—a kind of choice by lot. The important thing is not the method for reducing the army of Gideon, but the fact that God did not bind himself to numbers, the "heaviest artillery," for the deliverance of His people, but chose by almost a token resistance and the superb strategy of the leader to reserve to himself the credit for what was clearly a divine intervention in behalf of Israel.

A Two-Pronged Offensive

The second stage in this strange maneuver against a great foe was reached when God revealed to Gideon His operation inside the hosts of Midian the same as in preparing the army for the assault on the camp in Jezreel. After he had ordered that Gideon's army be reduced to a mere battalion, not even a skeleton army, he took Gideon and his servant down for a survey of the vastly superior numbers and the better equipped army of the enemy. The main thing accomplished by this visit was the discovery of the lack of what we now call morale in the enemy camp. Gideon heard a soldier telling his fellow a dream about a cake of barley bread that tumbled into the camp and knocked the tent down. The other fellow said at once, "This is the sword of Gideon, the son of Joash, into his hand God hath delivered Midian and all the host." To Gideon, this direful interpretation meant that the teeth of the soldiers were chattering with fear.. Their nerves were on edge with apprehension.

It is easily conceivable that the strategem by which Gideon put the Midianites to flight took form in his mind as he listened to that dream and its interpretation. The record indicates that God had brought him there for the disclosure that was made, and the instruction for the attack was a perfectly natural sequence of such a discovery. Gideon was no more thoroughly convinced of God's approval of his leadership and his plan by the incident of the fleece than he was now convinced of success by the panic that he found in the breasts of the men who feared both his sword and his God.

Prostrate Before God

The next step in this strange adventure followed the final testing of the faith of Gideon in the very shadows of the tents of the hosts whom he must meet. Convinced that his mission was both approved of God and that God was his ally in its execution, he did that which is normal for a devout soul. He prostrated himself in worship. It was evidently no expression of a reasoned obligation, but was rather the emotional upsurge of his soul on the very spot where his victory would be consummated. It was the first step in the process of keeping God's part central in the unbelievable victory just ahead. He was in that, as in his military leadership, the leader also in giving God the credit and the honor for the triumph.

He did not wait, as many do, to give a right direction to the emotional response to victory. It is far less easy to redirect thinking once turned in the wrong direction than it is to keep the faces of men constantly turned toward God. He fixed the minds of his soldiers and of his people by becoming himself their example of a right attitude toward God. He illustrated the fact that life is at last more important than preaching.

Plans Perfected and Brilliantly Executed

The blueprint of the battle was simple and was in every way calculated to throw a nervous army into confusion and hopeless disorganization. Gideon divided his men into three bands, armed every man with a trumpet and a lamp in an empty pitcher. Gideon's men were deployed on three sides of the camp of Midian. At the zero hour, the pitchers were broken and the lamps concealed inside flashed forth their light to the accompaniment of the blare of three hundred trumpets. The terror-stricken armies encamped in the valley had but one thought. They knew that they were surrounded and doomed for slaughter, and the heralding of the names of God and Gideon completed their dismay and turned the night into a melee of terror in which Midianite slew Midianite until the deliverance of Israel was full and complete.

One can find grounds for praising the strategy of Gideon, or for remarking upon the discipline of the three hundred men which enabled them to stand firm in the face of such a multitude, but the one fact stamped upon every change in the whole story is that the purpose and leadership of God were preeminent in Israel's deliverance. God dos not, however, work independently of those befriended by his providence and grace. He cooperates with them, furnishes strength when they are weak and supplies wisdom to guide them safely in ways which they may not understand.

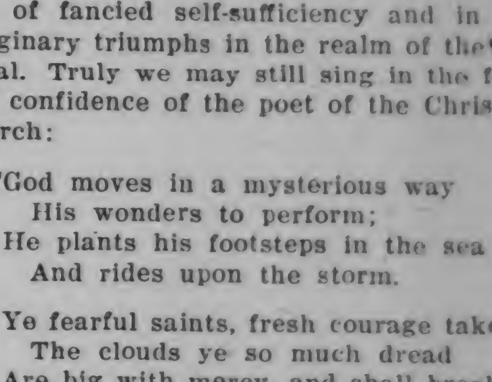
It has ever been so, and is still so in our age of fancied self-sufficiency and in our imaginary triumphs in the realm of the material. Truly we may still sing in the faith and confidence of the poet of the Christian Church:

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.

Ye fearful saints, fresh courage take;;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

I will place no value on anything I may possess except in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given away or kept, only as by giving or keeping it I may promote the glory of Him to whom I owe all my hopes in time and eternity.—David Livingstone.



EYE COMFORT

The above picture illustrates how
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
helps to relieve local irritation of the eyes caused by excessive use or exposure to dust, wind or sun glare. 25c and 50c at drug stores. Genuine in red carton.

THE CHRISTIAN FIRESIDE

LITTLE STORIES IN FLAGS

By Jasper B. Sinclair

The black raven flag of the old Viking sea rovers is said to have been the first in North America. It is likely that it was carried to our shores almost five hundred years before the landing of Christopher Columbus.

The blending of red, white, and blue appears in more national flags than any other combination of colors. These are the three colors in the flags of the United States, Great Britain, France, China, Norway, Canada, Australia, and the Netherlands, to mention just a few.

Two of the oldest national flags in the world today are the present flags of Norway and Scotland. Both of these standards are nearly one thousand years old.

Francis Hopkinson, a Philadelphia lawyer and writer of America's first secular song, may have been the designer of the first American flag. He was also one of the signers of the Declaration of Independence.

California and Texas have each floated six different flags in their storied careers. The British, Russian, Spanish, Mexican, Bear Flag Republic, and American flags have floated over California, while those of France, Spain, Mexico, the Lone Star Republic, Confederate States, and the United States have been raised on Texas soil.

The Christian pennant is the only one that can be flown above the American flag —and then only at stated times and under certain circumstances.

When Old Glory is floating from the flagstaff of the White House, between the hours of sunrise and sunset, it indicates that the President is in Washington. If the flag is not there, it is an indication that he is absent from the city.

The armies of the ancient Greeks, Romans, and Egyptians all had martial banners. The Romans began a custom that has come down to the present when they decorated the tops of their flagstaffs with golden eagles. A flag with a staff so decorated in the United States is officially called a "standard."

The crescent flag of Turkey was responsible for the crescent-shaped Vienna rolls still on display on bakery counters everywhere. The Turks once besieged the city of Vienna several hundred years ago, but after a prolonged struggle were forced by the people of Vienna to retire. The bakers of Vienna baked these crescent-shaped rolls to symbolize the victory of their people over the Turks, and distributed them throughout the city as part of the victory celebration.

It was the Swiss flag,of course, that furnished the inspiration for the emblem of the International Red Cross—a red cross on a white background being the reverse of the white cross on a red field that is the design of the Swiss flag.

The first public observance of Flag Day was held in the city of Hartford, Connecticut, in 1864, in commemoration of the 87th birthday of the American flag.—Upward. —Reprinted from Virginia Methodist Advocate.

FAMILY MORALE

A vivid graph in the International Journal of Religious Education shows the course of the morale of those whom the soldier or sailor leaves behind. It drops rapidly at his induction, but rises gradually from the time of his first letter and through his furloughs to the time of the last furlough before going overseas. Then it takes a tremendous fall, to rise slowly as they hear from him, and receive souvenirs. From then, depending upon what happens to him, it may remain stationary until the end of the war, or, if he is a casualty, of course, the morale of his family suffers greatly. The point of the graph, of course, is to illustrate when and how the church can best assist the family. At the times of lowest morale, of course, the church and the pastor should be at hand with comfort or consolation. The church, therefore, has an unparalleled opportunity to reach and win, or retain, if already won, the families of our men in service, as well as themselves. A man who knows that the church always stood by his family in their time of need, will have an additional debt of gratitude to his church.—Selected.

QUARTERLY CONFERENCE AT FREDONIA

The Tyro charge and the Sardis circuit, Sardis-Grenada district, North Mississippi Conference, Panola County, held a joint quarterly conference, July 9, at Fredonia, the century-old church six and a half miles east of Como.

The district superintendent, Rev. C. A. Parks, presided. At the 11 o'clock hour he gave us a wonderful message on missions, giving four basic reasons for believing in missions, namely, "The Nature of God," "Because of Jesus Christ," "The World's Need," and "What missions have done for me."

The worship service closed with the Lord's Supper. Mrs. Broom, of McGehee Chapel, had charge of the music. At the noon hour a bountiful lunch, with cold drinks, were served in the shade of the beautiful trees. This social hour of good will and fellowship was very much enjoyed and all became better acquainted with their neighbors and co-workers.

The business session of the conference was held in the afternoon. Mrs. Glen Wilkerson, of Tyro charge, and Mr. E. E. Arnold, of the Sardis circuit, served as secretaries.

Bro. Clay Morehead, pastor and representative from all the churches on the Sardis circuit, answered to the roll call. The financial report was fine and the spiritual state of the churches on the upgrade. Altogether, everything was above par.

We on the Tyro charge "are sheep without a shepherd," our pastor having died last March. Notwithstanding this fact, most of the churches had representatives present and the financial report was good. At least 75 per cent of all claims have been paid. The charge lay leader commented on the spiritual state of the church and thought we were holding our ground in spite of our difficulties. This good report of the Tyro charge is due to a great extent to the untiring effort and the wonderful counsel of the district superintendent, also to the neighboring pastors, who have so willingly given their service to us. There has been a fine spirit of cooperation among the people and the work has gone forward even without a pastor. We have been made to realize, through sad experience, our great responsibility to the church as laymen and laywomen. No doubt this will result in greater cooperation between pastor and people in the future.

There were many visitors present from other localities as well as from the local community. Miss King, County Demonstration agent, and Miss Williams, County health nurse, both of Batesville, were with us. Their work, too, is very effective in building Christian character. We also had with us Mrs. Savage, a home mission worker to the Indians of Oklahoma.

We were glad to have our district superintendent's wife, Mrs. C. A. Parks, a Conference officer of the W. S. C. S., with us.

This was the second joint conference to be held at Fredonia, and it was voted next year, God willing, to have another at the same time and place, to which, Mr. Editor, you are cordially invited. Come and see how we can "fry chicken" and make pies and cakes in Panola County.

I'll add also, your writer urged the people to renew their subscriptions to your fine paper at once.

It was a great day for everybody.

MRS. E. H. ROOK,
Charge Lay Leader, Tyro Charge.

SEVENTIETH ANNIVERSARY W. C. T. U.

Ohio, the state that gave it birth, will be the scene of the 70th anniversary meeting of one of the oldest woman's organizations in America when the National Woman's Christian Temperance Union will hold its annual convention at Columbus, Ohio, September 14 to 19. The National W. C. T. U. was organized in Cleveland in 1874.

The gathering promises several surprising "dry" developments, according to Mrs. Ida B. Wise, national president.

In 1934, on its 60th anniversary, the W. C. T. U. held its regular yearly meeting in Cleveland. Last year's convention was cancelled and an executive committee meeting substituted.

Old and New Bureau

The old bureau in the bedroom was a place where you hid your money so you could find it when you wanted it. A government bureau is a place where you put your money and never find it again.

—Detroit Free Press.

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

NATIONAL MUTUAL CHURCH
INSURANCE COMPANY
11 South LaSalle Street—Room [illegible]
Chicago 3, Illinois

MRS. L. C. SPENCER

Mrs. L. C. Spencer was called from this life on Friday, June 16, 1944. She was born in Carrollton, Miss., Feb. 27, 1886. Later her family moved to McCarley, Miss., where on January 12, 1910, she was married to Mr. L. C. Spencer, who was in business at McCarley. The Rev. E. S. Lewis was the officiating minister at this ceremony. To this union were born two children, Miss Virginia Spencer of McCarley, and L. C. Spencer, Jr., of Greenwood, Miss., who, with her husband, survive her.

It was the writer's privilege to be the pastor of the Spencer family from 1925 to 1929. During these years he came to appreciate this noble family. Mrs. Spencer through the years was a faithful and loyal member of the Methodist Church as a teacher in the Church School, organist in her church, and a faithful worker in the Woman's organization. She was a public-spirited citizen and gave much of her time and talents to the betterment of the community life.

Preachers who came to McCarley found her home a place of rest and relaxation. She was always doing something for the comfort and welfare of ministers, who learned to appreciate and love her noble Christian home.

Mrs. Spencer will always be remembered by all who knew her because of her interest and contribution to worthwhile things. "She fought a good fight, she kept the faith."

As we think of her splendid life of helpfulness which she lived, our thoughts turn to the lines of Charles Wesley:

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won
And thou art crowned at last."

A former pastor,
SAM E. ASHMORE.

RODESSA METHODIST CHURCH

The work has gone forward in Rodessa steadily and systematically since our last report from here.

The playgrounds were graded and lighted through gifts of cash and labor. Volley ball courts, two croquet sets, and other play equipment were provided for the Youth Fellowship by people interested in youth.

The Youth Fellowship meets Friday nights for worship, fellowship, and recreation. Recently the young people have been giving a series of well-planned programs, planned and prepared by themselves.

Five senior young people and ten intermediates attended district camps at Caney Lake.

Rev. Jack Cooke, Mrs. Cooke, Robert Earl Smith, and Mr. and Mrs. Joe Sanders served on the Intermediate Camp staff, where Bro. Cooke was dean. The largest camp in the history of our district was held there.

The Vacation Church School was the largest and perhaps the best we've had.

Courses for Primary, Junior, and Intermediate classes were given, along with worship handicraft, and recreation. A nursery department has been set up in our Church School.

"Methodist Men" has come into being and meets each Monday night. This organization is proving very worthwhile. They have installed a fan in the educational building recently.

The Woman's Society of Christian Service meets Monday nights at the same hour. The women are studying "Christian Ventures in Christian Living" this quarter.

A very fine Church School of Missions was held in June, the pastor leading. Group participation, forum, and worship was followed. An interested group attended and took part. We were fortunate in having Miss Lola Greene, missionary to India, as our guest over the week-end, when she occupied our pulpit both morning and evening. Large crowds heard Miss Greene. An offering for the work was made. Several people came. one a man of past 80, who had not attended services before.

Through literature, counseling, teaching, and preaching, a regular program of missionary education is going on here. One project is the sending of sixty copies of the Upper Room quarterly to the Charity Hospital, Shreveport, and the Veterans' Hospital, Alexandria, equally divided.

The Adult Division sends Bibles to service men through a regular monthly contribution.

A library case has been built into the main auditorium of the educational building and a committee is working toward the establishment of a church library.

The weekly prayer meeting is a very fine spiritual service and, though small, is a vital factor in the church program. The choir practices weekly and brings good music at each service.

Several have come into the church since Easter, one a fine young soldier, home on furlough, who was baptized at an evening service.

On a recent Sunday evening, Pvt. Herschel Norton, of Munnerlyn Chapel, a new church, where Rev. Cooke preaches twice monthly, filled our pulpit. He brought a great message. A large number of people from Munnerlyn were attendants also.

The regular preaching services are well attended and we are having great sermons each Sunday.

There is great opportunity here for evangelization; much to be done in bringing in those of our community, and also improving our own spiritual condition.

We're up to date with our budget, and looking forward to finishing out a great year.

Mrs. Cooke's father, Dr. H. G. Smith, of Fayetteville, N. C., came by for a visit with Bro. and Mrs. Cooke, from General Conference, and preached for us. Everyone was delighted with Mr. Smith and his great message. Mrs. Smith also visited here earlier in the year and we were charmed with her.

ONE WHO SITS IN THE PEW.

STRATFORD
ACCREDITED JUNIOR COLLEGE
AND HIGH SCHOOL
FORMERLY RANDOLPH-MACON INSTITUTE
Guidance program. Stimulating atmosphere and associations. Liberal Arts, Secretarial, Pre-Nursing, Journalism. Pre-Social Service, Music, Art, Speech Arts, Physical Education. All sports. Beautiful campus. Visitors welcome. For catalog and view this address
John C. Simpson, President
Box R-P, Danville, Virginia

NEW ORLEANS DISTRICT CONFERENCE

The New Orleans District Conference will be held Friday, September 15, in the First Methodist Church, New Orleans, beginning at 4 o'clock p.m., and ending at 9:30 o'clock. Supper will be served at 6 p.m. in buffet fashion. Every delegate will be asked to bring supper with him, but to share it, all eating together. Dr. Holmes, the district superintendent, is extending an invitation to the new bishop, Bishop Paul E. Martin, to be present. Representatives from our Conference institutions and boards will give reports of their work. Following are some of the goals set for pastors and churches:

1. District assessment collected in full.
2. Golden Cross quota for year paid in full.
3. Sustentation quota, both for pastor and church, in full.
4. All other salaries and benevolences in full to September 1.
5. As much as possible in cash for University Church and Student Center.
6. Accurate report on all church offerings, Memorial Mercy Home-Hospital, Orphanage, Louisiana Moral and Civic Foundation, and Educational Commission in New Orleans.
7. Advocate quota—both Chicago and New Orleans—in full.

All local preachers in the district are reminded that they are required to make written report of their work. The renewal of their license is conditioned on it. This district conference not only gives report on work already done, but it is the opening district-wide meeting for the fall campaign. Every church is expected to have its full delegation present.

W. W. HOLMES, D. S.

LAKE JUNALUSKA PROGRAM TO CONTINUE THROUGH SEASON

A statement concerning the summer program of the Lake Junaluska Assembly of the Methodist Church in view of an epidemic of polio in some sections of the state of North Carolina, was released recently by Dr. W. A. Lambeth, superintendent, as follows:

Junaluska Carries On

All scheduled programs from now until the close of the season, August 31st, will be carried out, unless far more severe conditions with reference to polio develop later.

Only two cases of polio have been reported in Haywood County, each one a mild case and eight miles from the Lake Junaluska Assembly grounds.

The health officials of Haywood County have asked our Assembly not to admit persons, whether children or adults, from any county in the state of North Carolina, or other states, where as many as five cases of polio have been reported. While our Assembly officials regret to request such persons not to come to our grounds, we must cheerfully cooperate with the health authorities. All other persons continue to be invited to our Assembly.

W. A. LAMBETH,
Supt., Lake Junaluska Assembly.

WAR MANPOWER

The National Woman's Christian Temperance Union has voiced the hope, through its president, Mrs. Ida B. Wise Smith, that when Paul V. McNutt, head of the War Manpower Commission, is in full momentum shunting nonessential workers into war plants, neither Gus, the corner saloon bartender, nor Bill, the brewery bottle washer, is overlooked in the new federal job assignment project. Mrs. Smith expressed her organization's sentiments when she said that horse players, card gamblers, and other nonproductive elements, too, should be forced to contribute their labor to the war effort.

THE SECRET OF CHRISTIAN ENDURANCE

(Continued from page 9)

self when the storm strikes is not sufficient. Something in the human heart reaches toward a greater power and says with the Psalmist, "In the shadow of Thy wings will I take refuge until these calamities be overpast."

4. This, that the human heart does so naturally, is what the Bible urges us to do. It says, "A man shall live by his faith." It urges us to turn to God. It pictures our Lord as standing with His arms open in invitation and saying, "Come unto me all ye that labor and I will give you rest." Multiplied thousands of believing Christians have done just this, throughout the long centuries, and they have found that it is the course of wisdom and the path to peace. Charles Wesley summarized the experience of countless believers in his great hymn, "Jesus, Lover of My Soul," in which he pictured so vividly the fact that Christ is the refuge of his people and the one to whom they may turn in every hour of need, and find help. This hymn so completely summarizes Christian experience that it is no wonder that Henry Ward Beecher said of it, "I would rather have written that hymn than to have the fame of all the kings that ever sat on the earth. It is more glorious. It has more power in it."

5. Here is the Christian answer as to what to do when the storm strikes. It is, to turn to Christ who is abundantly able to save, and who has in His possession the power to still the storm. No finer example of the way for the Christian to live in the midst of a world of trouble and turmoil is found than in the description of Moses in the words of my text, of whom it is said, "He endured as seeing Him who is invisible."

What do these words, spoken of a man who lived long centuries ago, suggest to us who have to face life in the midst of so confused and troubled an hour as our own?

1. For us also Christ is invisible.

He was visible to those who were His contemporaries in ancient Galilee. They enjoyed the blessing of His presence. They could feel the touch of His hand, and hear the sound of His voice, and see the light in His eyes. He was to them a tower of strength. In their need they turned to Him constantly. When the multitudes were hungry and their own scant provisions were not sufficient to feed them, they turned to Him, saying, "The people have no bread." When the storm struck and the turbulent waters of Galilee threatened to engulf their tiny boat, they turned to Him crying, "Lord, save us or we perish." When the leper cried, "Lord, if Thou wilt, Thou canst make me clean," or the blind man, "Lord, that I may receive my sight," they did just what those who knew Him and believed in Him were constantly won't to do. It was all so simple then when Christ was visible.

But to us today He is invisible. Nevertheless, He may be just as real.

2. For us Christ who is invisible becomes just as real as He was to men in the days of His flesh when we exercise faith. Faith involves imagination, the imagination of which my text speaks, to see the invisible. How blessed a thing Christian imagination is.

a. It enables us to look backward and in our minds recreate the scenes that centered about Him in Galilee in the long ago, until we, beholding Him raising the dead, and stilling the storm, and opening the eyes of the blind, are made aware afresh of His power and reminded even of His unchangeable love.

b. It enables us to look forward and behold Him standing yonder in the Father's house, waiting to meet us at the end of the long way, as Stephen beheld Him, in his dying hour, standing and as the writer of the Hebrews saw Him yonder the author and finisher of our faith. So that we are able to sing—

"That unchangeable home is for you and for me
Where Jesus of Nazareth stands.
The King of all kingdoms forever is He
And He holdeth our crowns in His hands."

c. It enables us to look ahead and see Him walking before us, taking the path that we have to take, and to assure ourselves—

"The Saviour goeth before you
By night as well as by day,
Removing the fears of a lifetime
That marked each step of your way.
Then cease from your needless worry;
Let this be your consolation—
Your Saviour goeth before."

d. Best of all, it enables us to visualize Him by our side, so that we are never alone, and never dependent completely upon our own small strength.

Sir Ernest Schakelton tells in his book, "South," about his ill-fated attempt to cross the south polar continent from sea to sea. The ship was caught in the ice floes and ground to pieces. He and two others made a desperate attempt to reach a whaling station in South Georgia. After a thirty-six hour march over unnamed mountains and glaciers and snowdrifts they reached the goal. He said, "All through those lonely hours I had a curious feeling that there were four of us instead of three."

There is an old familiar story of a man who came back from the Civil War and passed a cabin where an old Negro woman was in the yard. He said, "Aunty, are you living here all alone?" She said, "Yes, just me and Jesus here." That is what Christian faith and Christian imagination do. They make Christ real. They enable us to see Him who is invisible.

"No fable old, nor mythic lore,
Nor dream of bards or seers;
No dead fact stranded on the shore
Of mysterious years,
But warm, sweet, tender, even yet,
A present held is He;
And faith has still its Olivet
And love its Galilee."

3. The result of the faith that makes us see Christ who is invisible is **endurance.**

There is the final word to underscore in those memorable words with reference to Moses. He endured. When Christian faith makes Christ real to us we find not release from trouble, but power to endure. After all, that is what we need. Not to get away from the storm, but the power to outride the storm.

I remember being called one day to the home of an old man whose son-in-law had been killed in a mining accident. He met me on the porch and, before I had a chance to say anything, he said, "Brother Short, this isn't the first time I have known trouble. He who has brought me safe thus far will surely lead me on."

Not long ago I was in a garage. The noise was deafening and the confusion was terrible. The manager of the garage was named Doc, and everyone seemed to be calling him at one time. Finally I said to him, "How do you stand all this confusion and everybody calling Doc, Doc, every minute?" And I will never forget his answer, I thin He said, "O, I don't let it bother me. Th Master said, you know, let not your hea be troubled." I thought, Thank God for man to whom, by faith, Christ is so re that he can endure even this confusion a noise.

Conclusion—

It may be with us as it was with Mose To those in our day who believe, He invisible but through eyes of faith beh Him as none the less real and find that draws nigh to them as they draw nigh Him.

IN THE VALLEY OF THE SHADOW—WITH GOD

(Continued from page 12)

and found him deathly ill with fever. My heart went out to him, because I felt that his thin and weak frame didn't seem to have a chance against the burning fever. I didn't want to tax his strength. So I arranged for him to have milk each day, and started to take my leave.

Before I knew what happened, I found that old Tukeram was sitting up and had taken my hand and was holding it close to his burning chest. His eyes that were bright with fever searched mine and he said, "Saheb, mi prabhu jeshu christavar priti karto" (which, being interpreted, means, "Saheb, I **do** love the Lord Jesus Christ"). I don't remember the rest of my visit that day; I **do** know that I couldn't keep his words from my mind. I knew that he wasn't lonely. I took my leave.

The next village that I visited on my tour was Adhgaon. I couldn't but tell them about Tukeram's illness and his closing words to me. Then one old man came to me and asked me to look about the village with him. He pointed out a fallen-down village home and said, "Old Tukeram used to live here. When he did, there was a beautiful garden about the house." What a lovely memory! When Tukeram lived here, there was a beautiful garden about the house!

Tukeram didn't die. Three years later I brought him to the village where I was living to remain with us. I have a picture of him in his spotless white turban, shirt and **dhoti** (loin cloth). He is sitting and talking with a boy from our rural high school in Puntamba. That is what he is still doing; he goes from house to house, from hospital patient to hospital patient, yes, even from school boy to school girl, shedding his benediction on all. He was still doing this when I left India last year. The secret of his life is, "I **do** love the Lord Jesus Christ."

As good almost kill a man as kill a good book: who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself.

—John Milton.

God does not want us to be contented with insignificant achievement when, with His help, we may hew our way to better things for the Kingdom of God.

—J. R. Miller.

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THE LIVING CHURCH

Prayer is not only the altar where we ask God for what we need. It is the judgment-seat to which we bring what we have made out of what He has given us, that He may test it by His own divine ideal.—Dr. William Adams Brown.

THE PRAYER-ROOM TODAY

Father, whose Spirit in its fullness dwelt in the heart of Thy Son my Saviour, let that same Spirit bring forth in me also its gracious fruit. And especially let it give to me something of the lowliness of mind that was in Him, His humble meekness. Forbid that I should call Him Master and Lord, and still possess nothing of the mind that was in Him, so lowly, loving, meek and pure, so humbly obedient to Thee, so eager in service to others. Help me to dwell continually with Him, till Thou canst see in me also some dim reflection of that Face which is Thy joy. Amen.

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THURSDAY, AUGUST 3, 1944.

When We Are Tempted to Let Go

By John A. Hutton

Anything in this world which we let go begins in that moment to sink. This is true of one's entire soul, or spiritual capacity. It is true, also, of every single aspiration, or love, or fidelity, or pledge. It is true of every line of action which we take against an earlier habit of life, or against the current and fashion of those who are round about us, and of the world. Old things come back upon us. Old habits threaten us. A day comes when it seems to us that the higher way for which we are striving is making little impression on the world; when it seems to us that it would not matter greatly supposing we were to cease from striving further; that it would make no difference. And if we mean that it would make no difference to the world, we are perhaps nearly right, though we cannot say even so much as that. We do not know what influence we have, and how others may be holding on because they see us holding on. But if we mean that it would make no difference to ourselves whether we remain faithful to some high hour of the soul or not, why, there we are wrong, and we know we are wrong. If it was going to make no difference to ourselves, we should long since have given way. We have withstood the earlier approaches of the temptation because we knew that by our attitude towards it we were deciding our whole attitude to this world, and to our own soul, and to God, and were giving our witness on the great and only question, namely, as to whether this life of ours is penetrated and overshadowed by God, or is but an idle and senseless day.

—The British Weekly, London.

WALLET OF THE WEEK

NEUTRAL SWITZERLAND, according to Swiss Information Bureau reports, has done more than any other country for refugee relief. At the beginning of the war, it was estimated that six thousand would be the maximum number of refugees that could be accepted by that country. At the end of 1943, the number of refugees finding asylum in Switzerland was more than ten times the number fixed as the limit at the beginning. Naturally this influx of outside peoples places a considerable strain upon Swiss economic and industrial resources.

* * *

BRITISH METHODISM has sustained another loss in its connectional membership. This time it was only slightly more than four thousand "full members" and nineteen hundred "Juniors." The numbers involved are not sufficient to arouse great concern, except for the fact that they indicate a continuance of a consistent annual loss for a quarter of a century. Numerous efforts have been made to stop the leaks, but still the loss continues. Twenty-two thousand new members were received, but there was still a loss.

* * *

THE NORTH CENTRAL JURISDICTION appears to hold the record for loyalty to favorite sons, as is indicated by the voting for bishops at the recent session of the Conference in Minneapolis. On the first ballot, fifty-two persons received recognition and later ballots added three more names. Two men asked twice that their names be withdrawn from the voting, and one man, who was later elected, made a request after the third ballot for the withdrawal of his name. The box score of the balloting indicates that one of the men, who twice requested the withdrawal of his name, would have been elected had he stayed in.

* * *

PITHOM AND RAAMSES, known as treasure cities of the Nile Valley, are now thought to have been "supply dumps" which the enslaved Israelites built for the armies guarding the Egyptian border. Archaeologists have found the chambers made of brick. Some of the chambers were made of brick of Nile mud mixed with straw, and some others made of the mud without the straw. The variation is taken to reflect the fact that the tale of brick required by the taskmasters caused the Hebrews to make the brick without the straw in order to meet the heavy demands.

* * *

POPULATION SHIFTS, according to figures released by the Census Bureau at Washington, are definitely toward the South and West. The estimates covering the period from April 1, 1940, to April 1, 1943, show a loss of approximately two million in the population of the Northeastern and North Central States and a gain of more than four million for the Southern and Western States. The gain in the South and West far exceeds the total estimated gain for the nation, and it is attributed to war migrations. The end of the war will probably see a return of many of the migrants, but it is certain that many will become permanently attached to their new locations.

THE CHURCH OF THE NAZARENES, in its quadrennial convention held at Minneapolis recently, is said to have adopted an aggressive long-range program for the Church. The goal for the next four years was fixed at a thousand new churches and fifty thousand new members. The Superintendent for the Kalamazoo, Mich., area declared: "Times require that we be a crusade, not a cult. Mere self-preservation will mean stagnation. Our hope is aggression." That statement embodies a sound policy for any church, great or small.

* * *

MME. CHIANG KAI-SHEK has been uniquely honored by a church in Messena, New York. In a recently installed stained glass window, she is made the "representative of the Christian spirit in contemporary life." The window was fashioned from seven thousand pieces of thirteenth century French, Belgian, and English glass, and it shows Madame Chiang, amid a profusion of flowers of her native land, holding a scroll upon which is inscribed a message taken from her own addresses: "We must try to forgive."

* * *

BRITISH CONGREGATIONALISTS, according to an exchange, have been asked to raise a fund of nearly five million dollars for the rehabilitation of Protestant churches in Europe after the war. The appeal was issued jointly by the Congregational Union of England and Wales and the London Missionary Society. This sum is in addition to a large sum being raised for the rebuilding and the restoration of the hundreds of churches damaged or destroyed by enemy action against England. The coinciding of these two efforts shows the heroism of English Christians.

* * *

THE AMERICAN BISON, now found in zoological gardens and wilf-life sanctuaries, are said to have ranged as far east as Washington, D. C. In 1608, when the English settlers planted the colony at Jamestown, Virginia, all the land east of the Mississippi was an unbroken forest, and continental United States had eight hundred and fifteen million acres of forest land. By 1900, one hundred and fifty million acres of forest had been burned. The buffalo roamed through these forests and crossed and recrossed the Allegheny and Blue Ridge mountains through passages which formed parts of a traditional highway for the roaming beasts.

* * *

INDUSTRIAL CHAPLAINS are being installed by certain industrial corporations with encouraging results. The statements regarding the innovation seem to indicate that the chaplain is designed as a means of solving the problem of absenteeism rather than the promotion of the spiritual health of the employees. The clergymen serving these corporations seem to be liason officers between the industrialists and their employees. The companies furnish the chaplain with lists of the absentees and the chaplains interview them as to the cause for the absenteeism. It appears that the chaplaincy duties are in addition to the work of the parish minister.

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EDITORIAL

COLLABORATION OR CHRIST

At the fourth annual meeting of the Conference on Science, Philosophy, and Religion, held at Columbia University last September, Mr. Bingham Dai was one of the speakers. Mr. Dai is Chinese and a professor at Duke University, and he spoke on "Some Problems of Inter-Cultural Collaboration for World Peace". In his approach to the subject, he undertook to avoid race controversy by distinguishing "culture patterns" from race divisions. In that way he sought to free himself from the prejudices associated with race discussions.

His effort was rather interesting, but he left us with the feeling that his address was a special pleading for Chinese culture, but not altogether fair in its interpretation of American culture. A just appraisal of both cultures under discussion seemed to us to be necessary since he based his idea of peace prospects upon the adjustment of "culture patterns" rather than race divisions. In many respects the address was admirable. He spoke frankly of Chinese culture and he gave one the impression of being thoroughly conversant with the long history and the tragic turns in the fortunes of China. But we think that his appreciation of American culture was much less discriminating and impressive. We do not feel that his distinction between "racism" and "culture patterns" was consistently maintained. At one point, he found it necessary to speak apologetically of his emphasis upon race factors.

Our chief objection to Mr. Dai's address has to do with his references to the Christian religion and the work of the missionaries. He gives one the impression that he is a Confucianist, and he is manifestly irritated by what he calls "the American grandiose conception of the Christian religion." Mr. Dai appears to feel that collaboration with America must be conditioned upon the elimination of religion, a primary element in our culture, but apparently he would insist upon the retention of the "humanism" of Chinese culture. Does he mean that the "personality structure" of non-Christian peoples must be maintained even at the cost of our surrender "bag and baggage," or that national greatness imposes responsibility for the surrender of that which is distinctive in culture as a condition of collaboration for peace?

The speaker resisted stoutly the continuance of the "cultural invasions" made through missionary activity. His greatest hurt to the cause of finding the common denominator of Chinese and American cultures was in what he said of Christian Chinese leaders: "Little do they (Christian friends of China) know that some of these Christian leaders in China whom they so patronize may be just as much Confucian or even Buddhist as they are Christian." To Western understanding, such a statement reflects upon the moral integrity of Chinese Christian leaders. This statement was challenged in a forum discussion, and Mr. Dai offered what to us was an unconvincing explanation of the statement. In a loose statement, he evaluated the Christian religion as "an agglomeration of Jewish, European, and American cultural ingredients." Naturally, applied Christianity does reflect to some extent local culture, but the source, the inspiration, and the primary content of Christianity are everywhere and always the same.

The materialist and the pragmatist, ruled by popular social obsessions, is blind and indifferent to everything but "humanism" and its implications for society, whether that society be national or international. The churchman, who feels that Christianity and Christian missions have an ally in social propagandists, needs to give some serious study to the inspirations of the social and political critics of our "way of life." We believe that the address of Mr. Dai will do hurt to the cause of American-Chinese understanding and collaboration. Christian America will not relish the invitation to collaborate upon the basis of its inventiveness, machines, and money, nor will it surrender the Christian content of its culture. If Mr. Dai's alternative is collaboration or Christ, then we have reached an impasse in our efforts for World Peace.

THE ADVOCATE

The Advocate campaign will continue through August as usual. We had hoped to get through with it as early as possible so that we might close out the fiscal year and make a full and accurate report of the year's business to the Publishing Committee meeting early in October. It is not easy to get an audit made on short notice.

We are discontinuing about 500 July expirations and we are sending sixteen hundred expiration notices for August. Please give attention to your notice, since we cannot continue delinquent subscriptions.

Extra copies of any issue containing memoirs or special articles should be ordered in advance where possible. We do not print many extra copies of any issue. We had four orders for extra copies of our issue of July 13. We were not able to fill more than half the orders received.

Finally, we will not get out an issue on September 7—the week of Labor Day. This follows our custom of many years past.

DR. HARVEY W. COX

Dr. Harvey W. Cox, retired president and second chancellor of Emory University, died in his home city, Atlanta, on the night of July 27. He had been ill for a long while and his condition became grave several weeks ago. Dr. Cox was born in Birmingham, Illinois, Feb. 19, 1875. He was an outstanding educator of the South, first as dean of Teachers College of the University of Florida from 1916 to 1920; president of Emory University from 1920 to 1942; and from 1942 to the time of his death, chancellor of Emory University. He was not a brilliant platform man, but he was a good thinker, a tireless worker, and a great college executive. The stamp of his personality and character will remain upon Emory University for many years to come. He is survived by his wife, a daughter, and two sons.

DIRT

Some time ago I was invited to dine in a home where a distinguished educator was a guest. This college president was called on to return thanks. He responded thus, "Lord, we thank Thee for land, Amen." At the time, I thought it the most peculiar "blessing" I had ever heard, and others present, I am sure, were a little shocked. After much meditation upon this unique petition, I have come to the conclusion that it is one of the most comprehensive prayers I have ever heard. All existence on this mundane sphere is absolutely dependent on land.

B. P. Brooks

Science informs us that three-fourths of the earth's surface is covered with water. After deducting all the cities, deserts, swamps, vast waste spaces, and eroded areas from the other one-fourth there remains a comparatively small crust of earth only a few feet in depth. More than two billions of human beings, not to mention all other animal and plant life, are absolutely dependent on this land and could not exist a day without it. With the possible exception of air, land is the most precious gift of God to man. Yet, priceless and indispensable as is our soil, there is nothing with which we have been so profligate. Vast acres have been eroded or worn out and we move on to other acres to wear them out. This is the great curse of improvidence. Advancement in culture, civilization, religion, life, liberty, and happiness depends on the soil. People without a vision of the value of land preservation must perish.

The South has 325,000,000 acres of the nation's 1,900,000,000 acres. We have favorable climatic conditions and abundant rainfall. We have forty per cent of the nation's forest reserve. Yet the South, on every index of wealth and culture, remains at the bottom. Why? Reason Number One is the tragic waste of our resources, particularly our soil. Sixty per cent of the nation's eroded areas is in the South. The state of Iowa alone has more first grade land than have all the thirteen southern states put together.

The per capita farm income in my own state of Mississippi for 1943 was $208 for the year, or about fifty-seven cents a day, and 1943 was one of the greatest crop years in our history. Louisiana was a little better, their farm income being sixty-two cents a day. California's cash income per farm in 1943 was practically seven times that of Louisiana, eight times that of Mississippi, and more than nine times that of Alabama.

The South presents a challenge greater than any other section of the nation today to an enlightened and energetic leadership, that such conditions shall not continue. These leaders must be men and women honestly committed to the interests of the people they serve. Through their persistence and enthusiasm they must keep their fellows moving toward self-chosen goals, hopeful always in the face of doubt, confusion, and despair.

"Lord, we thank Thee for land," and give us sense enough to conserve the great gift which Thou hast given us.

B. P. B.

THE HUNGRY SOUL

A family dropped out of the services of the church of which they had been members and faithful attendants for many years. Their absence remained unnoticed for a time, perhaps not noticed even now. But it was to a neighbor, not the pastor or a member of their own church, that the father gave an explanation. The explanation was somewhat on this fashion:

You see, my wife and I had been carrying some heavy burdens, among them the call of our son to the colors. We were quite willing for him to go, but it placed a burden upon us. We needed comfort and spiritual help.

Indeed, for a long time our hearts were hungry for something that we did not get from our own church services and fellowship. We wanted to hear a real Gospel message, something out of the Bible. But we did not get it from the preaching of our pastor.

We grew tired of listening to essays on subjects that had little connection with our spiritual needs. The messages were intellectual, well presented, and the entire services dignified and formal.

We seldom saw the pastor during the week. He may have been busy enough, but it seemed that his time was given mainly to preparing his essay-sermons on profound philosophical subjects, too heavy for our spiritual digestion, and in working out graphs and planning surveys about which little was ever done and what was done the church knew little about.

Then, we have no evening service and no mid-week prayer meeting, very little in the way of social fellowship. If we could have heard a warm, comforting Gospel message on Sunday morning it would have been a real uplift, but when that failed there was nowhere that we could go, so far as the church was concerned. So we just quit.

We would prefer to go to church, our own church, and would gladly return to it if it would serve our spiritual needs. From the declining attendance, it seems that others feel about it much the same as we do.

That was the tenor of his story, not the exact words. Perhaps the shortcomings of his church were overdrawn, but many a person will be ready to sympathize with him in his complaint. Too many churches are suffering from the same ailment, and many people are going hither and thither in search of a church that answers to the hunger of their souls. What are we going to do about it?

—Religious Te[illegible]

OUR HOPE IS IN MAN

Sermon by Bishop Fred P. Corson

Man's record in human relations and world building, looked at from one point of view, is not good. In the long course of human history, people have had many chances to improve human conditions, and have let those opportunities slip by. They have stoned prophets whose words they later came to prize. They have deserted leaders who later were considered saviours. They have turned to evil ways and deserted the paths of righteousness until a global war engulfs us, and pessimism about what may happen to civilization in the future is voiced by many earnest and good folk. There is much to give practical support to the poet's belief that

> "This is the nightfall of our years.
> We who stand beside our fears
> See by the devil's luck destroyed
> All virtue wrought and faith employed."

Such pessimism about the future is based on the assumption that man, when faced with alternatives, will always yield to the worst. Napoleon built his career and empire on the assumption that hunger, vanity and cupidity are the motive forces of mankind. Adolph Hitler, making the same mistake, staked his chance to conquer the world on this insulting view of human character. By superficial observation, he came to believe that man was a slave to his lower impulses, and that he would always respond to the worst. Thus he appealed to those lower passions of greed, hate, cruelty and sensual gratification in man with what appeared to be alarming success until men began to realize how right John Stuart Mill was when he said, "I would rather be a dissatisfied human being than a satisfied pig."

The Christian position, however, concerning man and his possibilities is not this mistaken estimate of the partial view. Recognizing man's frailties and his tendency to sin, the Christian position believes that man can live up to his best as well as live down to his worst. It holds that God speaks and that man can hear God's word and do God's will.

Individuals often lose faith in themselves and too often we lose faith in each other. But God has never lost faith in man, nor has God ever removed from man his confidence that sometime persons as instruments of God "will make the kingdoms of this world the kingdoms of our Lord and of His Christ." God's faith in man is a spiritual and moral tonic every individual needs. For even though, like the good doctor in "The Keys of the Kingdom," a person may find difficulty in clarifying his belief in the Divine, the thing that matters is the point which the doctor's friend, Father Chisholm, pointed out, which is that God believes in us, and uses us for His high purposes in the world of men.

With Paul who, knowing all the weakness of the people of Corinth, believed that they could cleanse their wicked city and establish a Christian fellowship, the Church proclaims its faith in man and reminds both the man in the pew and the man on the street "Our hope of him is steadfast." God awaits man's commitment and enlistment in the cause of righteousness.

Now that we are on the threshhold of a new opportunity to build a better world, it is important that we strengthen our conviction that the best in human relations is possible of achievement if individuals set that as their aim in life.

The self-sufficiency which characterized the Age of Swinburne, shouting a new Gloria in Excelsis—"Glory to Man in the Highest for Man is the Master of things"—and which banished honesty and integrity by exalting cleverness and ruthless exploitation has had its day. Man knows now that in those days of swagger and gloating, he was a Humpty-Dumpty whose fall meant his end.

But a new sense of self-confidence must grip individuals if they are to prove sufficient for these times. And that sense of inner power comes only to the persons who are closely associated with the best in life. You cannot live like an angel if all of your associations encourage the brutish instincts of your life to exert themselves. When the Disciples were with Jesus, they felt able to face any hardship, overcome any temptation, and make any sacrifice. When they lost contact with Him, they faltered and failed. The prerequisite for the inner power of self-confidence is not the environmental factor of things. It does not depend on what a man possesses but on the spiritual fellowship which, regardless of his environment, a man can have with God. That makes a man free and gives him power. Material resources do not bring to a man nor to a nation an abiding sense of mastery. At best, they serve only to hide from the world that man's constant sense of uncertainty and insecurity. Paul knew the secret of that confidence and the assurance of achievement to be in the fellowship with the One who said, "Without me ye can do nothing." So when gigantic demands were made upon his character, he faced them confidently. He had discovered an unfailing source of power. He knew that he could do all things through Christ who strengthened him.

We all need to spend more time in the company of the best, in the fellowship of good people, in the presence of our purest thoughts, in the inspiration of our highest moments. Napoleon misjudged men because he lived too much of his life in the presence of the worst. It was logical for him to believe that every man had his price, and to fail utterly to understand why Lafayette preferred exile to high position at Napoleon's price. Yet when the hour came for France to rid itself of Napoleon's curse, it was the man Lafayette who had never parted company with his ideals who was called back to sign the order of exile.

The people who have changed their own lives for the better, and who have influenced the world for good have permitted their deepest convictions to lay hold upon them. Too often we carry these convictions along as opinions which have no moral compulsion, and which therefore never get a chance at the controls of our conduct.

Martin Luther gave the convictions of his deepest insight a chance, and no power on earth could stop him because he could not do otherwise.

William Booth, the founder of the Salvation Army, performed the miracle of the feeding of the five thousand time after time for the needy people of England because he lived constantly in the presence of the compassionate Christ.

Our generation will be called upon to heal the broken-hearted, to set at liberty them that are bruised, and to bring deliverance to the captives. How can any one of us be equal to those demands unless the spirit of the Lord is upon us?

These high moments of communion with God, of ennobling thoughts, and of fellowship with high-minded people never deceive any person with a false sense of strength or security underwritten by the tinsel of life. On the contrary, they do bring us a deep sense of our need for guidance and strength beyond ourselves. The first reaction which Moses had in the presence of the burning bush with its challenge to save a nation was a sense of his own unworthiness. The crowds on that first Palm Sunday could not comprehend the full meaning of Jesus as he passed by, though they felt for a brief time their oneness with Him. But they did know how desperate their plight was, and they did shout, "Hosanna," which means, "Lord, help us!"

You can always test the validity of your high moments by whether or not they bring to you a sense of your need of God. In this respect the experiences of the war have proved to be for many the Burning Bush which this generation of youth has been groping to find, for it has brought to them a feeling that life and the world are too big for them to handle alone. They see, what an older generation failed to sense, that when "We in our own strength confide our striving will be losing." So they reach out to find God's hand.

And the future always awaits what the present does with its high moments. Had Moses turned aside from God's call, the Israelites would have lived on in slavery. Had Jesus shrunk from the Cross, goodness and its reality for every man would have been struck a mortal blow. Had Lincoln dipped his pen in gall, we would not have had his golden words of counsel—"With malice toward none and with charity for all"—and we would have been much more helpless than we are now in our efforts to make this world a brotherhood.

If we seek any proof of the current validity of this principle, we need only to go back a few years when two strong men were commanding world figures. One of these men was Woodrow Wilson who, championing the cause of a weaker nation, laid down the principle that "No civilization can be saved materially unless it is redeemed spiritually." The other man was Kaiser Wilhelm, who commented on Wilson's statement by saying, "Morality is all right, but what about dividends." One had moved in his thinking upward to the best, and the other, in his thinking, had moved downward to the worst. But the people seemed to think that the **worst** was practical and the **best** was idealistic. And they followed the **worst** first to a world war and then to a global war until once again the words of the **best** are being heard in the councils of the mighty.

God has spoken, by the voice of His prophets, through the earthquake, wind, and fire of cataclysmic human events, and the still, small voice in countless anxious hearts.

Our hope is in man, every man, and the fate of the future hangs upon the response which every individual will make. The question is what you, and not what the other fellow, will do. Will you take the high road to the **best**, or will you choose the low road to the **worst**?

There is an apocryphal story of a conversation which Gabriel is supposed to have had with Jesus after His resurrection when Gabriel expressed regret that Jesus was cut down in the midst of His work on earth and had to leave it unfinished. "But," replied Jesus, "I have left a faithful band of followers behind to complete my work." Then said Gabriel, "Suppose they fail you?" And it is reported that Jesus hung His head because He had no plan for world redemption beyond that.

"See then that thou depart not from the faith that God sweareth to do a great work through you."

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON
and B. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND...........Editorial Secretary
C. MILTON CHALMERS ....Publisher

Mrs. H. L. Truly, who has been sojourning for a time in Ruston, La., has returned to her home at 485 Ockley Drive, Shreveport, La.

Corporal Terrel D. McKay, somewhere in France, wrote home that he was receiving the New Orleans Christian Advocate and that he thoroughly enjoyed it.

Rev. J. H. Holder reports things going well at Winona, Miss., where the stewards have ordered him to go on vacation for a whole month, or no pay for that month.

Rev. J. T. Harris and family, Canal Street Church, New Orleans, left on Tuesday of last week for a two weeks' vacation and visit to relatives in Tennessee.

Rev. Otis W. Spinks, Abbeville, La., writes that he was in a meeting last week and will be in a meeting the second week in August assisting the brethren in their evangelistic campaigns.

Mrs. A. M. Ellison, wife of Chaplain Ellison of the Mississippi Conference, is, we are glad to report, well on the way to recovery following a serious illness. Chaplain Ellison is stationed at Gulfport, Miss.

Chaplain K. I. Tucker, of the North Mississippi Conference, who has been stationed at Fort Custer, has been assigned to duty overseas, according to notification as to change of address.

Rev. L. W. Cain writes that his people at Kentwood, La., have given him a vacation in August and that Bro. Angus Carruth, a student at L. S. U., will fill his pulpit for the Sundays that he is away.

Dr. Guy M. Hicks, district superintendent, Lake Charles, La., passed through the city on Wednesday of last week en route to Chicago, where he will attend the Crusade for Christ as a representative of the Louisiana Conference.

The Youth Fellowship Training Conference, of the Greenwood, Miss., district, will be held at Sunflower Junior College, Moorhead, Miss., August 22-25. Miss Willie Frances Coleman, of Doddsville, Miss., is the dean.

The citizens of Opelousas, La., have been asked to join in a minute of silent prayer for the armed forces each morning at 11 o'clock for the duration of the war. Rev. E. C. Dufresne and the Methodist church are cooperating.

Friends of Rev. W. C. Newman, pastor at Corinth, Miss., will be glad to learn that he was able to be carried home in an ambulance on Saturday of last week. His physicians have ordered him to remain in bed for a period of six weeks.

Master Matt Lytle, ten-year-old son of Chaplain and Mrs. Mark Lytle, is on his way to recovery following a slight attack of polio. Mrs. Lytle lives on 19th Avenue, Gulfport, Miss., and her husband is in overseas service.

Rev. J. M. Alford, pastor at Colfax, La., is carrying through in his Advocate campaign in a manner characteristic of his work through the years. He will show an excess of 25 per cent above the quota that was assigned to his charge.

Rev. W. D. Milton, pastor at Franklin, La., sends us one of the best lists of subscriptions that we have had thus far from that church. His list contains 32 names and we had received one already. Bro. Milton does not fail the Advocate in any charge to which he is sent.

Rev. W. P. Bailey, who is in his first year at Durant, Miss., has found the people both delightful and responsive. He reports a good revival in April, with six additions on profession of faith and others by certificate. A Vacation Bible School the first week in July had an enrollment of 80, which was double the number enrolled last year.

In a Vacation Bible School at Bienville, La., one of the projects for the older children was to compile a history of that church, but to their dismay they discovered that most of the records had been lost. They are trying to supply the records from the minutes of the Conference beginning in 1885.

Rev. C. Karlos Smith, pastor at Mangum Memorial Church, Shreveport, La., reports a very encouraging outlook for the year. He has just closed his revival meeting, led by Rev. Ralph E. Johnson and party, with 130 conversions at the altar of the church. Bro. Smith is greatly pleased with the results of the meeting.

Chaplaincy appointments and changes affecting our territory include Douglas L. McGuire, Arcadia, La., U.S.N.R., and Aubrey B. Smith, Laurel, Miss., U. S. Army; newly-appointed chaplains: Roy A. Grisham, North Mississippi Conference, and E. E. Price, Mississippi Conference, both promoted from lieutenant to captain.

We are glad to report our church building at Natchitoches, La., has been made over and almost new in the interior, and we hope that the hearts of the members have already been made over and that they are devoting much time in prayer for the coming revival, which will be held by Rev. John Rasmussen in October, writes a correspondent.

Rev. W. C. Barham, pastor at Merryville, La., sends us a list of 25 subscriptions. He reports that his charge is moving along in a satisfactory manner and he is very much pleased with his people. Bro. Barham reports a Men's Bible Class which meets every Wednesday evening and that good results are being had from these weekly periods of Bible study.

Our veteran friend, Rev. T. J. Holladay, of Pleasant Hill, La., and having two suits of clothes, wrote us a letter and carefully stored it away in the pocket of a suit discarded for the season. He was asking for some information concerning the Advocate subscriptions in his charge. Finding the lost letter a few days ago, he wrote us for the list and is on the way to completing his Advocate campaign.

Dr. E. R. Smoot, pastor at Ripley, Miss., seems to be renewing his youth. He held a meeting at Walnut recently and reports a great time. Bro. Smoot is chairman of the Committee on Evangelism for the North Mississippi Conference. He had Rev. Robert J. Kennedy, of Dallas, Texas, in a meeting at Ripley, Miss., recently and he recommends Bro. Kennedy as sane, satisfactory, a likeable fellow, and a remarkable preacher. Bro. Smoot commends him to all his brethren in the North Mississippi Conference.

Rev. A. Y. Brown reports a great meeting at Black Hawk, Miss., where Rev. Wilson Ray, who has just completed his work at Millsaps College, is the pastor. Both interest and attendance increased to the last service, and during the meeting the Millsaps Christian Center project was presented and Black Hawk church paid the entire quota in memory of Mr. J. B. Streater, who was a charter member of the board of trustees of Millsaps College and continued a member until the time of his death. Bro. Brown, who apparently did the preaching at the meeting, reports that the pastor is in great favor with the people.

HONORED ON BIRTHDAY

Rev. A. B. Barry, of 1711 22nd Avenue, retired minister, who celebrated his 63rd birthday Friday, was honored with a surprise party last night by a group of friends. About 30 guests were in attendance and the honor guest was presented with many gifts. Watermelons were cut and served during the evening. Friday at noon Rev.

LUZIANNE
COFFEE
100% GOOD

Barry was honored with a birthday dinner with Mrs. Barry's brother and sister-in-law, Mr. and Mrs. R. H. Taylor, as guests. The large birthday cake was cut and served. Mrs. Barry, who has been ill, was able to be up yesterday for the first time in 11 weeks.

METHODIST YOUTH TRAINING CONFERENCE

A three-day training conference will be held at Sunflower Junior College, Moorhead, Miss., August 22-25, for the young people and their counselors of the Greenwood district. Special speakers during the conference will be Mrs. R. T. Henry, returned missionary from China; Rev. W. R. Lott, Greenwood, and a special representative from the General Board, Nashville, Tenn. Miss Willie Frances Coleman, Doddsville, Miss., District Youth Director, will be in charge of the conference.

A special feature will be the workshop for adult counselors of young people, August 24, at 2 p.m. Young people of the district between the ages 15-23 and their adult counselors are urged to attend this conference. Reservations are to be sent to Miss Coleman by August 10.

WILLIE FRANCES COLEMAN,
Director Youth Work.

SOME OBSERVATIONS

By Rev. W. R. Lott

Now that the General and Jurisdictional Conferences are over, we may look confidently to the future for four years. It gives us confidence in the leadership of our Church when we see how wisely they have planned our work, taking into consideration the moving scenes of personal and national life. The Methodist Church can and will deliver its message to the people during these times. The renewed emphasis on personal devotional life, evangelistic methods and messages, youth leadership, home cultivation, and social responsibility present our task to which we should rush with eagerness.

We have about all the burden we can bear without going out of our way to take on new ones. Yet so many of us do that very thing. How often do we take on voluntarily the burden of prejudice based on money, race, education, social ambitions or religious competitions. If we succeed in being the most bitter in our feelings we yet have not done anything worthwhile. The physicians report to us that many people are ill in their soul because of this very thing. Their hatred and strife consume all their goodness. They go staggering along, fearfully and bitterly among their fellows without the joy which life offers. In their hands they carry darts to throw at every one who differs in any way with them. God made us for something better.

Isn't it assuring to see that no one is trying to change prayer! We all seem to agree that it is the source of the greatest strength we know. To pray humbles all of us. We cannot rise from our knees without feeling cleaner and purer, more dependent on God. Preaching is a great aid; reading the Bible is food for the soul, but prayer is the breath. No one dares to interfere with it. In the midst of the roars of cannon the still small voice quietly talking to God make us know that man will not always be dis[illegible]. These voices will continue until they will become a low melody from every nation, and then will come another vision of goodness to all. At least all of us can pray, and when we do something goes on inside of us which pleases God who made us. Through it we may become more like Him.

Greenwood, Miss.

A UNIQUE REVIVAL MEETING

We are slow about reporting our revival meeting at Waterproof, but that is no indication of a lack of appreciation on our part. The meeting began June 25 and closed July 2. Rev. G. W. Dameron was the guest teacher-preacher. And to say teacher-preacher indicates the uniqueness of the effort. It was a two-point program. The day services were teaching services, in which Bro. Dameron set forth the principles and methods which govern in the process of building Christ-like life and character. The evening services, in reality, dealt with the application and practice of the truths gleaned from the teaching hour. And I am pleased to report that this method got results. I have never seen a more appreciative interest on the part of the people than was shown by those who attended these services. They did not stop with an aroused interest. The interest found form in plans which are being put into actual use. Some things are happening because of the efforts put forth. I am fully persuaded that this is a type of evangelism which should be used today and all the time.

Another factor in making our meeting a successful and helpful one was the character and personality of the man who did the work. There is a simple, earnest sincerity about Bro. Dameron which gives meaning and force to what he preaches. Our people all liked him very much and they really profited by his labors. Near the close of the meeting, Mrs. Dameron came and spent the remaining days with us. She, like her fine husband, won the hearts of the people, and all were pleased that she came our way.

C. M. HUGHES, Pastor.

SEASHORE DISTRICT NEWS

Attention of the Seashore district is centered this week and next on the district youth camp, August 7-12, at Camp Wilkes, North Biloxi. Registration indicates a record enrollment, but there is accommodation for all who will come, says Mrs. C. E. Rasor, Box 428, Biloxi, who urges all youth 13-23 to attend. The total cost is $6 for the week, and campers may be registered any time before noon next Monday at the camp site.

Bishop J. L. Decell has authorized District Superintendent J. L. Neill to announce release of the Rev. R. C. Delamotte as pastor of the Carriere charge, effective August 1. Mr. Delamotte has volunteered his services to his country, electing not to accept ministerial exemption allowed by selective service law. The Carriere charge is to be temporarily absorbed, pending action of the Cabinet at Annual Conference, with McNeil and Wesley going to Poplarville, the Rev. S. F. Harkey, pastor, and Byrd's Chapel and Carriere going to Picayune, the Rev. J. H. Morrow, pastor.

The Rev. T. M. Dye, who did his own preaching in a significant revival at Pass Christian, on the Long Beach charge, preached July 23 at Picayune for the Rev. J. H. Morrow, who went with his wife to Jackson during the illness and death of her brother. The Rev. H. J. Moore preached at Long Beach on that Sunday.

Friends of Chaplain and Mrs. M. F. Lytle will be pleased to know their young son, Matthew, is responding well to treatment for an attack of polio and the physician believes no serious repercussions will come. Mrs. Lytle is residing at 1705 19th Avenue, Gulfport. Chaplain Lytle is in Tunis, having been overseas for more than a year.

Columbia church, the Rev. J. B. Cain, pastor, has raised $1,300 on $1,200 quota for the Millsaps Christian Center, and more may come. Laymen from Columbia, led by S. P. Regan, conducted a layman's day service at Hathorn, Silver Creek charge, on July 30. The Rev. W. M. Sullivan, of Magnolia, preached at Columbia, where he had been twice pastor, on Sunday, July 2.

Hub church had a combined revival and vacation school July 16-21, with the Rev. J. B. Cain preaching. Hickory Grove had a vacation school the week following, and these were the first schools ever conducted on this charge. Coalville had an outstanding vacation school, also its first, July 24-28, with Mrs. M. Lucas directing. These situations are typical of what is happening throughout this district as pastors and laymen seek to reach a goal of 50 schools before Conference, compared to 11 held last year, three of that number being on the Leakesville charge.

Miss Jennie Youngblood, Conference Director of Children's Work, in expressing appreciation for efforts of the church schools in this district to reach more children, also called upon pastors to see that reports are submitted to her promptly at the close of each vacation school. Blanks will be provided and should be returned to Box 2355, West Jackson, Miss.

ADVOCATE CAMPAIGN BY DISTRICTS AND BY CONFERENCES

As we enter the last month of the Advocate campaign the standing of each Conference and district is given below. There may be a slight variation in these figures, but they are practically correct to date.

Louisiana Conference

District	1944	1943
Alexandria	192½	548
Baton Rouge	341	477
Lake Charles	235	532
Monroe	257	406
New Orleans	272	490
Ruston	146	455
Shreveport	59	365

North Mississippi Conference

District	1944	1943
Aberdeen	151	200
Columbus	210	345
Corinth	221	296
Greenville	105	121
Greenwood	285	460
Sardis-Grenada	124	148

Mississippi Conference

District	1944	1943
Brookhaven	270	215½
Hattiesburg	304	459
Jackson	238	457
Meridian	133	293
Seashore	284	556
Vicksburg	254	400

Note: It is our purpose to publish a detailed report, giving the standing of each charge, in our issue of August 17.

DR. JOHN W. PEARSON TRANSFERRED TO FLORIDA

A recent change of appointments of interest to Louisiana was the transfer of Dr. John W. Pearson to First Church, Tampa, in exchange for Rev. W. F. Dunkle, Jr., who was appointed to Barton Heights, Richmond, where Dr. Pearson had been. Dr. Pearson served at Mansfield, La., some years ago, and has since filled important churches in Missouri, West Virginia, and Virginia.

DEATH CLAIMS T. L. JAMES

T. L. James, easily the first citizen of Ruston, La., died early Friday morning following a short illness. On Sunday, Mr. James appeared to be in his usual health, but in the afternoon he suffered a stroke from which he did not regain consciousness. Mr. James was a native of Ohio, but had spent the greater part of his life in Louisiana. He was in no sense a man of words, but preeminently a man of action. His success was achieved by the force of personality and personal character. As a business man, he was an amazing success. As a man, he was philanthropic and public-spirited. As a churchman, he was a Methodist of true and tested loyalty, and the Methodist Orphanage at Ruston has sustained a great loss in his death.

He is survived by his wife, two sons, Floyd B. and G. W. James; and three daughters, Mrs. J. C. Love, Mrs. J. B. Harris, and Mrs. J. Thomas Folk, Jr., all of Ruston. Funeral services were conducted from Trinity Methodist Church, Ruston, on Saturday morning, with burial in Greenwood Cemetery.

REV. W. C. NEWMAN IMPROVING

Reports concerning Rev. W. C. Newman bring the good news that he is improving every day. This information came after we had gone to press, and is inserted for the reassurance of his many friends. This information comes from Rev. J. E. Stephens, superintendent, Corinth District.

CHANCELLOR COX DIES

Dr. Harvey Warren Cox, 69, Chancellor of Emory University and its president from 1920 to 1942, died July 27 at Emory University Hospital in Atlanta. Dr. Cox had been in failing health for several years and suffered a heart attack about a week before his death. Since relinquishing the presidency he had been in semi-retirement, living at his home near the campus and spending only a few hours each day in his office.

First president of Emory after its expansion from a small college at Oxford, Ga., to a university in Atlanta, Dr. Cox carried the institution through the difficult days of organization and is credited with being largely responsible for Emory's present standing in the educational world. Under his administration the annual enrollment increased from 900 to more than 2,300; the number of buildings on the campus from six to twenty-eight; and the University's total resources from less than $5,000,000 to approximately $20,000,000. Emory was placed on the approved list of the Association of American Universities, chapters of Phi Beta Kappa and Sigma Xi were installed, and the University became recognized as a pacemaker in the South.

It was Dr. Cox and Dr. J. R. McCain, president of nearby Agnes Scott College for Women, who conceived the idea of the "University Center" development in Atlanta which came to a climax last May with the announcement that more than $10,000,000 had been collected for the development of the two institutions. The campaign for funds was completed in 1942, just a few months before Dr. Cox's retirement from the presidency.

Born February 19, 1875, at Birmingham, Ill., Dr. Cox received his B.Ph. degree from Nebraska Wesleyan University, his M.A. from the University of Nebraska and another M.A. from Harvard in 1910, and his Ph.D. in 1911. Before coming to Emory in 1920 he was professor of philosophy at the University of Florida, and dean of that institution's teacher's college from 1911 to 1920.

An executive of force and courage, but withal a patience and kindliness that endeared him to those who knew him best, Dr. Cox had held many positions of leadership in church and civic agencies as well as in education. He was a member of the General Board of Education of the Methodist Church and chairman of its finance committee at the time of his death.

Funeral services were held July 28 at Glenn Memorial Church, one of the buildings planned and erected on the Emory campus during Dr. Cox's presidency. Burial was in the Decatur Cemetery, with Dr. Cox's close associates on the faculty serving as pallbearers.

THE SMOKING HABIT

Dear Editor: I have been reading the New Orleans Christian Advocate for quite a while and, as I am a semi-invalid for the next few months, it gives me quite a bit of time for thought and meditation over the condition of our Christian world. Probably my being one of the mothers of the young men who have gone out to offer their very lives to save Christianity gives me a right to express my opinion about something which has been bearing on my heart and mind for some time. It is this curse of women and girls taking up the habit of smoking cigarettes, which is making nervous wrecks out of them and is filling our hospitals. They are becoming slaves to this habit, and it horrifies me to think of them as the mothers of our next generation. Doctors and nurses will tell you they only have to look at the baby to tell if its mother is a smoker or not.

I talked to one very young, sweet-faced girl who was taking treatment in a hospital a few days ago, and I asked her what she ever started the habit for, and she looked up at me with tears in her eyes and said, "The rest of the crowd did."

All that medical science and Christianity has achieved is being torn down right under our eyes while our sons go out to save democracy. If a woman who cannot tolerate this habit goes into a public place to eat and gets a curl of smoke blown into her face all she can do is sit there and take it, as she has no protection, no matter how many sons she has out fighting for her.

Well, I know you understand the seriousness of this situation as much as I do, and the Christian leaders have an influence which might stamp out this curse, and I wonder if all the Christian preachers and medical doctors couldn't get together and have this thing stamped out before our next generation of babies is afflicted.

We should at least take as much interest in breeding fine children as we do in hogs and cattle.

I have thought of this so long until I have to write you, and I pray there may be some move against this evil.

Sincerely,

MRS. ED BEETS.

Columbia, Miss.

THE MEMORIAL HOME

815 Washington Avenue, New Orleans

By Dr. W. W. Holmes

On Tuesday, July 24, a conference between Mr. W. S. Terry, Commissioner of the State Department of Public Welfare, and a committee appointed by the managers of the Memorial Mercy Home-Hospital, was held in the Department Headquarters in Baton Rouge. The work of the Home was reviewed and, after some suggested changes, was approved and license renewed. The conference was most friendly and the problems of the Home were considered with sympathetic understanding. The conference was helpful both to the Department and to the Committee.

This conference was preceded by a meeting of the Board of Managers of the Home on Tuesday, July 17. This meeting was held at the Home in New Orleans, where the physical equipment, records, reports, etc., could be studied at first hand. The Board was greatly delighted at the progress that had been made, especially during the past few years. The Home has been in operation for half a century. About twenty-six years ago it was deeded to the Methodist Church, and since that time has been under Church control. It has ministered to more than two thousand unfortunate girls and an equal number of worse than orphaned babies. The records show that eighty-five per cent of the girls are not "repeaters." The large majority of them find their way back into society—some to a business life, some to professions, but the larger number become wives, mothers, and home-builders.

What becomes of the babies? About half of them are placed back into the girl's family. Many times the girl becomes so attached to the baby that she arranges in some way to keep it for her very own. Many of the babies have been placed in homes for adoption. Hundreds of letters on file and a large range of testimony furnish conclusive evidence of the wide placement of these babies.

The confidential files of the Home carry a record of human frailties and human weakness, disappointed hopes, betrayed confidence, tears, heartaches, and heartbreaks that could be found nowhere else except in such institutions. The very nature of the institution requires the strictest secrecy and confidence, that the girls and babies may be protected and that society itself may not suffer more.

While the home is truly a hospital, with a fine staff of physicians and nurses and a mortality record as low as any like institution in the country, the major emphasis is not placed on the hospital, but on the Home, for a home is exactly what it is, with the hospital feature secondary. Dr. and Mrs. Snelling live in the Home and have the closest contact with the girls when they most need a friend. They enter into their troubles with sympathy and understanding. Out of intimate association and understanding, the girls are inspired with [illegible] and hope of a new chance. The ministry of this Home is not that of a cold professionalism that concerns itself only with the physical and material welfare of the girls and babies, but it is definitely spiritual and Christian. Here many of the girls find their way to God and the Christian life. No wonder is it that the large majority of these girls "go and sin no more."

The quality and character of this institution are making an appeal to those who have money and want to invest it in worthwhile projects or leave it in their wills for the promotion of mercy and helpfulness, and the giving of a new chance to broken lives and an opportunity for innocent little children. The Home is greatly in need of an adequate physical equipment and an enlarged staff. For this purpose the sum of twenty-five thousand dollars has been given in the past few months, not by one individual or in one bequest but by several interested benefactors and bequests, all without solicitation. A helpless mother and an orphan child always make a mighty appeal to human sympathy and generosity. If the twenty-five thousand dollars on hand could be increased to one hundred thousand dollars in the near future, a Home worthy of our Methodism could be built. It is hoped that all our churches in Mississippi and Louisiana will continue with increased liberality their annual offerings for the regular operation of the Home.

The Board of Managers at the recent meeting appointed a standing committee to act for the Board between its regular session. The committee is composed of the following: Revs. J. D. Wroten, J. W. Leggett, Jr., J. H. Bowdon, G. W. Pomeroy, J. T. Harris, and W. W. Holmes.

The members of the Board of Managers are:

North Mississippi Conference—Revs. A. R. Beasley, G. H. Boyles, W. C. Newman, N. N. Maxey, W. A. Tyson, J. D. Wroten.

Mississippi Conference—Revs. C. C. Clark, R. H. Kleiser, Roy Lane, J. W. Leggett, Jr., E. E. McKeithen, T. O. Prewitt.

Louisiana Conference—Revs. B. H. Andrews, J. H. Bowdon, F. M. Freeman, J. B. Harper, J. T. Harris, W. W. Holmes, G. W. Pomeroy, B. C. Taylor.

DR. W. E. HOGAN RETIRES

In an appropriate informal ceremony held recently in the Methodist Publishing House in Nashville, Dr. W. E. Hogan, who retires from the treasurership of the Board of Education on July 31 of this year was the recipient of a beautifully bound volume of letters of appreciation from some one hundred and twenty-five friends who at various periods have worked in association with him in his board relationship of thirty-four years.

Employees of the Board and of the Methodist Publishing House gathered in the corridor near Dr. Hogan's office; M. L. Rippy, Secretary of the Department of Adult Work in the Board of Education, made some humorous remarks, and a letter, purportedly of advice, from Dr. W. P. King, former editor of The Christian Advocate (Nashville) was read, after which Dr. B. A. Whitmore, senior publishing agent of the Church, made the presentation. "I am one of those who has worked with you longest," he said, "and it has been a genuine privilege to be associated with you through these many years. The letters contained in this volume are letters of love and appreciation, but they only faintly express the high esteem in which you are held by all your fellow workers."

In replying, Dr. Hogan said in part: "Yes, I have been around here for a long time, since 1910, in fact, and for ten years before I came to Nashville I was on the faculty of one of our Methodist colleges. I have been in the employ of the Church for forty-four years but they have been happy years, made so by pleasant relationships with people like you and by the privilege of working daily in the program of the Church and in the Christian cause."

A native of Arkansas and a graduate of Hendrix College, Dr. Hogan taught in the public schools of his native state, did graduate work at the University of Chicago and at Peabody, receiving a Master of Arts degree from the latter institution; served as professor of Mathematics at Hendrix and in 1910 became treasurer and business manager of the Board of Education of the former Southern Church. In 1930, when the Board of Education was merged with the Sunday School Board and the Epworth League Board, Dr. Hogan was made treasurer of the resulting General Board of Christian Education, and with the coming of unification in 1940 he became treasurer of the Board of Education of the Methodist Church.

In 1932 the degree of Doctor of Laws was conferred upon him by his alma mater.

Members of the committee who assembled the letters stated that the content of the various communicaions indicated that Dr. Hogan is very greatly loved and admired by those with whom he has worked; that he very quietly wields a remarkably wide influence; that his wisdom and judgment have been sought and relied upon by many high in the councils of the Church, while his unfailing poise and fairness have made him a friend and counselor of scores of staff members and Board employees. Said one member of the committee, "It is hard to imagine any one being more genuinely or more generally missed."

BOMBS OVER AFRICA

By Bishop Newell S. Booth,
Elizabethville, Belgian Congo, Africa

Bombs have dug deep into the soil of Africa. They have left gaping holes in North Africa; they have torn down buildings; they have destroyed cities.

But much more terrible forces have been hurled at the soul of Africa. These have struck not only this narrow northern coastline but have devastated the whole continent.

Great sections of the population—probably a majority—have never had enough to eat. There is no need for the importation of food. The country can raise enough. But Africa needs teachers—teachers of agriculture and of dietetics

In Africa as a whole there is a continuing emergency. Our agencies of mercy, such as the Red Cross, always leap to attention and service in an emergency such as a flood, an earthquake, or an epidemic. But emergency is no less impelling because it is continuous. And the people of Africa are as much our neighbors in this shrunken world as the people in a town in Mississippi threatened with typhus because of a flood. Practically all of the people in great areas of Africa are infected with the debilitating malaria. In many places eighty per cent of the population have hookworm. How many millions of lepers there may be on the continent we are just beginning to surmise. Present staffs of doctors, nurses, teachers of hygiene, are all too inadequate to meet this continuing emergency.

But spiritual destruction brings much greater suffering than either this constant catastrophe of malnutrition or the continuing emergency of sickness. We can relieve the distress of the hungry and heal the wounds and diseases, but sometimes I wonder if we are able to cure the hurt of the soul. And we of the Western World have released these forces upon Africa just as definitely as the bombardier releases the bomb over his objective.

Our preferences have hurled Africa into the turmoil of the world current and have brought upon it these powerful elements of destruction. We have wanted gold as a base for our economic life and as an ornament, so we have dug it from the bowls of Africa—literally taken it from the flesh of the African laborer. We have desired diamonds to flash from the finger and bore at the end of the drill. We have fenced in the African workers in ignominious control to dig them from the blue clay of Kimberly and shake them from the gravel of the Congo. We did want rubber to cushion us from the shocks, and shocked the conscience of the world at the way it was taken from the jungles. We seek monopolies in cocoa so as to be sure to get our nickel bars for a nickel.

We wanted workers and drove them in slave gangs out of the village—and now we take them out of those same villages to work in our cities and mines—still under control, and still working for us without proper compensation. We have wanted power and the extension of empire—so the whole of Africa has been taken from the African until he has become a stranger on his own land. We have wanted to justify all of this and so have called the African names—at best a child who must have a guardian—at worst an inferior being destined always to serve his superiors.

The African is losing that essential sense of vocation, that belief that work is a way to express the aesthetic feelings, the conviction that there is more than mere utility to be considered, that everything which is done ought to reveal something of the person doing it.

The peculiarly African sense of social cohesion which gives status to each individual and weaves every member of society into a recognized system of mutual privileges and obligations is going and being replaced by social disunity and irresponsibility.

The African is losing his usual respect for authority and his loyalty to his accepted leadership.

Africa is losing the idea of the religious significance of the soil, and the importance of the land as the home of a people and its utilization for the service of all.

Western secularism and the veneer of sophistication are being substituted for the deep penetration of religion into every aspect of life which has been so characteristic of African culture.

If we are to answer the call for healing that comes from Africa there must be reconstruction of these elements; the aesthetic vocational sense in production, the fundamental happy adjustment to life, social cohesion, the dependence on social pressure rather than force, loyalty to leadership, the religious significance of the soil, the interpretation of religion and daily living, the reality of the emotional life. These elements of spiritual power are not only vital

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

August, 1944

Monthly program: "The Sacredness of Money."

Third quarter zone meetings.

Approved Study: "Christians and the New World Economy," or "Freedom From Want: A World Goal."

17th—Conference Executive Committee meeting.

17th-19th—Conference Retreat.

22nd-28th—School of Missions at "Gulfside."

* * *

Conference Retreat

Where? At Belhaven College, Jackson, Miss.

When? August 17th-19th.

Theme? "Love Never Faileth."

Guest Speaker? Mrs. H. E. Kendrick, of Alabama Conference.

"Come, let us worship together."

"Come ye, yourselves, apart."

* * *

Announcement

The Executive Committee of the Mississippi Conference W. S. C. S. will meet at Belhaven College, Jackson, at 1:30 o'clock, the afternoon of Thursday, August 17.

This will be an important meeting, as the year's work will be checked and plans made for the closing months of 1944.

* * *

"Gulfside"

We call attention to the dates for the School of Missions to be held at "Gulfside," Waveland, Miss.

In our 1944 plans for Christian Social Relations and Local Church Activities we planned to assist some Negro woman in each community to attend this school. If your society has not arranged for this activity, begin now, for the dates are near—August 22-28.

For information, write to "Gulfside," Waveland, Miss.

* * *

"Christians and the New World Economy"

As a worship service for the third session of the study, "Christians and the New World Economy," or "Freedom from Want: A World Goal," we suggest the following:

Leader: "Let us, in fellowship with the Christian people of all nations, join in united petition to the one God and Father of all mankind, 'after the manner' of the prayer which our Lord Himself has taught us."

(pause between each petition)

Our Father, which art in heaven

We draw near to Thee who has taught us to cast all our care on Thee; we are as children who have lost their way in the world's wilderness and we cry to Thee.

Hallowed be Thy name

Through the continued unity of all Christian people in allegiance to Thee, overleaping the divisions caused by hostilities of war;

Through a persistent desire in all nations to seek fellowship with one another in Thy one family.

Thy Kingdom come

By the faithfulness of Thy people in seeking first Thy Kingdom and Thy righteousness;

By new dedication of Christians in all lands to the establishment of justice in all the earth.

Thy will be done

In the maintenance of the spirit of love and equity even in the midst of strife or war;

In a determination among all to work for secure peace in a world order that is fair to the generations yet to be.

Give us our daily bread

By the establishment of peace and the supplying each of the other's need;

By the establishment of cooperation among all nation and classes for the common good.

Forgive us our trespasses

Because of our self-interest and self-concern we have increased the bitterness between men and between nations;

Because we have trusted in our wisdom and strength and have neglected Thee.

We forgive them that trespass against us

If other countries while pursuing their own interests have unduly hindered ours;

If we have suffered loss or grief through the wrongful ambition of others.

Lead us not into temptation

When opportunity comes to secure wealth for ourselves at the cost of increased poverty to others;

When fear distracts the mind or security lulls the conscience, and we are in danger of forgetting Thee.

Deliver us from evil

At times of boastfulness over success or victory, of irritation at defeat, of despair at hope deferred;

At times of fear concerning the designs of others and of desire to gain security or advantage by unjust means.

Thine is the Kingdom

For over all races and nations Thou rulest as King; Thy fatherly love embraces all; and in Thy will is our peace;

Thine is the kingdom, the power, and the glory, for ever and ever. Amen."

* * *

Information, Please!

The Conference Secretary of Christian Social Relations and Local Church Activities, Mrs. Stanley Wilson, received a report which did not give the name of the society or the district. It was signed by the secretary of the society, so the name is not familiar. We quote from the report:

"47 members in the society; has a committee on C. S. R. and L. C. A.; is in a town with 3,000 population; visited the sick, sent cards and flowers to shut-ins, is planning a playground back of the church and parsonage for the young people; studied "We Who are Americans." Signed: "Mrs. H. P. Page, Sec."

If the society from which the report was sent will write a card to Mrs. Wilson, credit will be given.

Formed Circles

The W. S. C. S. of the Pearl River Avenue Church, McComb, has been divided into two circles, "Sarah Bennett" and "Julia Blue," and the membership has been noticably increased.

W. S. C. S. SCHOOLS NEED TEACHERS

More than thirty teachers are being sought by the Woman's Division of Christian Service of the Board of Missions for positions in mission schools in the United States, according to announcement made public recently. These young women teachers are wanted by the opening of the fall term of school, mostly by September. Applications should be filled at once with the Personnel Department, Board of Missions, 150 Fifth Avenue, New York 11, N. Y.

In addition, there are forty to fifty openings for qualified teachers, supervisors, secretaries, cooks, dietitians, matrons, etc., under the Division's special departments—for city mission centers, for town and country schools and homes, for social service institutions, and for medical institutions in the United States, Santo Domingo, and Alaska.

The teaching positions are in Negro schools, in white schools among the mountains, and in Spanish-speaking institutions in New Mexico, Texas, and Puerto Rico. The subjects to be taught include: social studies, music, mathematics, physical education, sewing home economics, English, French, and Spanish. Librarians, housekeepers, housemothers, and dietitians are also needed in some of these schools.

For city and town services of the Methodist Church, kindergarten teachers, music teachers, music directors, art directors, settlement workers, and nursery workers are needed.

The Bureau of Social Work—maintaining homes throughout the country—seeks the services of matrons, cooks, nursery teachers, supervisors, social case workers; while hospitals and settlements have openings for cafateria assistants, dietitians, and home economic instructors.

Pastors or others who have knowledge of persons qualified for any of these positions are asked to call this information to their attention, and to write or have the applicant write to the Personnel Bureau. The first letter should give some indication of the writer's qualifications, training, availability for service, etc.

No matter how fashions change, ruffled tempers will never be in style.
—The Youth's Companion.

There is a battle worth fighting—the battle of justice and equality.—Van Dyke.

It is usually not so much the greatness of our troubles as the littleness of our spirit which makes us complain.—Jeremy Taylor.

I know not the way He leads me, but well do I know my Guide. What have I to fear?—Luther.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Corinth District

Holly Springs

The Woman's Society of Christian Service has long neglected the local work. More time and money have been spent on Conference pledges and foreign work. But this year the women decided that, in addition to that work, we needed to do something here at home. So a parsonage-improvement movement was begun, which resulted in an entire re-decoration of the one-hundred-year old pastor's home. All floors were sanded and refinished, new cabinets made and installed in the kitchen and bathrooms, and fresh paper hung on the walls, with white enamel woodwork.

The women volunteered to make curtains, and every room in the house now boasts of new curtains at the windows. New Olson rugs have been ordered for the front rooms of the house, and beautiful slip covers replace the old drab upholstering of the living-room furniture. Some lovely old pieces of furniture, long neglected, have been re-done, and the stairway refinished and decorated. All together, the place is very lovely and inviting, and we are very pleased with the results.

The highlight of the year's study has been the Bible course given in the spring by Mrs. Hunter Cochran. It was a most inspiring course, and every member attending received a wonderful benefit from the lessons given.

There is a "surprise" each first Monday at the business meeting: a lovely solo, a timely poem, or some other surprise element, to make the members more anxious to attend. This will be further developed as the year goes on.

Our pledge and local obligations are being met each month, and it bids fair to be a fine year with our society.

MRS. B. D. HAMMOND,
Holly Springs, Miss. Reporter.

New Albany

Because results have shown that the undertakings for the past few summers were of ultimate value, our society, with Mrs. Jamie Houston as president, is trying the same plans this year. During July and August the program and business meetings will be combined and held the first Mondays, and the executive meetings on the fourth Mondays. The five circles will not meet as usual until September, but the members have pledged themselves to give this extra time to the Red Cross work. The circles have given one afternoon each week heretofore.

The program meeting in August will be in the form of a tea for welcoming all the old and new members of the church. This will take the place, also, of the usual August "dish dinner."

Two Negroes will be sent to Holly Springs for the Leadership School. The Negroes always bring interesting reports to the society, telling of the type of work done and expressing their appreciation for the opportunity afforded them.

We have a membership of eighty-five. The financial report for the first two quarters is as follows: Supplies, $50.30; C. S. R. and L. C. A., $240.04; Conference Treasurer, $1,487.50.

Plans are being made for the fall study, "West of the Date Line," by Constance M. Hallock. This promises to be a very interesting and enlightening study.

Corinth

The Woman's Society of Christian Service of Corinth First Church, under the capable leadership of the president, Mrs. Albert Ajax, has been quite busy the last few months. There has been an increase of interest in every department, and there is manifest a deeper concern as to how, as missionary women, we can work with all community agencies in studying the problems and needs of the community.

Mrs. Howard Collier, Sr., who has for several years been chairman of the Christian Social Relations and Local Church Activities committee, has included many projects in this committee's program of work. One of the best things accomplished along this line was the gift of eighty-six books, eleven dollars in cash, and several magazine subscriptions to the library of the Negro School. A Negro leader will be sent to the Leadership School at Holly Springs. The society will also help in various ways in the Negro Vacation Church School. This department cooperates whole-heartedly with all work done by the Woman's Temperance Union.

Serving refreshments to groups of underprivileged children, and helping with the entertainment of the young people in the Youth Fellowship building, have also been means of service.

The mission study classes, just finishing the book, "For All of Life," took great interest in the study of this splendid book. In connection with the lessons, we had a very instructive talk to the entire society by the county health nurse, Mrs. C. M. Schneidau, and an address by the county representative of Soil Conservation Service, Mr. Jim Brooks. These talks were beautifully given and enjoyed by all.

The textbook for our next study is "West of the Date Line." More copies of this book have been ordered than for any other study we have had in a long time, which shows the keen interest in this timely study. The programs will be under the direction of Mrs. W. C. Lacy, who took this course at the Pastors' and Christian Workers' Training School at Mathiston, Miss., in June. Mrs. David Ajax, who is our enthusiastic leader of the children, also attended the school at Mathiston and will conduct our Vacation Church School.

Mrs. Cleatus Gatlin, Secretary of Youth Work, and Mrs. Jim Yancy, secretary of Literature and Publications, make fine reports of the work done in their departments.

Mrs. Ragan Striplin has, for more than thirty years, most faithfully looked after the supplies, and each year has given time and thought to the selection of gifts and clothing sent in boxes to the Methodist Home in Jackson. Since the organization of the Woman's Society of Christian Service, Mrs. Striplin has had an assistant who looks after the other supplies.

Our Spiritual Life group is studying Roy L. Smith's "Know Your Bible" series. Mrs. J. H. Blakemore is the leader, and the interest taken in this study is most inspiring.

* * *

Aberdeen District

Water Valley

At the July meeting of the Woman's Society of Christian Service of the First Methodist Church of Water Valley, the officers and committee leaders gave, in addition to their quarterly reports, a brief summary of the work done by the society during the first half of the year. All departments seem to be functioning well.

Collection of pledges has more than passed the half-way mark. All financial obligations of the society are being promptly discharged. More than $80 has been spent by the society on local work, and $26 was sent in for China Relief. A generous cash donation was sent to Wood Junior College, also cash donations for Ministerial Assistance, Alcohol Education, and the Methodist Hospital.

The president of the society presented the church with two beautiful silk flags—one, the Christian flag; the other, the flag of the United States. Another member gave an exquisite set of communion cloths. The society has also bought a beautiful hardwood plaque, bearing the names of our boys in the service.

One of the high points in our year's program was the visit of Miss Louise Killingsworth, a former missionary to China.

Plans are already being laid for the observance of the Week of Prayer and Self-Denial.

Two study courses have been held. One was based upon the text, "God and the Problem of Suffering," and another was built around the theme of "The Church After the War." Plans are now being made to study "The Five Marys."

On May 9, the ladies of the First Methodist Church, together with those of North Main Street Church, entertained the Aberdeen district conference and served lunch.

In June, a Daily Vacation Bible School for children between the ages of four and sixteen was held under the sponsorship of the secretary, with an average attendance of forty.

MRS. E. B. SHEARER,
Reporter.
Water Valley, Miss.

A man there was and they called him mad; the more he gave the more he had.
—Bunyan.

The only one thing that can die on your cross is yourself.—Claude U. Broach.

Sabbath days, when rightly observed, are to time what the mountains are to the earth eminences from which we may survey glorious prospects, while the earth is beneath our feet.—William E. Gladstone.

In the poorest cottage are books: is one book, wherein for several thousands of years the spirit of man has found light, and nourishment, and an interpreting response to whatever is deepest in him.
—Thomas Carlyle.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

(Copy for this page was not received.—Editor).

DAILY VACATION BIBLE SCHOOL

The Wesley Methodist Church (Colored) of Pineville has just closed a very successful Daily Vacation Bible School of ten days' duration.

This school is sponsored by the C. S. R. department of the Methodist W. S. C. S., and this is the third year it has been operating.

Mrs. Georgia Amacker, a teacher in the public school, a fine Christian woman, and an enthusiastic worker among her people, was superintendent. She was ably assisted by Mrs. Eva Paige, also a teacher, Mrs. Adelia Brown and Rev. W. J. Hampton.

Four departments were represented—Primary, Beginners Intermediates, and Juniors. The work done by each was outstanding.

The enrollment for the session was 72, the average attendance 59, and 48 certificates were awarded.

The closing exercises, which were attended by a number of white friends, were most interesting, showing earnest effort and careful training.

The exhibits of sewing, scrap-book, and other handicraft would do credit to any group of the same age.

The program opened with singing "America," followed by pledges of allegiance to the U. S. flag, the Christian flag, and the Bible. Next there were readings, songs, and short essays, and following the program Rev. R. M. Bentley made a brief talk, commending the work of the School and dismissing the assemblage with prayer.

MRS. M. E. HARPER.

(Note: This report is inserted because, as we understand it, the work was sponsored by a society of the South Central Jurisdiction. Otherwise its proper place would have been in the Central Edition of The Christian Advocate.—Ed.)

PLAN INDIA MEMORIAL TO "BOB" HANSON

"Bob" Hanson—Lieut. Robert Murray Hanson, Marine Corps ace in the Pacific area, reported missing in action in the Southwest Pacific last February—son of Principal Harry A. Hanson, of Lucknow Christian College, India, and Mrs. Hanson—was one of the best all-game athletes ever to graduate from the famous Woodstock School in Mussoorie, the Indian Himalayas.

At Woodstock, Bob put the shot, hurled the discus, threw the javelin, was a middle-distance runner, and a long-distance hiker. The Woodstock records for the discus and the shot-put are still his, while the team of which he was a member still holds the record for the 880 yard relay race. From Woodstock School he entered the United Provinces Olympics, and finally the All-India Olympics in Lucknow, winning place in all events entered.

And Bob was a Boy Scout in India and later in Newtonville, Mass., where he entered high school. Before and after each Indian vacation he made the long hike from the end of the railroad up 8,000 feet and along 42 miles of path to Pauri, the family's summer home. He knew and loved nature and all her lore, both in India and America.

Now this Indian-born son of American missionaries is "missing in action in the performance of his duty and the service of his country." It is known that his Corsair fighter plummeted out of a cloud, somersaulted into the Pacific, and burst into flames. but not before he had downed a then record score of 25 Japanese planes. The United States Government has just announced that the Medal of Honor with citations has been awarded to Lieut. Hanson and will be presented to his parents through the Marine Corps.

One of Bob Hanson's boyhood dreams was that Woodstock School might some day have its own adequate athletic field. It has never had one; it rented a field far from the School, and to be reached only by a long walk through the town's bazaar. Even that was never a good place to develop one's athletic prowess.

American and Indian friends of Bob Hanson and the Woodstock School are now proposing that an athletic field, adjacent to the School, be secured and equipped. It will be the "Robert Hanson Memorial Field." Already the Board of Missions and Church Extension has appropriated $6,000 for the project; and it is proposed that American friends and Indian friends add $4,000 more. This will provide not only the grounds but some necessary equipment.

The enrollment of Woodstock School has averaged 450 to 475 during the past four years. About 300 are American, and most of these are children from missionary families. The Methodist Church has the largest number of these—70 to 80 each year.

But it is a cosmopolitan group, so that the missionary children—many of them prospective missionaries themselves—are early introduced to a cross-section of the world's peoples. There are children from British families, children of non-English missionaries from Europe, children of Jewish and other evacuee families from Europe, a few Chinese children, and about 12 per cent are children from Indian homes—Christians, Hindu, Moslem, Sikh, and Parsee.

Forty-six different mission and church bodies, all serving India through their missionaries, have children at Woodstock School. Eight different American and Canadian church boards cooperate in its management and support. Graduates are admitted into almost every large college in America, and may also take the Cambridge examinations from England.

Friends and other interested Methodists are invited to send contributions, marked "for the Robert Hanson Memorial Field," to Dr. George F. Sutherland, treasurer, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y.

In prayer it is better to have a heart without words than words without a heart.
—John Bunyan.

EXCEPT IT DIE

A Memorial to Francis Hoffpauir

How marvelous Thy ways, O God!
Thy wisdom who can find;
Thy laws, our God, doth still confound
The strongest mortal mind.
That Thou dost wound, that Thou mayest heal,
This we can understand.
The surgeon daily demonstrates
This principle to man.

But what is this? "Except it die,"
"It never comes to life."
Oh, Master Surgeon of the race,
Is death but Thy good knife,
To free a life imprisoned by
Decaying origin of earth;
And by the Cross didst Thou reveal
Thy secret of real birth?

"By man came death." Because of sin,
God clothed us in these skins.
His purpose first, that we should be
Unto Himself akin.
Then shall an earthly house destroy
Its heavenly occupant?
Nay, as in Adam all must die;
Christ, Adam doth supplant.

And as the surgeon demonstrates
The power of wounds to heal,
God through His Son has shown to us
This flesh is but a veil,
That He hath power to draw apart
And set the prisoner free.
Christ entered once within the veil,
On dreadful Calvary.

And God did raise Him up to show
His power over sin.
An earthly house could never keep
The Son of God within.
Thus, He becomes the way whereby
We reach our first estate;
Death but a door He leads us through,
Our souls to liberate.

Who cares for pain, the worst of pain,
If by it we can know
That vigorous health and life will come,
Their blessing to bestow.
Where is thy sting, oh death! since we,
Through Christ can understand
That thou art but a tool with which
God liberates a man.

Free from the dreadful sting of sin,
Released from this alloy;
Freed by the Son of God who came
That He might sin destroy.
Gone is the fear of flesh decay,
Broken the chains of earth.
He lives, and by Him we shall live.
Death is not death, but birth.

MRS. ALBERT D. GEORGE

I try to increase the power that God has given me to see the best in everything and every one, and make that best a part of my life. To what is good I open the doors of my being, and jealously shut them [illegible] what is bad.—Helen Keller.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, AUGUST 6, 1944

POWER THROUGH SELF-DISCIPLINE

(Temperance Lesson)

Text: Prov. i. 7-10; Jer. xxxv. 5-10; I Cor. ix. 24-27; 1 Thess. v. 22.

Golden Text: And every man that striveth in the games exerciseth self-control in all things. 1 Cor. ix-25 (Amer. R. V.)

The unity of the temperance studies for the year will be obvious to anyone who recalls the list of subjects included in the year's lessons on Temperance. First, "The Sacredness of Life," then "The Power of Simple Living," today, "Power Through Self-Discipline;" and for the fourth quarter, "The Christian Motive for Living." These fit into the general scheme of the lesson studies as practical applications of the general theme for each quarter. This quarter, religion is studied as a factor of national development and progress, and self-discipline is presented as a constituent element in that which makes for national progress. The Scripture selections emphasize the fact that victorious living is a real struggle, a struggle which cannot be won by part-time efforts, nor with wasted resources.

The Foundation of Constructive Knowledge

The opening note of the most important book of our "Wisdom" literature is founded upon a system of self-disciplines based upon God's revelation and wisdom confirmed in the lives of those who have accepted or refused the counsels of Jehovah for themselves. Reversing the order of the Scripture text, the wise man says that parental influences have a disciplinary value because they are founded upon human interest and love for their offspring, and the further fact that their counsels reflect practical and personal experience in the application of truth in personal living. Parents have learned in the school of experience the lessons upon which their admonitions are based. Children can, therefore, find a constructive approach to life through heeding the story of success or defeat recorded in the experiences of their parents.

In addition to this human counsel, the writer of Proverbs makes bold to say that a man has not even begun the quest for truth unless he has learned to discipline his life according to the wisdom and instruction of Jehovah. The promise of success and worthy achievement in life is conditioned by the awe and respect in which he holds the wisdom and the unfailing good will of God. He is more understanding than an earthly parent and His love for the creature made in His image is without beginning of days or end of life.

The Moral Loyalty of the Rechabites

The plan of our lesson now carries us forward a number of centuries to the temperance vow of the Rechabites and to their adamantine loyalties to the wisdom and counsel of their fathers. In order to shame his dissolute contemporaries in Jerusalem, Jeremiah set bowls of wine before the descendants of Rechab and urged them to drink. He was not seeking to break down the virtue of temperance in these border people who were in Jerusalem for safety from the invading armies of Nebuchadrezzar, but to contrast the moral staunchness of the most unlikely element in their midst with the dissoluteness of the elite of Jerusalem. Here were a people who, out of sheer loyalty to the instruction of an ancient ancestor, had kept their temperance vow through long generations. On the other hand, the people of Jerusalem had received their moral and religious instruction directly from God, but they to their shame were living lives of dissoluteness, disobedience, and rebellion.

Jeremiah was not commending to the people of Jerusalem the nomadic life of the Rechabites, but he was stressing their fidelity to the principle of temperance. They were living up to the almost mechanical demands of their narrow ideals, while the people of Jerusalem were sitting loose to the revealed will and wisdom of Jehovah. Jeremiah means to say, Better the fidelity to the small ideals of an ancient ancestor, than the unworthy revelry of a Jerusalemite who professes allegiance to the God of soberness and truth.

Christian Pioneer Counsels Self-Control

Our lesson now takes us across a stretch of six hundred years to the days of St. Paul. Like Jeremiah, Paul finds his illustration of the importance of self-control in contemporary life. He cites the disqualifications of intemperance for triumph in the great national event of Greece. He says that if the practice of self-control be so necessary in preparation for winning a laurel wreath, a trophy without commercial value, how much greater the incentive to practice self-control when a crown of immortality is at stake. He speaks straight to the heart of the Greek out of an interest which he seems to have shared with them, and in the training for athletic contests he finds a most powerful re-enforcement of the principle of making ready his body and soul for the contests which are moral and spiritual, lest he should go down to defeat in that which involves everything of value. He means that we may exercise self-control and win, or submit to the disciplines of sin and defeat.

Paul Makes No Terms with Danger

For the last word of our lesson, we are with Paul in Thessalonica, where he challenges every disqualifying practice with the injunction: "Abstain from every form of evil." There are certain recognized zones of danger, such as the evil of drink, and we should be everlastingly on guard against a break-through at such points. But the knowledge of such weak points is no warrant for leaving other points unguarded. It is the unlikely and the neglected places of attack which too often provide the gateway through which the enemy works moral havoc upon the sons of men. After he had outlined a detailed schedule of protective attitudes, he clinches his admonition with that little word "every." By this he means that we must assume nothing in our fight with evil. Particularly has that been the experience of the world in dealing with drink. It is certainly no credit to our country that we have opened the floodgates of temptation to our young people and have placed at the command of the drink interests the means for the exploitation of callow and inexperienced youth.

We have here the implication that the whole realm of temptation is a no-man's-land for the soul that would dwell in moral and spiritual security. But by nothing is life and its best values more imperiled than by the enticements of drink. It is a lesson which we should impress now without waiting for the bitter cup to be drained to its lees. Let us, therefore, lose no opportunity to instill into inexperienced youth the wisdom of our golden text: "And every man that striveth in the games exerciseth self-control in all things."

THE THINGS THAT REMAIN

Humboldt, the great traveler, describes in one of his books his first experience of an earthquake. He was in South America at the village of Cumana. Suddenly a shock came, and everything beneath him and around him seemed dissolved. The overmastering impression, he says, was that everything was going; the things that he had always looked upon as substantial were no longer real. The solid ground was rocking and sinking beneath his feet; the crocodiles ran howling from the rivers into the woods in terror and dismay; the very dogs lay panting by his side, unable to bark or scarcely to breathe; the houses, instead of being a refuge for their inmates, were falling in ruins upon the inhabitants, and their screams of dying agony were mingled with the roar of dissolving nature.

He looked to the forests, and the trees were falling; he looked to the mountains, and they were flying from their bases and tossing like the billows of the sea. Then he looked up, and lo, the sky and heavens alone seemed stable and unchanging, and he thought, "every earthly thing is dissolving, and heaven alone remains unmoved."

The hour is coming when everything which you have counted substantial shall dissolve and disappear, and only the things that are above shall be unshaken and remain. Oh, have you found your portion there? Have you chosen the city that hath foundations and the kingdom which cannot be moved?—A. B. Simpson, in The Alliance Weekly.

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THE CHRISTIAN FIRESIDE

THE CALICO DOG

By Ida M. Pardue

In these days of limited manpower and the vast problem of delivering an increased amount of mail, it is too bad there are not more dogs like "Dorsey," who from 1883 to 1886 was the regular mail carrier between the frontier towns of Calico and Bismarck, Calif.

Dorsey, a large, black-and-white-coated shepherd, became famous because of his devotion for two men. One was his master, Jim Stacy, Postmaster of Calico, and the other was Stacy's business partner in a mine located at Bismarck, some three miles away.

Dorsey was careful to give each man an equal share of attention, and so became a familiar figure on the road between the two towns. Accordingly, Stacy decided to send a message to his friend by Dorsey one day, and a short while later the dog trotted into Bismarck and delivered a note.

The venture was such a success it soon became a regular practice, and from this experience Dorsey was graduated to the rank of regular mail-carrier from one town to the other. Such was Dorsey's intelligence that no one dared to lay a hand on the dog while he was engaged in the course of duty.

Dorsey's fame spread to such an extent that when Stacy took him on a trip to San Francisco, the city turned out to see the canine postman.—Our Dumb Animals.

WHO WAS FIRST?

American soldiers like their chaplains and, what is more, they stick up for them. As proof, we list a few repercussions that arose when a recent claim was published in **The Stars and Stripes** that a certain chaplain was first to land on French soil.

Members of a Parachute Infantry outfit write: "How about a little notice to these 'sky pilots' who entered France out of the blue, sweated out flak, machine guns and rifle fire even before their feet touched the soil? Prior to 65 minutes past H-Hour, when the chaplain in question landed, Capt. Raymond S. Hall, of Lowell, Mass., and Capt. Joseph A. Andrejewski, Baltimore, Md., had already spent four to six hours in France." Some "Airborne Joes" write: "We can prove that four hours prior to H-Hour our chaplain, William J. Reid, of Rayville, La., parachuted into a French river, and he came up with a two-inch fish in his field bag!" (What, no loaves?)

From an Infantry Battalion: "Our chaplain, Charles D. Reed, of Ohio, landed at H-plus 30 minutes and we want this matter justified and published." Two paratroopers contend that "Capt. George Wood, Protestant, and Capt. Matthew Connley, Catholic, were in France three hours before H-Hour and, take it from us, they saw plenty of action." And members of an Airborne Division say, "Our chaplains are the aces in any deck. Please make public that they were the first to hit France."

Well, boys, your letters have paid a high tribute to the chaplain service and they show that in the U. S. Army religion plays a vital part. But does it really matter which chaplain was first in France? Jesus said (Matthew 19:30): "But many that are first shall be last; and the last shall be first." Regardless of when the chaplains landed, it will be gratifying to them to know they are first in your esteem and loyalty.

—Newspaper Clipping.

A LIE STICKS

A little newsboy, to sell his paper, told a lie. The matter came up in Sunday school.

"Would you tell a lie for a penny?" the teacher asked one of the boys.

"No, ma'am," he answered decidedly.

"For sixpence?" "No, ma'am." "For a shilling?" "No, ma'am." "For a thousand?"

Dick was staggered. A thousand shillings looked big. Wouldn't that buy a lot of things? While he was thinking, another boy called out, "No, ma'am," behind him.

"Why not?" asked the teacher.

"Because when the thousand shillings are gone, and all the things you have got with them are gone, too, the lie is there all the same," answered the boy. A lie sticks! Everything else may go, but this is left, and you will have to carry it with you whether you want to or not. A very heavy load it is!—Exchange.

WISE WORDS

No man is ready to live until he is ready to die.

A truth is no less a truth because we cannot explain it.

It takes but very little time to commit a sin, but it takes a long while to get rid of its consequences.

A child is never spoiled by a mother's love, yet many a child is spoiled by a mother's unwisdom.

A readiness to serve, a desire to serve, is ever the measure and the proof of true affection.

If a man has anything to do that he ought to do, he should do it, whether he can do it or not.

It is not more evidence of the truth of Christianity that men need, but more willingness to accept the evidence they have.

—Henry Clay Trumbull.

KRAZY KORNER KRAX

The Presbyterian Church, U. S. A., is said to be considering the question of admitting women to the eldership. Well, for one thing, it would eliminate the necessity for designating "ruling elders."

In our day there seem to be too many church organizations bootlegging politics and too many politicians bootlegging religion. In most cases they are assembled from church groups for propaganda purposes, not always too churchly in design.

An event in the home is to be up early and see the baby wake up. Soon it is changed to sitting up late to see him go to sleep, and then to tip-toe in the morning for fear he will wake up.

Some anthropologists go abroad preaching the doctrine of the unity of the races, but back home the "untouchable" is an "untouchable" still. They can't be right in both instances.

Newscast: A cheap beer or medicine advertisement, or political propaganda, which is even cheaper.

Economic injustice, like heresy, is often a pile of muck on the next lot, or it is a squawk from one who can't get all he wants.

After all, this is a practical world and the evidence seems to support the view that it is likely to remain so to the end.

Bibles are still in distribution in Japan. As late as March, 1943, and probably since that time, the Tokyo Bible House has been full of activity, its space being wholly rented and there being a waiting list to occupy it. The income of this building is used to carry on the work of the Japan Bible Society, the building having been presented to the latter by the American Bible Society in 1940. The circulation is continuing steadily though with some difficulties from the shortage of paper and of colportage. The Japan Society is included in the Class A Group of the Japanese Government paper supply program.

The colored maid met the caller at the door. "Miss Alice, she ain't home," was the reply to the caller's inquiry. "She's gone down to de class."

"What class?" asked the caller.

"Miss Alice she's fixin' to get married, you know, and she's takin' lessons in domestic silence."—Exchange.

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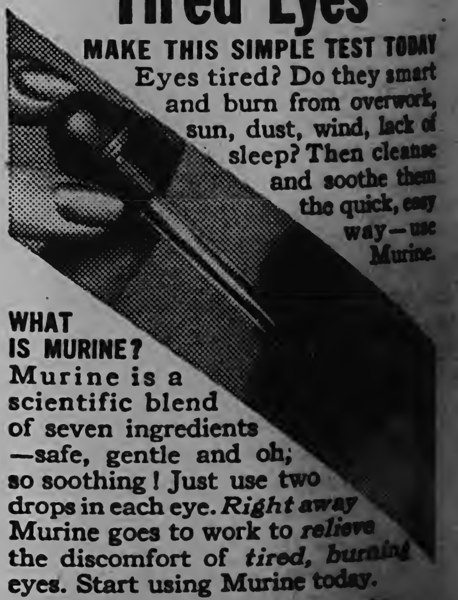

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MRS. JULIA BREELAND RYALS

Mrs. Julia Breeland Ryals, wife of E. A. Ryals, Sr., Pascagoula, Miss., passed to that "home not made with hands" just as dawn was breaking, June 2, 1944, at a hospital in Mobile. Death came as a result of a throat operation earlier, but she was thought to be recovering nicely until a few hours before her death.

Mrs. Ryals was well-known and highly esteemed by her many friends, who were glad to join in paying tribute to her as a consecrated Christian, one whose life was full of kind deeds and loving service. She was 52 years of age, and had lived in Vancleave practically all her life until moving to Pascagoula about two years ago.

She was one of the best wives and sweetest mothers that our Heavenly Father ever gave to a home in this world. As a wife, she was gentle, kind, thoughtful, considerate, loving, and true. As a mother, she was affectionate, watchful, industrious, painstaking, and devoted. Her children were always in her mind and heart. She appreciated the sacred responsibility committed to her in her children and did her very best to train them for usefulness and for God and heaven.

After a short service Saturday in the home, the funeral was conducted in the Methodist church at 3 p.m. by her pastor, Rev. E. W. Ulmer, Pascagoula; Rev. P. O. Nix, Bay Springs, who had been her former pastor for four years, and Rev. G. H. McBride, Vancleave. A large assembly of relatives and friends gathered to pay tribute, and the immense floral offering was testimony of the high esteem in which she was held.

Interment took place at Vancleave. Pallbearers were: Wayne Feriel, Burton Roberts, Herman Stewart, A. P. Pickle, E. W. Knightin, and A. P. Guizzard.

Besides her husband, Mrs. Ryals is survived by the following children: Mrs. Hagle Roberts, Vancleave; Mrs. Bessie Feriel, Mobile; Samuel Ryals, New Orleans; E. A. Ryals, Jr., Moss Point; Mesdames Catherine Ladnier, Bernell Vincent, Margaret Stewart, Misses Estelle, Doris, Dorothy, and Addys, also Charlie Rayford and Eugene, Pascagoula. Eight grandchildren survive, besides two sisters and two brothers. They are Miss Ruby Breeland, Hubert Breeland, Biloxi; Mrs. O. L. Ladnier, Gulfport, and Walter Breeland, Vancleave.

May her sweet girls and noble sons
Live righteous lives as she has done,
So when the Angel of Death knocks at their door
They will go to meet mother on the golden shore.

May God's grace comfort the husband's heart
And though it was sad for him to part
From her he loved, yet God knew best
When He called her to an eternal rest.

A FRIEND.

IN MEMORY

At Pelahatchie, Miss., on July 18, 1944, Glen Lamar McKay, aged two years, ten months, fifteen days, went home to Heaven. Rev. W. C. Baggett, pastor officiated at the funeral service, which was impressive in its simplicity. Baby Glen was born September 3, 1941, and was baptized August 6, 1942, by Rev. J. R. Grissom and Rev. E. E. Temples. God surely sent him to keep his mother from being so lonely while her husband was away in a war plant and the other three boys were in school. God moves in mysterious way His wonders to perform. We are all going to miss him so much. He was so sweet and affectionate. Everybody who knew him loved him. His smiles were for everyone. He became ill on Thursday evening and suffered untold agonies. Everything the doctors and nurses could do was done, but he just couldn't stay. As his mother held his little hand he quietly fell asleep, to wake with Jesus. We will always miss him and the home without him will not be the same. He is survived by his parents, Mr. and Mrs. Hilliard McKay; three brothers, Hilliard, Jr., Billy, and Stancer McKay, and a host of relatives. May God bless his loved ones.

A COUSIN.

SOME DON'TS FOR TEACHERS

By Rev. J. S. Wood

Don't is a very familiar word to most of the boys and girls and they hear it in the home, the school room, the playground, the church and Sunday school. No doubt, they give occasion for its use, but it might be proper at times to turn the tables and suggest some "don'ts" for adults. The Sunday School Digest gives the following "don'ts" for Sunday school teachers which should be thought-provoking and, if followed, will be helpful in Sunday school work:

"Don't take a class just to have something to do.

"Don't expect to take the wiggles and giggles out of boys and girls with philosophical lectures.

"Don't spend your time a-scoldin' and a-fussin' when you ought to be ringing the religious bell in the class.

"Don't wait for absentees to die before you visit them.

"Don't expect to do your winning of boys and girls on Sunday only.

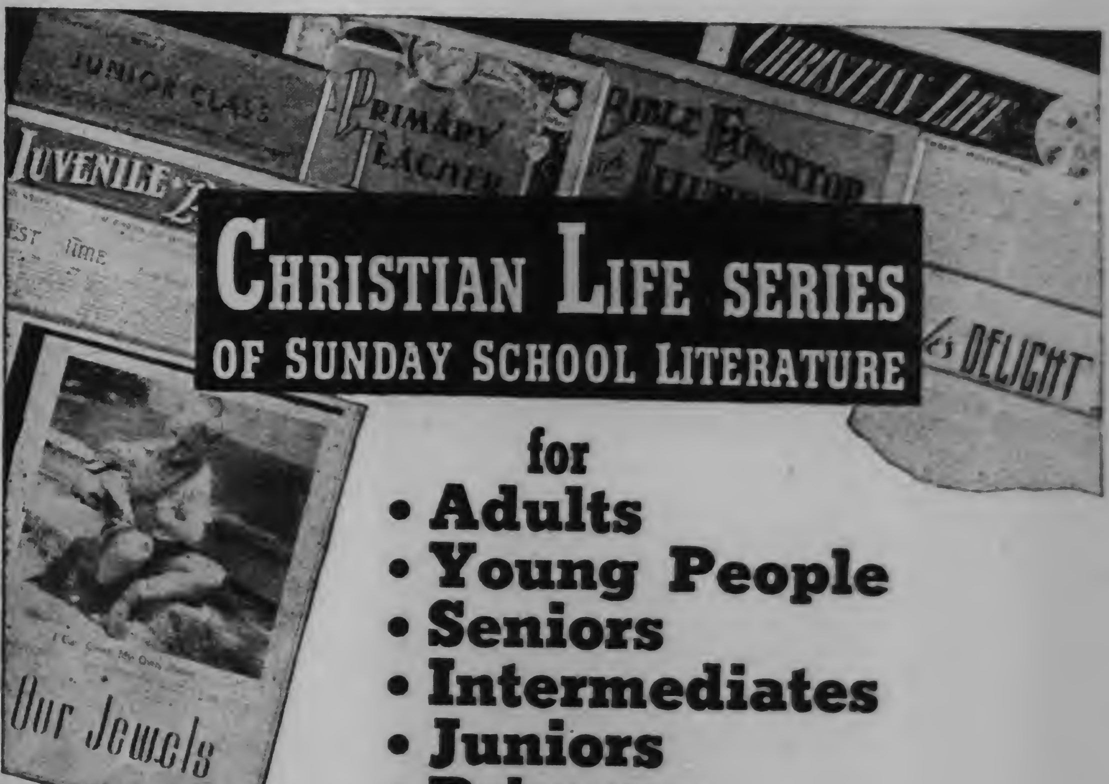
"Don't expect the pastor and superintendent to carry all the Sunday school load.

"Don't forget the place of God—prayer—souls—the church in your work."

Other "don'ts could be added to this list, but if teachers will consider those mentioned and endeavor to profit by them, and put them into practice, such will bring blessing and helpfulness to the teachers, the scholars, and the Sunday school activities.—The Gospel Banner.

It is with narrow-souled people as with narrow-necked bottles—the less they have in them the more noise they make in pouring it out.—Pope.

I never made a sacrifice. We ought not to talk of our sacrifices when we remember the great sacrifice Christ made when He left His Father's Throne to give Himself for us.—David Livingstone.



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MRS. GEORGE P. WHITE

Mrs. Flora Hyde White was born in Tangipahoa Parish, near Chesbrough, Feb. 28, 1875. Here she spent her girlhood days. She was the daughter of Samuel Adams Hyde and Amanda Louisa Simmons, and one of thirteen children. Four brothers and four sisters of this large family survive her. They are: C. J. Hyde, C. A. Hyde, and C. S. Hyde, of Chesbrough; D. S. Hyde, of Leesville; Mrs. J. B. Moody, of Hammond; Mrs. W. B. Smith and Mrs. Sam Cutrer, of Roseland, and Mrs. W. A. Hammond, of Houston, Texas. She was married to Rev. George P. White, a member of the Louisiana Conference, on April 10, 1894. From this union have come eight children, nine grandchildren and one great-grandchild. The children surviving her are: Samuel A. White, Dr. E. E. White, and Mrs. V. E. Pregeant, of Hammond; Tom J. White, of Baton Rouge, and Mrs. L. R. Pregeant, of Donaldsonville. On April 10, this year, she and Bro. White celebrated their golden wedding anniversary. She gave more than fifty years of her rich life as the devoted wife of an itinerant Methodist preacher. She died on Monday, June 19, 1944, after a brief half hour's illness. The funeral services were conducted in the First Methodist Church at Hammond by Rev. H. D. Marlin, assisted by Revs. R. S. Walton, J. G. Snelling, and W. W. Holmes. The body was taken to Magnolia Cemetery in Baton Rouge for interment.

In describing Christian workers and members of Christ's Church, St. Paul, the great Apostle, said: "There are diversities of gifts," and that while gifts differ, all have gifts, and they are most effective when used in the spirit of Christ. Preachers' wives are not unlike other women in this respect. While nearly all of them are wonderful workers in the Master's Kingdom, they do best the work in which they are interested and for which they are specially gifted. Mrs. White did many things well, but she excelled as a home builder. Her husband, a true itinerant, serving circuits with widely separated churches and on a small salary at best, was often away from home on long preaching journeys or in answering the call of sorrow and distress in some outlying church of his circuit. However often he might be called and however long his stay away from home, Mrs. White never failed to keep the home fires burning. It was up to her to see that the children had warm and comfortable clothes, good wholesome food, and that they were regular and studious with their school work. It was up to her to see that they kept good company and did not fall into bad habits. Mrs. White was not only a good mother, but she was a good home manager. When the "meal was low in the barrel" she did not go to some agency for relief. She had her garden, her chickens and cows, which not only furnished food for the household, but with the extra supply marketed, furnished money for other necessities. She was a beautiful housekeeper. She was not only an example of Christian living to the members of her church, but she was an example of thrift, neatness, and orderliness in her parsonage home. She never had a parsonage where flowers did not grow. When her lifeless body was moved from her home in Hammond, the pallbearers carried it out through a garden of radiant and fragrant flowers, which she herself had brought to bloom and beauty. Her children, coming home from school or play, no doubt would call, "Mother, are you there?" Yes, she was there as wife to cheer and encourage her husband, tired to exhaustion. She was there as mother to caress the children and kiss the hurt away. She was there as friend with sympathy and understanding for those who were pressed down with the burdens of life. Yes, she was always there. No wonder she is so greatly missed. She has changed her home in the earth for a home in the skies where all may come at eveningtime and find her waiting. W. W. HOLMES.

AN OLD PRAYER

Readers may like this very ancient prayer, which has been sent to me by a friend. It was found, apparently, by a Dagenham librarian and was written by one of the earliest purchasers of land in the district:

O Lord, Thou knowest I have mine estates in the City of London and that I have likewise lately purchased an estate in fee-simple in the County of Essex. I beseech Thee to preserve the two Counties of Middlesex and Essex from fire and earthquake, and as I have a mortgage in Herefordshire I beg Thee to have an eye of compassion upon that County. For the rest of the Counties, Thou mayest deal with them as Thou art pleased.—Christian World.

"HE SHALL BE IN YOU"

It is strange that the presence of Jesus has such a different effect on men from that of the presence of others. Paul would make men feel like cowards. Grenfell and Schweitzer would make most of us feel like babies. Wordsworth makes one feel coarse and dull. Lincoln makes one feel impatient and tactless. The real scholar makes one feel like an ignoramus. The real saint makes one feel like a sinner. But the presence of Jesus makes one feel utterly humbled and yet utterly exalted. He makes one feel able to be and do anything.

"I suppose it is all the difference between a human personality outside myself, with whom I compare myself to my own disadvantage, and a Divine Personality capable of dwelling within and expressing himself through me. I wonder if that is not why Pentecost, as Dr. Stanley Jones has suggested, meant even more to the disciples than Easter. At Easter he was a Companion by their side. At Pentecost he was an indwelling power."—Leslie D. Weatherhead.

PLATFORM BID FOR NEGRO VOTE

By R. B. Eleazer

A ten per cent minortiy, its voting strength further limited by large-scale disfranchisement, would not usually be regarded as of much political importance. The American Negro, however, is a notable exception, and has been so for more than a hundred years.

For decades prior to emancipation, the Negro slave was the major issue in American politics, the passive center around which our political history swirled. Then, emancipated and given the ballot, he became the active storm center of the Reconstruction period. When the white South finally succeeded in wresting the ballot from him, it paid the heavy price of its own political freedom and most of its influence in national politics. So the Negro, though for the time disfranchised and politically passive, continues to be a determining factor in the political life of the South and the nation.

Twenty-five years ago a new phase of the situation developed with the heavy mi tion of Negroes to the East and Nor where they have free access to the ball New York City, for example, now has ne ly half a million Negroes. In a close nat al election they might readily become balance of power and throw the sta forty-six electoral votes to whichever they favor. This could happen also Pennsylvania, Illinois, Indiana, Mich and Ohio, all of which vote heavily in electoral college.

Today, therefore, pracitcal politici recognize the Negro as an important fac in national elections and are losing sl over the problem of winning his suppo This problem presents peculiar difficulti to the Democrats, for they are under the necessity, if possible, of pleasing both the white South and the voting Negroes of the North. Confronted with that dilemma, the recent Democratic National Convention decided to gamble on the following brief platform plank, which can mean much or little according as it is interpreted:

"We believe that racial and religious minorities have the right to live, develop and vote equally with all citizens and share in the rights that are guaranteed by the Constitution. Congress should exert its full constitutional powers to protect those rights."

The Republicans, freer to speak specifically because, by and large, they do not have to consider the South, wrote the following into their current national platform:

"We unreservedly condemn the injection into American life of appeals to racial or religious prejudice.

"We pledge an immediate Congressional inquiry to ascertain the extent to which mistreatment, segregation or discrimination against Negroes who are in our armed forces are impairing morale and efficiency, and the adoption of corrective legislation.

"We pledge the establishment by federal legislation of a permanent fair employment practices commission.

"The payment of any poll tax should not be a condition of voting in federal elections and we favor immediate submission of a constitutional amendment for its abolition.

"We favor legislation against lynching and pledge our sincere efforts in behalf of its early enactment."

On which side will Negroes line up in November? Or will their support be somewhat evenly divided? It will be very interesting to see.

BOMBS OVER AFRICA

(Continued from page 9)

to Africa, but can make their contributio to the richness of living in our world community.

There is full ground for hope that the healing for Africa may be found. It is in the Gospel of Jesus Christ. It is in that Gospel that the fears of the African can be overcome. It is there that the divisions can be caught up in greater unity. It is in the kind of life that Jesus gives that the threatened values of African cultural life can be found again on a higher level.

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When the man who chooses what is right, and is at the same time of thankful heart, makes his request known in prayer, he contributes to the obtaining of it, gladly taking hold in prayer of the thing desired. . . . Certainly in prayer the character is sifted, how it stands in respect to duty.—Clement of Alexandria.

THE PRAYER-ROOM TODAY

My Lord, I am ashamed when I think of what I am, so shallow and superficial, so much at the mercy of changing circumstances, so dependent on outward help and support. I know so little of that deep inward life whose fruits I see in Thy saints. Yet help me to find it. Help me to die with Thee, as they have died, to the world's threatenings and promises. Help me to live with Thee, as they live, the hidden life of fellowship with God. Let it be no longer I that live, this craving, anxious, restless self of mine; let it be Christ who lives in me. Amen.

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THURSDAY, AUGUST 10, 1944

The Wandering Sheep

By Elizabeth Gunderson

So glowing seemed the sky ahead,
So rich the grass beyond,
So gay the silver brooklet led
To distant sparkling pond,
I ran aside, I left my Guide,
Heard not His call so fond!

Then sudden lightning rent the sky!
I heard the wild wind moan;
A maddened tempest swept on high—
I found I was alone!
"Dear Shepherd kind! Oh, find me! Find!"
I cried in piteous tone.

The Shepherd's arm encircled me—
What peace my heart did fill!
"Fear not, my wand'ring child," said He;
"I'll keep thee safe from ill!"
His voice as calm as tender Psalm
The tempest's roar did still.

O blessed storm, be't e'er so wild,
Which drove me to His side!
So would He teach His straying child
Near Him e'er to abide.
"O Friend so near! O Shepherd dear!
Forever be my Guide!"

—The Sunday School Times.

WALLET OF THE WEEK

"FLITCH OF BACON" is a term which means a "side" of bacon. It is associated with an English Whit Monday custom which has been observed for six hundred years. In Great Dunmow, married couples who can prove that they have never quarrelled and have never, waking or sleeping, wished themselves single again, are awarded a "flitch of bacon." The claim is tried before a jury of six bachelors and six spinsters, and the trial is conducted with mock solemnity. This custom may be the source of the saying, "Bring back the bacon."

* * *

TIMBER CUTTINGS from twenty-four National Forests in eleven Southern States are said to have produced nearly three million dollars in cash. The Ouachita Forest in Arkansas led, with Nantahala, North Carolina; Kisatchie, Louisiana; Francis Marion, South Carolina; and Davy Crockett, Texas, following in the order named. The Ouachita is the largest of the National Forests in the South. The Nantahala Forest contains much low value timber, and for that reason a proportionately low cash return. The importance of the forests of the Coastal Plain is steadily increasing.

* * *

GERMAN BOMBS have been responsible for the damage or destruction of four thousand churches of England, according to a report of the secretary of the London Missionary Society. Of the total number, the Church of England had 163 destroyed and 1,280 damaged; the Baptists and Congregationalists more than eight hundred damaged or destroyed; the Methodists 1,316 lost or damaged; Church of Scotland 9 destroyed, 170 damaged; and the Roman Catholic 234 lost or damaged. It is likely that a great number of these losses were in the coastal section of Southern England.

* * *

THE OLD EGYPTIAN FAITH is the title of a book by a Swiss Egyptologist named Edouard Henri Naville, who died just eighteen years ago. To that syllabus of the archaeology of Egypt, he added a larger volume with the title, The Archaeology of the Old Testament. These two volumes perhaps did more to open up the field of Egyptian search for papyri and monuments, as collateral material confirming the Bible story. The papyri found in Egyptian sands help to establish the Bible text and the monuments sustain the Bible story touching the history of Israel in its relation to Egypt.

* * *

ENGLISH JUSTICE would seem to be strained by a severity in administering the law recognizing the right of Conscientious Objectors. **The Christian World**, London, refers to the case of George Elphick, a conscientious objector, who was recently sentenced to a sixth prison term for refusing to do fire guard duty. It was complained that such treatment, in addition to being "stupid" and "against the spirit of English law," is actually refusing to give credit for the highest evidence of the genuineness of the objector's conscientious scruples. The paper denies the justice of making six separate offenses out of what is really one.

THE RELIEF PERIOD, following the end of the war, according to estimates of the National Planning Association, will require enough clothing to outfit more than one hundred million persons. The same authority declares that the bulk of this material will have to be supplied, if it is supplied at all, by the United States. This not only indicates the staggering nature of the task of European reconstruction, but it indicates as well that America is looked to as a land of plenty and corresponding benevolence.

* * *

THE NATIVES OF THE SOLOMON ISLANDS, who were once savages, have built a church in memory of sixteen hundred Americans who are buried there. It is a thatched-roof church, but it proclaims native gratitude for their deliverance. A Christian native said at the dedication service: "We want to thank all Americans and Allies, who fought to push enemy out of our land. Now we give this church you. But this church no belong to you and me. This church belong to God. And we ask God to bless you all. Thank you." The speech was eloquent in its brevity, its originality, and its sincerity.

* * *

LIQUOR ELECTIONS in the United States in 1943, according to reports, numbered eleven hundred and ninety. Of these, seven hundred and sixteen were won by the drys and four hundred and seventy-four by the wets. This does not mean that either side gained that much new territory, but it does mean that there is a defiant dry sentiment which continues to grow despite the Government licensed liquor dealers in dry territory. We hold that Government issuance of liquor licenses in dry territory is a direct challenge to every conceivable "freedom."

* * *

BRIGHAM YOUNG, who was the practical founder of the Church of the Latter Day Saints, was a native of Whittingham, Utah, and not of the eastern part of the United States, as is sometimes assumed. He was a carpenter, and a house painter. He moved to New York in 1829, and was converted to Mormonism in 1832. Having become an ordained apostle of Mormonism, he set out to establish a permanent abode for his followers. His colony stopped first in Missouri, but were forced to move on. The twelve thousand of the "faithful" finally came to rest in Utah, July 24, 1847. The event was celebrated at Vernal, Utah, recently.

* * *

RETURN OF FREE ENTERPRISE after the war is said to be opposed by the United Christian Council for Democracy, on the ground that it is a "pattern of American facism." For one thing, it is difficult to understand how even a self-styled "council for democracy" could deny any class a share in its paternal concern. But in view of the encroachments of the German dictatorship and the tragic plight of the German people at the present moment, one wonders why even a crack-brained fanatic would be willing to sell the freedom of America for a dole or even a postwar job. Bureaucratic control is the most menacing threat to America today.

New Orleans
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EDITORIAL

"THE FAR-OFF MYSTIC OF THE GALILEAN HILLS"

In the words which we use as a caption, Lord Morley, a great British statesman of a generation ago, expressed his feeling as to the remoteness and the consequent irrelevance of the Christ of the Church. If this concept were unrelated, it might be passed over as unimportant. Unfortunately, it is not unrelated. Down the years, other voices have proclaimed equally narrow and misleading views of the Redeemer upon whose Christhood the Church rests. To make it all the more serious, such theological shallowness has been written into the hymns of the Church, especially hymns collected for the use of young people. His benevolence is patronized, He is absorbed into local interests, and He is fawned upon as the patron of special classes.

It is not that such narrowing of interest is without truth, but that the emphasis tends to emasculate a world figure. He is made to appear anaemic and soft—a mere travesty of that which we conceive to be essential to manhood. These changing emphases tend to give us an ever smaller Christ; a Christ stripped of authority and command. Before such a miniature Christ, men do not pour out their souls in adoring confession as did Peter at Caesarea Philippi: "Thou art the Christ, the Son of the living God." Can it be that the towering figure of that eventful day in the history of the Church has evaporated into the "mystic of the Galilean hills," an attenuated and courted contemporary of men with a horizon of small interests and programs?

The peril of such interpretations is not that they actually reduce the stature of Christ. Their deadly meaning is registered in the reaction upon the Church itself. They breed ecclesiastical pedants and theological dwarfs. The "golden calf," creature of a corrupted human imagination, becomes the exclusive object of our adoring worship. The Church in turn is spoonfed by the devotees of superficial and passing interests until it finds itself with a well-marked case of theological rickets. We have reached a time in our thinking when we dare not set a new movement on foot without first getting the endorsement of outstanding politicians, even having it autographed by football stars. The disciples under the shadow of the Divine Christ who was real to them did not seek the endorsement of Herod or Pilate; they waited for enduement from on high as the only indispensable factor for their mission of spiritual conquest. We assemble a medley of endorsements, and all the while the world is asking in bewilderment: "Is Saul also among the prophets?"

The Church needs to feel anew the grip of a great Christ, and the courage to say to every special pleader: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." The Church needs to re-establish faith in its prophets and to cease its worship of politicians and popular heroes if it would gain the attention and ultimately the allegiance of the world for Christ. It cannot be done with a remote, mystical, and anaemic fractional Christ.

JOB INSURANCE FOR QUITTERS

Statistics gathered by the Washington Bureau of **The New York Sun,** July 6, show that government receipts for the eight years of the Wilson administration, which included World War I, were twenty-four billion dollars, and for the first eight years of the present administration, which does not include World War II, receipts were forty billion dollars. Additions to the national debt for the same periods show twenty-two billion for the Wilson administration and forty-six billion for the Roosevelt administration. During the present administration the national debt has risen from twenty-two billion to the staggering figure of two hundred and one billion dollars.

At the present moment, "Reconversion" jitters threaten to open the floodgates for still more spending. Indications are that two million Federal employees in Washington and thousands of job quitters may be exhibit "A" in the reconversion program. It is being suggested that labor conditions in war industries be stabilized by job insurance for thousands of quitters who are already seeking to fortify themselves in desirable jobs before the soldiers return. With reference to the Washington group, some will say that since many of them escaped military service by that route, "Verily, they have their reward."

Instead of the stabilization of labor conditions in war industries by job insurance for quitters, why not "freeze" the industrial holes in which these quitters might take refuge? It would be infinitely more just to the returning soldier, and certainly no more dictatorial than the scheme to tax multitudes who have not shared in wage bonanzas to provide this protection for unpatriotic quitters.

This coddling of the jobless and supporting them with tax money is not a political issue, it is a moral issue. The time has come for the "reconversion" of our financial debauch to something having the semblance of economic sanity. We are for giving some consideration to the people who have suffered long and without remedy. We are absolutely against a pay-off for quitters.

We believe in a constructive approach to the whole problem of "reconversion," not a fractional approach by groups. We regard a group approach as the way of buying off the clamorous at the expense of others, and at the expense of the American heritage of freedom. We look upon subsidies as a confession of incompetence and failure, whether they be granted in the interest of persons or enterprises. As a government policy, subsidies suggest weakness rather than sound statesmanship. We believe that "reconversion" measures should channel through the states, for in that way alone equities between sections whose agricultural and industrial indexes vary widely, and other sections whose industrial foundations have been formed or disrupted by the war effort, can be duly recognized and restored to a workable peace-time basis. We look upon the subsidy as a tool of the opportunist and as pointing the utter defeat of the "American way of life." We believe that it is the way of social suicide and national indigence.

Having paid our respects to subsidy nostrums, let us think of possible alternatives for winning the peace on the home front. Government has been responsible for the dislocations in our national life and it must share in the restoration. It is said that the Government is now the owner of one-fourth of the manufacturing potential of the country. It should sit down with business, great and small, in planning for full employment and economic restoration in which the Government would counsel with rather than be a competitor of private industry. The goals of the post-war period should be planned with the care and the detail of a military campaign, and with a view to restoring the economic equilibrium of every section and the economic adequacy of every vocation. Abandoned farms will offer a real challenge to post-war statesmen—total "reconversion" should be the goal and no field should be left out of the reckoning. Provide a free people the opportunity and make the tools available and they will achieve the task of "reconversion" with a minimum of loss and a maximum of efficiency and satisfaction. Such cooperative effort will accomplish something which cannot be achieved by free rides.

RE-EDUCATION OF GERMANY

Some months ago there appeared in one of our Methodist publications this statement: "Undoubtedly one of the greatest problems of post-war reconstruction will be that of re-education and education. We mean by this some plan to give the truth to those who have been given a distorted view of life and whose minds have been poisoned against other races."

Dr. A. P. Hamilton

The author of this statement argues further in elaboration of his plan that under the military occupation of the enemy countries which will follow this war, we must undertake and carry out a comprehensive plan of re-education in the Axis countries. The assumption is, of course, that we have a superior civilization and culture which we would seek to impose upon the minds of the German people.

I draw a distinction between civilization and culture—the same sort of distinction that Spengler makes in his "Decline of the West." Now, I think it could be argued with considerable conviction that our civilization is in many respects superior. Surely in the realm of government and politics, and perhaps even in technical training, certainly in the field of industry; however, when we turn to culture it is a different story. For centuries Germany has been preeminent in music. Her literature is reckoned second only to the great body of English literature, and by that I mean, of course, the literature of Britain.

Even in the field of religion, Germany has a long and honorable career. She was the champion of the Protestant Reformation. And in philosophy alone she produced in the 18th and 19th centuries the brightest luminaries in this area of thought.

Does it seem likely that the German people would have any other emotion and reaction than that of the utmost bitterness and resentment against us—a parvenu among the nations, from their point of view?

It seems to me utterly naive on our part even to propose such a solution, even though we do feel with justice that the people, and especially the children of the Third Reich, have been indoctrinated by the Nazis with the most barbarous and uncivilized ideologies that are conceivable. Still, we must remember that the Germans are a proud race and though their psychology certainly differs widely from ours, it would surely be the poorest psychology conceivable even from our point of view to undertake the re-education even of a part of the German people.

The proponents of these post-war plans for Germany and Japan are people of fine intentions and, of course, highest motives, but a bit impractical and unrealistic, it seems to me.

A. P. H.

Others Say. . .

THE FIRST METHODIST CONFERENCE

Sunday next will be the bicentenary of the first Methodist Conference. This assembly had a very humble beginning. The first gathering consisted of John and Charles Wesley, four other clergymen, and a number of lay preachers, "come from several parts, who desire nothing but to save their own souls, and those that hear them," as John Wesley recorded in his **Journal.** They began by recording their desire "that all things might be considered as in the immediate presence of God; that they might meet with a single eye, and as little children who had everything to learn; that every point which was proposed might be examined to the foundation; that every person might speak freely whatever wa[illegible] his heart; and that every question which might arise should be thoroughly debated and settled." They were early days of the cause, for only six years had elapsed since Wesley's "conversion," but these basic principles give clear evidence of the sagacity, statesmanship and sanctified commonsense which throughout marked his leadership. They further agreed that "in speculative things each could only submit so far as his judgment should be convinced; and that, in every practical point, each would submit, so far as he could, without wounding his conscience.—Christian World.

WHERE IS OUR LIQUOR?

A Senate Committee Investigation of the Manifold Iniquities of the Traffic in War-time Whiskey

The late Senator Van Nuys of Indiana, Chairman of the Committee on Judiciary, United States Senate, was engaged at the time of his death in beginning an investigation of the alcoholic beverage industry. The sub-committee conducting the inquiry was not charged by the Senate with investigation of drink-caused crime, drunkenness, drunken driving, juvenile delinquency or with waste of materials, labor and transportation in the making of intoxicants in time of war. It was charged to investigate the alleged "shortage" of whiskey, in order to discover whether the business practices and the devious ways of the alcoholic beverage industry in various phases are or are not responsible for the outrageous difficulty we are faced with in getting drunk. The committee was empowered to ascertain whether or not there are any facts relating to production, importation, distribution, purchase or sale of distilled spirits, wine and malt beverages which will provide the key to the present distressing lack of liquor.

The first report of the committee's hearings on the resolution (S.R.206) barely introduces the study but it indicates very clearly that we may expect to be highly enlightened. Indeed, the investigation is most timely and promising, no matter how unsatisfactory may be the limitations of its announced purpose.

This investigation is a logical successor to the hearings of the Temporary National Economics Committee in 1939. The hearings of the T. N. E. C. developed facts of enormous economic consequence, facts which had up to that time been almost impossible to secure as a basis for serious study of the liquor industry and its effects upon national life.

The Lawlessness of Liquor

In opening its hearings, the committee noted the prevalence of racketeering, profiteering, bootlegging, hi-jacking, and the black market, and suggested the possibility that the present "shortage" of whiskey may have been artificially created by the business practices of the industry. Senator Van Nuys, however, indicated no hostility to the traffic, suggesting a tentative opinion that the distillers should be permitted to manufacture whiskey to relieve the shortage, "if the stock feed situation justifies the greater use of corn."

Some of the information developed by the T. N. E. C. is reproduced in the first published reports of the present investigation. The existence of a practical monopoly of whiskey production, stock control and product control is disclosed as far back as 1939 by the testimony of Mr. Philip Buck, General Counsel of the Federal Alcohol Administration. Mr. Buck stated that the four big producers, Schenley, National Distillers, Seagrams, and Hiram Walker, made 60 per cent of all the whiskey produced in 1934, two years after the repeal of prohibition; 46 per cent in 1935; 65 per cent in 1938. This situation is not changed. Testimony of Mr. Carl G. Bachmann, a member of the West Virginia Liquor Control Commission, before the present committee states that Schenley and its affiliate companies owned 25.42 per cent of all the whiskey in Kentucky on August 31, 1943, with National Distillers owning 21.09 per cent, and Seagrams 10.69 per cent, with 5.13 per cent owned by Frankfort Distillers, since taken over by Seagrams. The three largest distilling groups, Schenley, National Distillers, and Seagrams, controlled about 50 per cent of all the liquor in Kentucky on that date.

Whiskey Production a Near-Monopoly

Roughly, it may fairly be said, on the basis of testimony, that the four great whiskey concerns mentioned control nearly two-thirds of the whiskey business in the United States.

The business of producing whiskey in Kentucky was, until comparatively recent years, in the hands of old American families. The group known as Hiram Walker, rooted in Canada, is somewhat similar. Seagram is also Canadian in origin.

The "old Americans" in the whiskey business are at this moment in the grip of a squeeze which is putting similar groups out of the grocery business and other lines of industrial and commercial activity. Of the same significance is the fact that the four big whiskey companies are buying wineries in California and putting on a national campaign to popularize the use of wine, while at least one Milwaukee brewery has been taken over. A representative of Seagrams testified before the T. N. E. C. that his company and its subsidiaries had agreements under date of July 12, 1937, with 22 large banking houses for a credit of $20,000,000 covering two years, most of which was to be used to "finance the wholesaler who in turn was financing the retailer."

A Sensational Development

This former arrangement, however sensational it was at the time, is overshadowed by the current agreement of the Distillers Corporation-Seagrams, Ltd., for a $57,000,000 long-term credit with a nation-wide group of 23 banks to finance the purchase of Frankfort Distillers for $41,800,000, a purchase which was effected late in 1943, and to provide working capital for building up the stocks and expanding trade in the post-war period when restrictions on production will be off.

Schenley, Seagrams, Hiram Walker and National Distillers in the years 1934-38 inclusive, spent $42,839,200 for newspaper and national magazine advertising, $4,000,000 for national outdoor advertising. Much of the advertising today is for brands not now being made. In some cases a discontinuance of brands is obviously for avoiding the O.P.A. ceiling on prices. The whiskey formerly sold under these brand names is being cut to increase the quantity, rebranded and sold at unrestricted prices. The advertising of non-existent brands apparently represents an expenditure entered into for the preservation of good-will, the influencing of journalistic opinion, or the establishment of business expenses to be deducted from gross income in computation of taxes.

As of July 1, 1943, there were 131 registered distillers producing whiskey, 107 fruit distillers producing brandy, and 233,712 retail liquor dealers dealing in spirituous liquors. On October 31, 1943, stocks of whiskey amounted to 315,000,000 tax gallons in addition to stocks in wholesale and retail inventories, which probably amounted to 48 or 50 million gallons more. The annual production of distilled spirits ran from 128,000,000 to 286,055,463 gallons from 1901 to 1944. In 1939 it was approximately 150,000,000 gallons, in 1942, 157,000,000 gallons. Withdrawals for consumption in 1943 were 87,000,000 and excise taxes on distilled spirits, wine, malt liquors, rectified spirits and floor stocks in 1943 amounted to $1,401,545,884, in contrast with the estimated cost to the American people, direct and consequential, of $10,000,000,000 in the same year. The total available stocks of whiskey, rum, gin and brandy at the end of March, 1944, were 381,152,256 gallons, or more than two gallons for every man, woman and child in the country.

Good and Bad Use of Distilling Facilities

In the words of a public official, "Alcoholic beverages are not a cost-of-living item." At best they are luxuries. At the worst, they are something very much worse than luxuries. Beyond dispute, the use of materials, labor and transportation in the production and distribution of intoxicants, which cause absenteeism, crime and other economic and social evils, is an undoubted and a heavy drag upon the war effort, while the distribution of existing stocks of whiskey has a like effect. On the other hand, the proper use of the whiskey distilleries in the production of alcohol has contributed heavily to the conduct of the war.

Mr. Fraser M. Moffat, Jr., War Production Board, testified in 1942 before the Gillette committee (S.R. 224, Production of Commercial Alcohol from Farm Crops) that the requirements for industrial alcohol in 1943 would probably be 365,000,000 gallons, as follows: smokeless powder, 80,000,000 gallons; Army and Navy requirements, 45,000,000 gallons; lease lend, 25,000,000 gallons; essential chemicals and raw materials, 115,000,000 gallons; anti-freeze, 40,000,000 gallons; all other purposes, 6,000,000 gallons. The government has just changed its policy of confining the operations of the distilleries to legitimate alcohol production, and there is much importation of rum and gin from Cuba and the West Indies in ships which might be bringing in industrial alcohol or blackstrap molasses from which industrial alcohol can be made.

Black Market Operations

At the present moment the operation of the liquor industry is just as scandalous as it has ever been. Speaking to Mr. Alfred E. Driscoll, State Commissioner of Alcoholic Beverage Control of New Jersey, Senator Wherry asked, "Will you charge black-market activity solely to the retailer?" and had the answer, "I would charge it all along the line." The simple truth is that the whiskey which is being bootlegged and sold at exorbitant prices on the black market is largely whiskey legally made on which the federal tax has been paid.

A little passage between the chairman of the committee and a liquor dealer named Eig was enlightening. The chairman said, "There is a lot of bootlegging in Washington. It is all over the country and right under the dome of the capitol." Mr. Eig evidently concurred because he spoke of the practice of telling a customer that there is no whiskey, taking his name and address and then having him visited by a runner who sells him a quart at a higher price than the retailer can accept over the counter.

Senator Wherry remarked, "The feeding situation is getting to be a very acute situation. I am very apprehensive, coming from a cattle-feeding country, that the shortage we are going to have in the next six months is going to be worse than any we ever had before." He had available figures to support his apprehension. It is estimated that we need from 107 to 115 million tons of grain to feed the live stock in 1944-45. An effort has been made to relieve the situation by importing Canadian grain, but this effort has not been very successful because of the shortage of transportation. Despite

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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According to request for a change of address for his paper, Rev. Wilds S. DuBose is leaving Prentiss, Miss., and his address will be Avondale Estates, Atlanta, Ga.

East End, Meridian, Miss., had fifty-eight people at a mid-week service recently. It was a stormy evening and the lights were out into the bargain.

Rev. J. B. Grambling and Mrs. J. A. Gaar, Advocate representatives, have turned in a good list of subscribers from Jonesboro, La. This makes thirty for the campaign thus far.

Bro. J. F. Mincey, Route 2, Ripley, Miss., says that he was with Rev. J. B. Burns in a meeting recently, and that his health is improved to such extent that he is able to go wherever he may be needed.

Rev. and Mrs. J. W. Ramsey, who have been visiting their children at Elmhurst, Ill., and Kansas City, Mo., are back home in Meridian, Miss. Bro. Ramsey reports a delightful visit.

The editor appreciates the splendid loyalty of the good friend of the Advocate, Mrs. N, E, Cunningham, of Gibson Memorial Church, Vicksburg. She is a good friend of the editor as well.

Revs. E. H. Cunningham and J. H. Holder attended the Jurisdictional meeting of the Board of Pensions at Chattanooga, Tenn., last week. Bishop Ivan Lee Holt was the presiding officer.

Mrs. Ellis Smith, whose late husband was long a member of the Louisiana Conference, has moved from Shreveport, La., to 1913 West McKinney, Houston, Texas. She has a son living in Houston, which is the explanation of her change.

Rev. George D. York, of the North Mississippi Conference, has been appointed to the Marksville, La., charge until the session of the Annual Conference. He reports a cordial welcome and expects to enjoy his stay in his new field.

At a special session of the quarterly conference for East End, Meridian, Miss., recently, Bob Dement was licensed to preach. It is our understanding that he is at Millsaps College preparing for the itinerant ministry.

Rev. A. T. Law and his family spent their vacation period in Washington, Virginia, and with home folk in Louisiana and Mississippi. The work at Amite, where Bro. Law is pastor, continues to make good progress.

Rev. B. B. Rogers, recently transferred from Central Church, Meridian, to West Laurel, was greeted with an "old time" parsonage shower. Dr. Roy H. Kleiser, of First Church, Laurel, spoke words of welcome, to which Bro. Rogers made appropriate response.

Rev. Roy Wolfe writes us that his mother passed away on Monday, July 24, and that his father will now make his home with him at McComb, Miss. We regret to know of the loss of the wife and mother of our good friends, and we extend to them sincere sympathy in their bereavement.

Rev. M. S. Robertson reports that he has received forty-six members into the church at Slidell, La., this year, twenty-seven of them by profession of faith. That is a splendid record for that little church, but not surprising, for the church and its pastor are loyal and faithful in every interest of the church.

Rev. W. V. Stokes reports a good revival on the Nettleton, Miss., charge. Twenty-nine members were added on profession of faith. This was a part of the county-wide revival held in Lee County. Ministers assisting were: C. L. Oakes, L. A. Comfort, S. W. Hemphill, R. E. Wasson, and T. H. Maxey, the latter from Centerville, Ala.

Miss Bettie J. Bailey, who writes that she had been in Gilmore Sanitarium, is now back at home, Route 1, Aberdeen, Miss. She says that the Becker charge is much pleased with Rev. Leo Bailey, their newly-appointed pastor. She herself is a member of Tranquil, a church on that charge, which was established in 1847.

Rev. C. K. Smith and his son, a student at Tulane, paid the Advocate an appreciated call on Wednesday afternoon of last week. Bro. Smith is pastor at Mangum Memorial Church, Shreveport. He reports a good revival and good progress in his work, and he expects to pay off the debt of something more than seven thousand dollars against the educational annex before the end of the Conference year.

Dr. W. B. Cropper, secretary of the Church Extension Board, Louisville, Ky., will be in New Orleans from Saturday, Aug. 19 through the 21st. Dr. Cropper will be the guest of Dr. Elmer C. Gunn and the Carrollton Methodist Church. On Sunday, the 20th, he will preach at Carrollton Avenue at 11 o'clock and at Canal Street Church at 8:10 p.m. On Monday he will visit the L. S. U. Center at Baton Rouge.

Rev. J. R. Strozier, writing from Pine Grove, La., asks for more time in the Advocate campaign. This has been the case with several other pastors. It was not our plan to close the campaign before the end of August, but we did hope to get much of it behind us so that we might wind up the fiscal year without being rushed. The Advocate has no better friend than Bro. Strozier.

The editor appreciates a note from Mrs. Geo. Fox regarding her interest in the Advocate. Her late husband, Rev. George Fox, was a member of the Louisiana Conference for twenty-four years. Mrs. Fox and her youngest son, Carley, make their home at 231 Columbia Avenue, Shreveport, La.

Bishop and Mrs. Hoyt M. Dobbs, Birmingham, Ala., are spending some time at Lake Junaluska, N. C., where they are enjoying the program of the Assembly as well as the mountain climate. Bishop Dobbs was the preacher at Central Church, Asheville, on the morning of July 30. Dr. W. A. Lambeth is the pastor of the church.

Rev. Jeff Paul reports two good meetings, one at Lisbon, in which Rev. V. D. Morris did the preaching, and another at Arizona church, in which he had the assistance of Rev. Jerome Cain. Both meetings were effective and resulted in a number of additions to the church. At Harmony Chapel on August 15-20 he will have the assistance of Rev. J. J. Rasmussen.

Rev. Charles L. Moore reports wonderful revival meetings on the Pioneer, La., charge, and in other churches where he has had the privilege of assisting. He reports good progress in the work of the Pioneer charge.

Rev. E. M. Mouser, pastor at Olla, La., exceeded the Advocate quota for his charge by sixty per cent. Thank you, Bro. Mouser. We have found you an unfailing supporter of the Conference organ.

Rev. T. D. Lipscomb, pastor at Kinder, La., reports a good revival at Hopewell, in which twenty-two new members were received, eighteen of them on profession of faith. In addition, there was a general rededication on the part of the membership of the church. Rev. Otis Spinks was the visiting preacher. Rev. W. H. Bengtson was the visiting minister at the meeting in Oberlin early in July.

OSYKA-FERNWOOD CHARGE

I wish to report that we have just closed two successful revivals in which we had the able assistance of Rev. Fleet J. Jones and Rev. Henry A. Gatlin at Holmesville and Muddy Springs, respectively. The people are lovely to us in every way. I count it a great privilege and opportunity to serve the good people of the Osyka-Fernwood charge.

LUZIANNE
COFFEE
100% Good

Some needed improvements are being made on the church property also. The finances are up to par, and we will have a good report to render at our Annual Conference in November.

Yours faithfully,
HILARY S. WESTBROOK.

BISHOP MARTIN TO VISIT NEW ORLEANS

Bishop Paul E. Martin, the presiding bishop of the Arkansas-Louisiana area, will attend the New Orleans district conference meeting at First Church on Friday, September 15, and will deliver the conference message at 7:30 p.m. On Sunday following, he will dedicate the Chalmette church at 11 a.m., and the Aldersgate church at 3:30 p.m. At the evening hour, New Orleans Methodism will give the Bishop a great welcome in a city-wide union service at the First Methodist Church.

FOUR YOUNG MEN GRANTED LICENSE TO PREACH

The Licensing Committee of the Brookhaven District of the Methodist Church met in the Brookhaven church August 1, 1944, at 3 p.m. and granted license to preach the gospel to four young men.

Woodfin Earl Ainsworth, of the Sartinsville church, gave up a defense job that would have kept him out of military service to enter the Methodist ministry as a life work. He plans to go on and finish his education, looking to the day when he shall enter the Annual Conference as a traveling preacher.

The other three are now serving in the armed forces of our country. They are John Wesley Youngblood, of the Nebo church, and Robert Lee Salley, Sr., and Stanley Barnett Landrum, of Brookhaven.

The Licensing Committee is composed of the following members: Rev. Van R. Landrum, district superintendent, chairman; Rev. Roy Wolfe, secretary; Rev. J. F. Campbell, Rev. J. W. Moore, Rev. J. E. Gray, Rev. F. M. Casey, and Rev. T. E. Nicholson.

THE PASSING OF MR. JAMES

Mr. T. L. James, president of the Board of Directors of the Orphanage, passed away Friday morning, July 28, at 4:45 a.m. Our paper was in the hands of the publisher and we were able to get this notice in at the last minute.

Mr. James was stricken seriously ill on Sunday afternoon. He was at his regular place in both Sunday School and church Sunday morning. His death came as a great shock to everyone.

A great man has been taken from among us. His going will leave a great vacancy in many fields of service. He will be missed in the town of Ruston, the surrounding territory, and throughout Louisiana. The Church has lost a wonderful Christian. His leadership and support will be missed indeed.

Mr. James was a man of noble deeds. He gave his cooperation and support to every good and worthwhile enterprise. He was definitely opposed to any form of evil and those things that might lead to evil. His desire for a clean and upright town inspired others to special efforts.

The Louisiana Methodist Orphanage has lost a most loyal and generous friend. He had been a member of the Board of Directors for many years, and had been president since Judge Pearce's death a few years ago. His heart was in this great work. He loved the Home, the children, and the work in general. He brought happiness to the children in a special way at Christmas time every year. His visits were always appreciated. He had great plans for the future of the Home.

T. L. James & Co. recently gave $30,000 to the Home for the erection of a girls' dormitory in memory of Lewis James, a son of Mr. and Mrs. James, who passed away a few years ago.

The Board of Directors will certainly miss Mr. James' wise counsel and leadership. He was always faithful and loyal to these meetings.

Our hearts go out in deep sympathy to Mrs. James and all the other members of the family. May God comfort your hearts. Mr. James was one of God's choicest children. He is at rest. He is gone to the great Home.—The Orphanage Visitor.

SEASHORE DISTRICT NEWS

Eastlawn's pastor, the Rev. Q. C. Roberts, Jr., is to go to Africa to be secretary and special assistant to Bishop Newell Booth, and the Rev. Roy C. Clark is the new pastor, it is announced by Bishop J. L. Decell. Mr. Roberts, first pastor of the Eastlawn church, now with a growing membership of 200, has had marked success in his early ministry and this new duty is considered an unusual opportunity to prepare himself for larger service. He will spend four years in Central and South Central Africa, where Methodism now has six annual Conferences with more than sixty charges. His relationship to the Mississippi Conference will be one of special appointment to study African missions and to assist Bishop Booth. He looks forward to eventual life-time service in Africa, but this four-year period will be one of study and preparation. He holds the B.S. degree from Mississippi Southern (1940), and the B. D. degree from Emory (1943).

District Superintendent J. L. Neill, in expressing happiness over the selection of Mr. Roberts by the General Board of Missions for the African work, also pointed to the fortunate situation which makes Mr. Clark, recent B.D. graduate of Yale, available for Eastlawn's pastor when ministers are so scarce. The loss of Mr. Roberts and other considerations make immediate construction of another Methodist church in Pascagoula unlikely, the superintendent said.

District Superintendent J. L. Neill leaves for Lake Junaluska on August 11, accompanied by Mrs. Neill, to attend the conference for district superintendents. Mr. Neill conducted the third round of quarterly conferences Sunday at Nugent for the Saucier charge, at Maxie for the Brooklyn charge, and at Picayune. He was accompanied by E. E. O'Neal, Jr., recently appointed missionary to Brazil, who is visiting at his home in Saucier awaiting instructions for sailing.

Returning to his district, Mr. Neill will preside over four quarterly conferences on Sunday, August 27, when he is at Roberts Chapel, Americus circuit, at 11 a.m.; Big Point, Escatawpa charge, at 3 p.m.; First Church, Pascagoula, at 5 p.m., and Kreole at 8 p.m.

An organizational quarterly conference for White City Chapel, a new church in northeast Gulfport, was scheduled Wednesday of this week, when stewards, trustees, and other officials, were named. Formerly a part of Handsboro charge, White City, under the pastorate of Rev. R. F. Harrell, a superannuated supply pastor, now becomes a separate charge.

Dr. T. R. Heath, retired member of the Kansas Conference, is looking forward to organization of Methodist congregations at Clermont Harbor, Waveland, and Lakeshore, all preaching appointments now.

A number of the pastors in this district have preached in revivals during recent weeks, some in other sections of the Conference. The Rev. W. C. M. Baggett, Ocean Springs, assisted in meetings at Matherville and at New Hope, DeKalb charge. The Rev. W. L. Elkin, Leakesville, was at Cox Chapel, Mentorum charge, and Good Hope, Decatur charge.

The Rev. S. F. Harkey, Poplarville, spent two weeks on the Adams charge. The Rev. D. R. O'Connor, Handsboro, went to Trinity, on Raleigh charge, Caswell Springs, on Escatawpa charge, and will go to Porter's Chapel, Oak Ridge charge, next week. The Rev. C. S. Schultz, Purvis, preached for his father at Kalem, near Forest. The Rev. N. U. Boone, Wiggins, went to Pachuta charge and Waynesboro circuit, both out of this district.

The Rev. E. D. Simpson, Americus, went to Byhalia charge, in North Mississippi Conference. The Rev. E. E. Samples, Bay St. Louis, assisted the Rev. Warren Pittman at Batson, Hattiesburg circuit. The Rev. M. L. Davis preached for the Rev. David McKeithen at Carson, Bassfield charge. The Rev. J. P. Payne, Kreole, went to Foxworth charge to preach for the Rev. V. S. Coleman.

At Lumberton, the Rev. F. L. Applewhite, pastor, prepares a bi-weekly news letter to his 40 men in service, telling home-town happenings as well as bearing a spiritual content. He reports that his members are located all over the globe, and interesting letters come to him from all continents in answer to his regular efforts to keep the church in the thoughts of those far away. At the third quarterly conference at Lumberton, H. F. Gerrard was elected church school superintendent and outstanding reports were submitted from all groups in the church. Renovation of the auditorium at Lumberton church is nearing completion and other improvements have been made to the physical plant.

Local church schools of missions, vacation church schools, and revivals have been held at all places on the Escatawpa charge, the Rev. S. B. Watkins, pastor. Parsonage improvements have also been made.

D. R. O'CONNOR, Reporter.

NEW HEAD OF COLLEGE NAMED

The Rev. Walter L. Russell succeeds Mr. Waggoner as president of Wood Junior College, in Mathiston, Miss.

Mr. Russell accepts the presidency of Wood College after serving for a number of years as associate executive secretary and youth director in the Holston Conference. He is a native of Tennessee, with his Bachelor of Science degree from Northwestern University and his Bachelor of Divinity degree from Garrett Biblical Institute.

It has been suggested that the church membership as well as the Sunday school should have a cradle roll—six-foot cradles. How would it do, also, to provide a fund to purchase soothing syrup to keep the spiritual babies quiet?—North Carolina Christian Advocate.

PERSONAL NOTES AND INCIDENTS

Mrs. W. E. Dean, of Cascilla, Miss., accompanies her renewal subscription with a message in appreciation of the Advocate, for which we are duly grateful. She speaks particularly of the Church School lesson and then says it is all good.

Dr. Marion S. Monk, now in the fourth year of his pastorate at Mansfield, La., continues to look after every detail of his work with the utmost care. Dr. Monk has long been a friend of the Advocate and of its editor and we greatly appreciate his loyalty.

Mrs. S. J. Davies, of Shreveport, La., says that as a child she read the Children's Page in the Advocate, and that at the age of 76 she continues to read it. As a matter of fact, some of the most substantial material in the Advocate will be found on the Home Page.

Rev. T. A. Carruth, pastor at Terry. Miss. has been away from his charge for some days, apparently in camp work at Pinola, Miss. Bro. Carruth writes that the Advocate is indispensable in his charge, particularly because of transportation problems in doing the pastoral visitation.

Rev. E. D. Simpson, pastor of the Americus charge in the Mississippi Conference, reports a good meeting at Fountainhead Church, Byhalia charge, in the North Mississippi Conference. Bro. Simpson reports that the pastor, Rev. W. W. Milligan, is doing a fine work on that charge, all of which we are fully prepared to believe.

A friend from the Mississippi Conference writes us that three preachers from the Conference have gone to other denominations this year. Rev. H. A. Wood has gone to the Nazarene Church, as recently reported in these columns; Rev. Wilds S. DuBose is said to have joined the Presbyterian Church; and Rev. Bryan Judge, a supply on the South Kemper Circuit, is said to have gone to the Baptist Church. The Advocate has no official confirmation of the last two.

REV. FLEET J. JONES IN HOSPITAL

Rev. Fleet J. Jones, pastor at Satartia, Miss., is in Mercy Hospital, Vicksburg, according to information reaching the Advocate office. He has been there for only a few days and reports indicate that he is doing nicely, and his many warm friends share the hope that he may soon be fully recovered and able to resume his duties, a post which he has held for the past ten years.

MR. R. E. SELBY ELECTED MAYOR OF VICKSBURG

Mr. R. E. Selby, who made a splendid record as Superintendent of Education for Warren County, was elected Mayor of the city of Vicksburg, Miss., at an election held on Tuesday, August 1. Mr. Selby, who is a son of the late Robert Selby of the Mississippi Conference, and lay leader of the Methodist Church in the Vicksburg District, made a quiet but intensive house-to-house campaign, and in the voting he was chosen by a majority of 332 votes. The good people of Vicksburg are greatly rejoiced over Mr. Selby's victory.

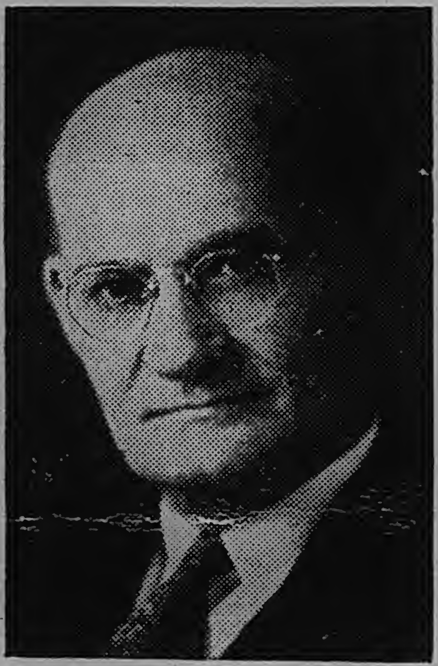
DR. AND MRS. BUHRMAN IN SORROW

Friends of Dr. and Mrs. W. P. Buhrman in the North Mississippi Conference will sympathize with them in the deep sorrow which has come to them in the loss of their son, Billy, in France. Dr. Buhrman writes:

"A great sorrow has come to us in the death of our son, Captain William P. Buhrman, Jr., who was killed in action in France on July 4. He was 26 years of age. He leaves a wife and an 8-months-old son, who are now living in Bloomington, Indiana.

He was a graduate of Wofford College, Spartanburg, S. C. He answered the draft August 1, 1941, going first to Camp Blanding Fla. Afterwards he was in training at Camp Bowie, Texas, Camp Bullis, Texas, Ft. Benning, Ga., Camp Atterbury, Ind., and Camp Breckenridge, Ky., going across with the Second U. S. Army the latter part of March this year. He was our youngest, the little boy, 'Billy,' with us when we first came to Tupelo, in 1930."

Dr. Buhrman's address is 413 N. W. 46th Street, Miami, Fla.



DR. HARVEY W. COX
Late Chancellor, Emory University

SCHISLER ELECTED CHAIRMAN

Dr. John Q. Schisler has been elected chairman of the Council of Secretaries of the Methodist Church for the ensuing year. The Executive Secretaries of all the general boards and agencies of the Church are members of this Council. Its purpose is to promote World Service giving and to consider and act upon matters of common interest to all the boards and agencies of the Church. Dr. Horace Smith was elected vice-chairman and Dr. Corliss P. Hargraves, secretary.

THE MINISTRY OF THE HOLY SPIRIT

The **Revival Pulpit** for August-September, Rev. George H. Jones, editor, is devoted entirely to "The Ministry of the Holy Spirit," by Dr. Edwin Lewis, of Drew University. This is a group of ten lectures under that general title and those interested in this much-neglected theme of Christianity will find here a new and bracing statement by one of the great spirits of the Methodist Church. One may not be able to agree with all that Dr. Lewis, or anyone else may have to say on that great theme, but it is safe to say that there will be found in these pages bracing material for any individual who seeks a deeper and a fuller Christian experience. The booklet may be had from Tidings, Medical Arts Bldg., Nashville 3, Tenn., and for the nominal price of twenty-five cents.

THE PRESIDENT'S MESSAGE

Indian Springs

The Camp meeting was both the product and the producer of a great revival in America. It was born at a time when people were scattered, roads were bad, and conveniences limited. The great Holiness Camp Meetings came into being to preserve the doctrine and experience of holiness. They sought to do what the churches were not fully doing. And they have made a distinct contribution to the religious life of America. They have been the furnisher of the finest young life to the holiness colleges of our country. Without them many of the holiness institutions would have ceased to exist. Without them the leadership for holiness institutions would have been depleted. Let us, in this time of national emergency, make a way to keep the Holiness Camps growing! Get to the meeting. Ride the trains and busses. Tell others about the camp. Distribute literature. If you can't go to camp, pray for those who do go, and mail your check for the support of the work. Many cannot attend because of the war. But our national life was never more in need of the Holiness Camp Meeting. Let us see that their work continues. Unless we, who love them, support them, no one else will.—Leonard Cochran.

CHRISTIAN EDUCATION WEEK 1944

Christian Education Week, which will be observed in the Methodist Church September 24-October 1, is a part of the fourteenth annual continent-wide observance by the Protestant Churches of Religious Education Week. Its purpose is to enlist the support and cooperation of the entire church membership and community in an emphasis on the importance of education of children, youth, and adults in the Christian way of life, and to provide a definite time for making improvements in the church school.

Special interest attaches to this observance in the Methodist Church this year because we are at the beginning of a quadrennium in which the whole Church will be engaged in the Crusade for Christ, one of the five objectives of which is to increase enrollment and attendance in the church schools.

The Board of Education has prepared a poster on which local church schools may list their goals for the year, and a leaflet, "The Crusade for Christ in Our Church School." The leaflet gives detailed suggestions about activities that may be undertaken during Christian Education Week and also provides a list of resource materials, including a list of articles that will appear in the September issues of the church school periodicals.

The poster and leaflet are being distributed by the executive secretaries of the Conference Boards of Education. In case they have not already been received by your church school superintendent, write your Conference executive secretary for copies.

BISHOP GARBER

Dr. Paul Neff Garber, until recently dean of the Divinity School at Duke University, who was elected a bishop in the Methodist Church in June, has been assigned to the Geneva area and will leave for there in October. He learned of this assignment in Chicago, where he spent last week at board and council meetings of the Methodist Church.

The Geneva area includes Poland, Czechoslovakia, Bulgaria, Jugoslavia, Italy, Spain, Switzerland, Belgium, Hungary, and North Africa. At the Chicago meetings he met three Methodist missionaries who formerly worked in Poland, Czechoslovakia, and North Africa.

Bishop Garber's work will be to direct the Methodist program of relief and reconstruction in these European countries after the war. All of the countries in his jurisdiction have been in the war except Switzerland. The bishop will go first to North Africa in October unless the European war should be over by then, in which case he will go directly to Geneva.

The countries in the Geneva area have had no episcopal supervision for the past six years, and now Bishop Garber will go there as bishop and undertake all the duties of a bishop, only under very unusual conditions. He will have to work mainly with interpreters. His work will involve much travel.

Bishop Garber plans to visit the Methodist chaplains in the armed forces who may be able to help him get travel permits to cross national boundaries. He will hold an Annual Conference each year in Europe. If he stays abroad very long, he plans to have his wife join him.

He came to Duke University in 1924 as an assistant professor in church history. In 1941 he became dean of the Divinity School. He is a well-known lecturer and appears frequently before religious and educational groups. Since 1936 he has been the director of the Junaluska summer school, and he has given a series of lectures each summer.

Bishop Garger was educated at Bridgewater College, Crozer Seminary, and the University of Pennsylvania. Before coming to Duke he taught at the University of Pennsylvania and at Brown University.

He is a widely-recognized author. Among his publications are "John Carlisle Kilgo, President of Trinity College, 1894-1910," "The Methodists are One People," "The Romance of American Methodism," "The Fighting Spirit of Methodism," and "The Gadsden Treaty."

—Duke University News Service.

MY FIRST PROTRACTED MEETING

By Dr. Forney Hutchinson

One summer when I was home from college, I was invited to hold a meeting in the town of Lockesburg, the county seat of Sevier County, Arkansas. Bro. Jenkins, who had been my pastor when I was a boy, was then the pastor of the church at Lockesburg.

Lockesburg was an old and interesting town. Never in my life have I known a place where hospitality so generally abounded. Twice every day during the meeting Bro. Jenkins and I were invited to a different home where a most delightful and abundant meal was served. I spent my evenings at the parsonage with Bro. and Sister Jenkins and their fine family. Bro. Jenkins had lived to be an "old bachelor" and then married Mrs. Cowling, a lovely young widow with one little daughter. Two sons, Carter and A. D., were born to their union.

I think Bro. Jenkins was the most conscientious man I ever knew. He told me that one morning when he started out to visit, he promised himself that he would stop in every house and pray. He passed a vacant Negro cabin, but to keep faith with his conscience, he had to go back, go in and pray. On another occasion he broke a switch from the limb of a tree to use on his horse. He found no peace until he sought out the owner of the woodland and got permission to use the switch.

One day we had a delightful meal in the lovely home of Sister Norwood. It was generally known over the charge that Bro. Jenkins did not like mutton. When we came to the table, Sister Norwood said, Bro. Jenkins, I know you don't like mutton, but I've cooked this so you can't tell it from veal." After dinner I thanked Sister Norwood for her hospitality and Bro. Jenkins said, "The mutton was very nice." Our hostess went into the kitchen for some purpose and Bro. Jenkins began to walk the floor. When she came back, he said, "Sister Norwood, I have no doubt that the mutton was very nice, but I don't like mutton." She understood and laughed. He said to me, "I used to be governed by my conscience solely. Since I married, my wife is teaching me to use my reason, also."

He was a man of great faith and much prayer. He used to wake me early in the morning, praying aloud out in a patch of corn near the house. We had a good meeting, but it was because of his prayers, rather than my preaching.

—Arkansas Methodist.

HE IS AN AMERICAN!

He is an American.

He hears an airplane overhead, and if he looks up at all does so in curiosity, neither in fear nor in hope of seeing a protector.

His wife goes marketing, and her purchases are limited by her needs, her tastes, her budget, but not by decree.

He comes home of an evening through streets which are well lighted, not dimly in blue.

He reads his newspaper and knows that what it says is not concocted by a bureau, but an honest, untrammeled effort to present the truth.

He has never had a gas mask on.

He has never been in a bomb-proof shelter.

His military training, an R. O. T. C. course in college, he took because it excused him from the gym course, and it was not compulsory.

He belongs to such fraternal organizations and clubs as he wishes.

He adheres to a political party to the extent that he desires—the dominant one, if that be his choice, but with the disinct reservation that he may criticize any of its policies with all the vigor which to him seems proper—any other as his convictions dictate, even if it be his decision, one which holds that the theory of government of the country is wrong and should be scrapped.

He converses with friends, even with chance acquaintances, expressing freely his opinion on any subject, without fear.

He does not expect his mail to be opened between posting and receipt, nor his telephone to be tapped.

He changes his place of dwelling and does not report so doing to the police.

He has not registered with the police.

He carries an identification card only in case he should be the victim of a traffic accident.

He thinks of his neighbors across international borders—of those to the north as though they were across a state line, rather than as foreigners—of those to the south more as strangers since they speak a language different from his, and with the knowledge that there are now matters of difference between his government and theirs, but of neither with an expectancy of war.

He worships God in the fashion of his choice, without let.

His children are with him in his home, neither removed to a place of greater safety, if young, nor, if older, ordered ready to serve the state with sacrifice of limb or life.

He has his problems, his troubles, his uncertainties, but all others are not overshadowed by the imminence of battle and sudden death.

He should struggle to preserve his Americanism with its priceless privileges.

He is a fortunate man.

He is an American.

—Editorial in **The Sun**, New York City.

—Reprinted from North Carolina Christian Advocate.

WHERE IS OUR LIQUOR?

(Continued from page 5)

this shortage, millions of tons of beer are moving across the country without let or hindrance, not only putting an additional strain on our overburdened railroads, but misusing gasoline and rubber.

Ten million bushels of corn will produce 200,000,000 gallons of milk or 75,000,000 dozen eggs or 130,000,000 pounds of meat, and yet with the shortage of meat, cheese, and milk, we are using vast quantities of grain to produce beer. Our feed supply of grain will be about 15 per cent below that of last year, and yet we move to meet this emergency without the slightest apparent intention to relieve the situation by stopping the manufacture of beer and thus insuring sufficient milk for our children and sufficient cheese and meat for the entire population.

Poor Use of Good Money

The present inflated national income, because of prevalent high wages, is building up the demand for liquor. Mr. Driscoll stated to the committee that there is a potential 300 per cent increase in consumption, that is, if the whiskey were available, people would be consuming three times as much as they are now consuming. Restrictions upon the production of whiskey and restrictions upon the available supplies of raw materials to the brewing industry are the only things which are holding back this appalling demand with its possibilities of social and economic chaos.—The Voice.

Habit is a cable; we weave a thread of it every day, and at last we cannot break it.

—Horace Mann.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Third Annual Spiritual Life Retreat of Woman's Society of Christian Service of the Mississippi Conference, Southeastern Jurisdiction, Belhaven College, Jackson, Miss., August 17-19, 1944

"Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, **thou shalt love thy neighbor as thyself.** Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

—Romans 13:8, 9, 10.

Theme: "Love Never Faileth."

Scripture: I Corinthians 12:31-13:13.

Theme Hymn: "Through Love to Light." —599.

Guest Speaker: Mrs. H. E. Kendrick, Selma, Ala.

Thursday Afternoon, August 17

4:00-6:00—Registration.

6:00—Supper.

7:00-8:00—Fellowship Hour.

8:15-8:45—Worship Service: "Praise for God's Love," Mrs. M. L. McCormick.

8:45—Quiet Music. Solo, "Love Never Faileth." Opening Message, Mrs. H. E. Kendrick.

9:30—Intermission.

9:45—Good-night Service, Mrs. D. R. O'Connor.

Friday Morning, August 18

7:15—Breakfast.

8:30—Opening of Worship: "The Stewardship of Love."

"If God so loved us, we ought also to love one another."— I John 4:11.

Call to worship:

"Every morning lean thine arms awhile
Upon the window sill of heaven
And gaze upon the Lord.
Then, with vision in thy heart,
Turn strong to meet thy day."
—Author unknown.

Music: "O Love Divine, How Sweet Thou Art," No. 218. (Play through softly three times. Let us meditate on the words as the hymn is played).

Leader: "O give thanks unto the Lord, for He is good; because His mercy endureth forever. O love the Lord, all ye His saints."

"Come, we who love the Lord,
And let our joys be known,
Join in the song with sweet accord,,
And thus surround the throne."

"O love Divine, How Sweet Thou Art." No. 218. (Sing seated).

"God So Loved"

Scripture: "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life. . . . In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him. . . Hereby perceive we the love of God, because He laid down His life for us. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

(John 3:16, 1 John 4:9; 3:6; 3:1).

Leader: One cannot consider Christ, the gift of God's love or Calvary where is revealed the fullness of His love, without being moved to praise, confession, and thanksgiving. Let us pray. (Each one in a sentence give utterance to the praise that is in her heart).

Prayer by Group: O God, Thou lover of our souls, we come to Thee with praise upon our lips and gratitude in our hearts. We praise Thee for Thy gift, even Jesus Christ, and pray that Thou wilt strengthen us by Thy Spirit that we "may be able to comprehend with all saints what is the breadth, and length, and height; and to know the love of Christ which passeth knowledge, that we might be filled with all the fullness of God."

"Forgive us for our poor and faithless love. Cleanse our hearts. Draw us to Thyself, and cause us to love Thee as we ought, through the Spirit of Christ, our Savior, in whose name we pray." Amen.

Leader: Marvelous as is God's gift and Christ's sacrificial love, the most marvelous part of it all is that He has set His love on us—unworthy individuals that we are—and made us to be the children of God —has made us accepted in the Beloved as members of His family, and given to us all the privileges of the inner circle. What is meant by such a relationship? Let us think about this.

Silent Meditation

Scripture: "If God so loved us, we ought also to love one another. . . .This is the message that ye heard from the beginning, that we should love one another, and this is His commandment, that we should believe on the name of His Son Jesus Christ, and love one another. . . . Beloved, let us love one another, for love is of God. . . We ought to lay down our lives for the brethren. . . . Let us not love in word, neither in tongue, but in deed and in truth." (1 John 4:11, 3:11; 3:23; 4:7; 3; 16; 3:18).

Spoken Meditation: "We Ought Also to Love," Miss Mildred Clegg.

Hymn No. 224: "More Love to Thee." (Standing).

Period of Self-examination—Miss Jennie Youngblood.

Silent Meditation, followed by a period of Intercessions. After each prayer of intercession, sing softly the refrain—

There is room in our hearts for Thee."
"O come to our hearts, Lord Jesus,

Intermission

10:15—Prayer Hymn: Savior Thy Dying Love." No. 273.

Leader: Search me, O God, and know my heart. Open my eyes to see; make my conscience quick to know wherein I have sinned against love. Help me to measure my love by the yard-stick found in Thy Word.

"Love is very patient, very kind. Love knows no jealousy. Love makes no parade, gives itself no airs. Love is never rude, never selfish. Love is never irritated, never resentful. Love is never glad when others go wrong. Love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears."

—1 Cor. 13:4-8 (Moffat translation).

Silent Meditation: "O God, our Father, whose truest name is Love, when we examine our lives by the standard Thou hast given us in Thy dear Son, we see clearly that it is love that never fails. Thou hast given us a picture of perfect love, and we have been blind to it. Thou hast shown us how love lives and works in a human life, and we have pretended not to understand it. We have seen the love of God expressing itself in the loving Spirit, loving invariably, even from the poor manger to the bitter cross, incessantly expressing itself in acts of power and devotion, joyfully spending itself for the life of others. All this we have clearly seen, and we have turned away our eyes.

"Our Father, God, print on our hearts the ineffaceable vision of Thy love that seeks the lost, that restores the fallen, that waits for the careless, that remembers the forgetful, that blesses the unthankful, that runs out to meet the repentant. Make us so deeply ashamed of our little, calculating, self-absorbed hearts, that there can be no refuge for our shame except in Thee. By the love of Thy loving Son, our Lord, we ask Thee to grant us to feel and to understand Thy love, and from this time to live as He lived, Thou in us and we in Thee.

"Spirit of the living God, timeless and eternal, liberate us from the prison-house of our selfishness, of our worldly standards, of our petty ambitions, into the spacious heaven of Thy love."

Leader: "Let us put our love into deeds, make it real."

(1 John 3:18, Moffat Translation).

Spoken Meditation: "Love Glorified Through Services," Mrs. H. E. Kendrick.

Solo: "O Love that Will not Let Me Go."

11:00—Communion Service.

Closing Thoughts. (Standing).

Leader: "God's heart will only rest in us as there is in us this fruitage of love that blossoms and bears fruit, and repeats itself in growing clusters and harvests and beauties. Works die and perish, but fruit lives and produces itself. Love, the most perfect fruitage possible, is that upon which the very heart of God can feed. May He above all gifts give us love that we may give it back to Him."—Arthur Unknown.

Hymn—Group:

"Of Thy love some gracious token
Grant us, Lord, before we go;
Bless Thy word which has been spoken,
Life and peace on all bestow.
When we join the world again
Let our hearts with Thee remain.
O, direct us and protect us
Till we gain the heavenly shore
Where Thy people part no more."
—Author Unknown.

12:00—Lunch.

(Continued on page 1[illegible])

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Christian Social Relations and Local Church Activities

By Mrs. J. W. Hollandsworth, Conference Secretary, Calhoun City, Miss.

Studies concerning the principles of a just and lasting peace have, up to now, dealt with the idea of peace as something the world should be ready for sometime in the rather dim future. Recent Allied advances indicate that the end may be coming into sight and that those ideas concerning peace will need to be crystallized into workable plans. From the Episcopal Address, 1944, comes this statement: "The furnace of life has been heated seven times hotter than ever before, and into that furnace the ideals and institutions current in this testing moment of history have been poured. They are at present in molten form. It is our task to help draw them off into new molds, and thus determine the shape of things to come."

The new fall study, "Christians and the New World Economy," is a study that will help mold our thinking toward the shape of things which we, as Christians, hope may come. It was adopted at our Annual Conference that secretaries of Christian Social Relations and Local Church Activities magnify this study. The material for the study will come as a packet, and study leaders should have all the available material together before starting it. The two main tests are "Christianity and Social Order," by William Temple, price 25 cents, and "Economic Planning in the United States," by Lewis Lorwin. Although this study deals primarily with social problems, we no longer stress the division of work under which a study falls, as most studies have social, spiritual, and missionary aspects. This study, in particular, affords the opportunity for members of the study committee to work together in presenting this subject and directing the activities growing out of the study.

A very good outline for the Public Affairs pamphlets was printed in the Mississippi Conference page a few weeks ago. It may be changed as desired in working out individual studies. It is as follows:

Session No. 1

"Freedom from Want: The Basic Needs of Man."

"Nobody wants to go hungry; nobody wants to have hookworm or beriberi or a temperature of 103; and, tragic as the fact may be, it is clear that in the world today, no people can hold its own with the others unless it can read and write."

Use pamphlets No. 10, 73, 80, and 89.

Introduction: Pages 1-2, 19-21, No. 80.

1. Adequate Food:

a. Food values—pages 3-6, No. 80.

b. An international food program—pages 21-24, No. 80.

c. Food prospects—pages 24-28, No. 89.

Discuss.

2. Freedom from Preventable Diseases:

a. Want and disease—pages 11-14, No. 80.

b. Conclusions—pages 28-30, No. 10.

Discuss.

3. Knowledge to Use Available Resources:

a. Want and ignorance—pages 11-14, No. 80.

b. Education for living—pages 22-23, No. 80; page 16, No. 73.

Discuss.

4. Other Needs of Man: Housing and Clothing—page 15, No. 80.

Discussion: What is the connection between the three basic needs of man?

Conclusion: Pages 27-30, No. 80.

Worship.

Session No. 2

"Freedom from Want: Jobs for All."

"Our first concern after the war must be to provide jobs. We must try to find work—real work—for everyone who wants a job."

Use pamphlets No. 73, 84, and 86.

Introduction: Pages 1-6, No. 73.

1. Jobs for All—pages 6-12, No. 73; 22-26, No. 86.

2. When I Get Out will I find a Job?

a. Demobilization—pages 1-9, No. 86.

b. What demobilized men can expect—pages 9-13, No. 86.

c. Education and training—pages 14-18, No. 86.

d. Industrial conversion—pages 18-22, No. 86.

Discussion: "A New American Bill of Rights," page 3, No. 84.

Conclusion—pages 26-30, No. 86.

Worship.

Session No. 3

"America's supreme and crucial interest in the postwar settlement is to have the Open Door written into the Law of Nations."

Use pamphlets No. 73 and 81.

Introduction: Pages 1-8, No. 81.

1. Emergency Relief—pages 8-11, No. 81.

2. Reconstruction—pages 11-15, No. 81.

3. World Cooperation—pages 26-29, No. 73; 25-30, No. 81.

4. What kind of world does America want?—page 31, No. 81.

Conclusion—pages 30-31, No. 73.

Worship.

Session No. 4

"Freedom from Want: What it will Cost"

"Whether this tragic war is followed by long years of peace, or only by an uneasy truce ending too soon in another war, will be decided in part by how much hard thinking we do right here at home—beginning right now."

Use pamphlet No. 84 and text by Temple.

Introduction: Pages 36-37, Temple.

1. Discuss: Rationing following the close of the war for benefit of other nations.

2. Discuss: Can we plan for peace as we now plan for war?

4. What can I do?

a. Pray for forgiveness for my share in the sins of the nation; that good may come out of the evil of war; for ability to accept love as a way of life.

b. Consecrate myself to the paths of peace and to love as a way of life.

c. Study the bases of lasting peace.

d. Begin in the home to practice the demands of peace—sharing, self-sacrifice, patience, consideration—and train the children in these virtues.

e. Act in a manner to create fellowship in the community, insisting upon fair play for all.

f. Work to form public opinion directed toward a way of international living based on God's laws.

Worship.

* * *

Greenwood District News

Durant

The Durant Methodist Church has a very active Woman's Society of Christian Service, consisting of fifty members. These carry on the program of work through two circles. Four meetings are held each month—the first Monday is slated for a business session, and the third for the monthly program. The circles meet in the homes on the other two Mondays. The plan to provide enough worship booklets for each member to participate in the program is meeting with approval.

Much of the work of the society is done by the circles. Monthly programs, flowers for the church, and the Communion elements are furnished alternately by each group. The Mission, Bible, and other studies are carried on under the direction of the circle study leader. For our fall study, "West of the Date Line," by Hallock, the two circles will join with the Wesleyan Service Guild. Meetings will be at night in order to give the business women a chance to study with the members of the W. S. C. S. A fine spirit of study and fellowship is anticipated. The Guild has an enthusiastic membership of fifteen under the guidance of Mrs. Floyd Truitt. It supports projects authorized by the National Guild.

The Program of Work on page 67 of our Conference Minutes is the president's guide. Each month she checks it to be sure that all items have been considered. One of the aims for the year is to see that all reports are sent to the Conference officers by the first of the month of each new quarter.

Thornton

The Woman's Society of Christian Service of the Thornton church is one of the small societies doing faithful work. Out of a membership of twelve, eight are regular attendants. Their officers are Mrs. H. E. Watson, president; Mrs. Sam Bridgers, vice-president; Mrs. B. F. Harthcock, secretary and treasurer; Mrs. R. L. Peaster, Missionary Education and Service leader. Each quarter one-fourth of the pledge is sent to Mrs. D. H. Hall, and the required number of studies are promoted. In addition to the approved studies, the society studies various Bible questions at each meeting. With the **Upper Room, the World Outlook,** and the **Methodist Woman,** the women have splendid materials for information and inspiration.

It is better to appreciate things we can't have than to have things we can't appreciate.—Reeltopics.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. J. J. McKeithen, Conference Vice-President

A Thought for Friday

"I am only one, but I am one;
I cannot do everything, but I can do something.
That which I can do, I ought to do.
That which I ought to do, by the grace of God, I will do."

* * *

World Federation of Methodist Women Meet at Kansas City During Annual Conference

On page 6 of the August-September issue of the **Methodist Woman** is a splendid picture of the eighty-five women delegates to the General Conference, which was a good increase over the number at the last one. Two of these delegates, as you probably know, are from Louisiana—Mrs. J. B. Pollard and Mrs. George Sexton, Jr.

Also on this same page the editor gives a report of the luncheon meeting of the representatives of the thirty-one units of the World Federation of Methodist Women. Following are excerpts from that article that will be of interest to all members of Woman's Societies of Christian Service:

"Sixty representatives of the thirty-one units of the World Federation of Methodist Women met for luncheon in Kansas City, at the time of General Conference, to hold the first quadrennial meeting of this new agency of the Church and to elect its officers for the second four years.

"Mrs. Franklin Reed, retiring vice-president, presided as toastmistress. Because of the war emergency, several of the units had been unable to send either greetings or a representative, but many of those present remembered well the splendid national leaders from these counties who had attended other meetings in former years, and no one doubted that behind the blackouts, loyal and interested hearts were still beating.

"However, many units were represented, and each delegate spoke enthusiastically of the progress being made by the Methodist women's organizations in her country. One of the most thrilling reports came from the women of South America and was brought by Mrs. Enrique Ballock, delegate from Chile. Mrs. Ballock told of the meeting held last year in Buenos Aires, when the Methodist women of Uruguay, Argentina, Peru, and Chile met for their first 'Congreso of the Confederation of Methodist Women of Latin America,' and of how, while they were in session, an official representative from Bolivia came, asking for help for her intellectual classes. The result was, on January 19 of this year, the women of these four countries took the final steps for the combined support of a young woman from Argentina who was ready and willing to go. Her name is Adele Gattinoni, daughter of our bishop there, and she is now in Cochabama, Bolivia, and will work in the church and in the Institute Americano.

"Mrs. Francis J. McConnell, who has helped to mold the policies of this organization through the years, traced the origin and development of the World Federation. Dr. Helen Kim was the originator of the idea of international units of Methodist women.

"Mrs. J. D. Bragg, president of the Division, offered the closing prayer. A telegram of love and greetings was voted, sent to Mrs. Nicholson, retiring president, in appreciation for her years of devotion and service."

* * *

Report of Special Memberships for First Two Quarters of 1944

Was your society one of the seventy in the state that had a part in the giving of $3,025 through Special Memberships in the first half of this year? This amount of money represented a substantial increase over the same period last year, and we must remember that last year was our best year since unification. Following is the list of societies that made the honor roll:

Alexandria, First Church—Elizabeth, Glenmora, Natchitoches, Pineville, Sicily Island, Winnfield, Bunkie, Pollock.

Baton Rouge District—Baton Rouge, First Church, University Church, Blackwater, Bogalusa, Covington, Franklinton, Live Oak, Tangipahoa, Weesley Chapel, Tickfaw.

Lake Charles District—DeQuincy, DeRidder, Iowa, Jennings, Lake Charles First Church, Merryville, New Iberia, Crowley, Kinder, Rayne.

Monroe District—Columbia, Gilbert, Grayson, Mer Rouge, West Monroe, Pioneer, Stone Avenue.

New Orleans District—Canal Street, Carrollton Avenue, Gentilly, Gretna, New Orleans First Church, Munholland, Napoleon Avenue, Parker Memorial, Rayne Memorial.

Ruston District—Calhoun, Chatham, Farmerville, Haynesville, Jonesboro, Ringgold, Ruston, Sibley, Gibsland, Minden, Summerfield.

Shreveport District—Benton, Cedar Grove, Coushatta, Gilliam, Greenwood, Noel Memorial, Park Avenue, Mangum Memorial, Mansfield, Mooringsport, Wynn Memorial, Shreveport First Church.

* * *

Important

Order all memberships from your Conference treasurer, Mrs. L. B. Kilpatrick, 1809 Marshall Street, Shreveport, La. For information regarding memberships look on page 38 in the new Conference Minutes or on page 35 in the Guide Book. I shall be glad to give such information as I have if you care to write direct to me.

(Signed)

MRS. J. J. McKEITHEN,
Grayson, La.

* * *

Attention, Secretaries of Christian Social Relations

Gulfside Assembly

The Central Jurisdiction School of Missions and Christian Service will be held at the Gulfside Assembly Ground, Waveland, Miss., August 21-28.

This is a fine opportunity for interracial cooperation. Expenses after arrival will probably not be more than ten dollars. Won't you help send a Negro woman to this meeting? Miss Thelma Stevens will teach "Christians and the New World Economy." Mrs. G. W. Dameron, of our own Louisiana Conference, will teach "Missions in Southeast Africa." Can you think of a better thing your society can do?

Tyler Leadership School

For those in North Louisiana who might be interested, the Tyler Leadership School will be held at Texas College, Tyler, Texas, August 7-11. For further information write to Mrs. J. V. Baird, China Springs, Texas. Cost, $9.

ADDRESSES OF HEADQUARTERS OF BOARDS AND COMMISSIONS

General Commission on World Service and Finance—740 Rush Street, Chicago 11, Ill.

Board of Pensions, Illinois Corporation—740 Ruch Street, Chicago 11, Ill.

Board of Pensions, Maryland Corporation—401 Union Trust Bldg., Baltimore, Md.

Board of Pensions, Missouri Corporation—506 Olive Street, St. Louis, Mo.

Board of Missions and Church Extension—150 Fifth Avenue, New York 11, N. Y.

Board of Evangelism—166 Eighth Avenue, North, Nashville, Tenn.

Board of Education—810 Broadway, Nashville 2, Tenn.

Board of Temperance—100 Maryland Ave., N. E., Washington, D. C.

Commission on World Peace—740 Rush Street, Chicago 11, Ill.

Methodist Committee on Overseas Relief. 159 Fifth Avenue, New York 11, N. Y.

Board of Hospitals and Homes—740 Rush Street, Chicago 11, Ill.

General Board of Lay Activities—740 Rush Street, Chicago 11, Ill.

Commission on Ministerial Training—810 Broadway, Nashville 2, Tenn.

Commission on Public Information—150 Fifth Avenue, New York 11, N. Y.

American Bible Society—Park Avenue and 57th Street, New York, N. Y.

You must learn, you must let God teach you, that the only way to get rid of your past is to get a future out of it. God will waste nothing. There is something in your past—something, if it be only the sin of which you have repented, which, if you put into the Saviour's hands, will be a new life to you.—Phillips Brooks.

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us you how you can your insurance cost.

NATIONAL MUTUAL
INSURANCE COMP
11 South LaSalle Stre
Chicago 3,

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, AUGUST 13, 1944

THE PRIEST IN THE LIFE OF ISRAEL

Text: 1 Samuel i:1-iv. 18 (I Samuel ii. 27-30, 35, iv:12-18 printed).

Golden Text: For every high priest, taken from among men, is ordained for men in things pertaining to God.—Hebrews v.1.

The offices of "judge," "priest," and "prophet" are so intertwined in the history of Israel as to make it impossible to assign to each a sphere of influence distinct and apart from that exercised by the others. The first reason for this is that Israel's internal organization and development were never so concrete and simple as we may imagine. For practical purposes, we may assume that all three existed as contemporaries, and in their development they followed the fortuitous history of Israel from its beginning as a nomadic tribe throughout the golden age of its national history, and its periods of subjugation and exile down to its final dispersion and the end of its national existence. Upon the very threshold of this study, we face the whole tangled skein of chronology and variation in prestige which is a part of the story of Israel's life.

It is certain that all three of these offices involved leadership. With the "judges" it appears to have been merely tribal and local, except in the cases of Deborah, Gideon, Jeptha, and Samson, who have been called "major" judges, a term used to indicate the more general acceptance of their leadership. All three offices seem to stem from the patriarchal beginning of Hebrew history, and all alike reflect the religious origin and ideal of Israel. They were not independent, but were concurrent factors in the life of Israel, and it is probably true that the rise and fall of influence for the different groups reflected the shiftings inside the nation itself. Finally, it seems clear that there was a priestly factor in the activity and leadership of all three of these groups. That should be remembered in the study of this lesson.

A Degenerate Religious Leadership

Israel was a nation with a distinctly religious background and with an equally fixed religious outlook and destiny. It is evident, therefore, that its leadership, whether judge, priest, or prophet, must be true to the fundamental facts in the life of the people. Its whole history was [illegible] with mono- [illegible] with the [illegible] [illegible] growing [illegible] that [illegible] was [illegible] [illegible] imposed upon its leaders [illegible] religious [illegible] people in the [illegible] which they were [illegible] origin and [illegible] would be a [illegible] office in which [illegible] personnel.

Our lesson today has to do with an era in which the priesthood had become degenerate, corrupt, and utterly subversive of all that was morally, socially, and religiously constructive in the life of Israel. Eli, who appears to have been devout and loyal to the responsibilities of his position, had grown old, indulgent, and weak. Whatever he may have been in his personal faith and loyalties, he was no longer a leader and the symbols of his office were but badges of an authority which had slipped from his grasp. At that juncture, a nameless messenger of God came to Eli with words of reproof for his weakness and failure, coupled with the renunciation of the promise to Aaron and the Levites. God would not be associated with a priesthood lacking in the religious integrity for which it was established.

Phineas and Hophni, sons of Eli, were usurpers; they were utterly corrupt and lecherous men, and they did not hesitate to use the office for the gratification of their selfish and immoral purposes. They made the Ark itself a kind of charm for the defeat of their enemies. It was as hypocritical guardians of the Ark that the degenerate sons of Eli were slain and the most sacred treasure of Israel was captured by the Philistines. Following the report of the catastrophe, the aged Eli tumbled from his ecclesiastical throne and died.

"Wherefore"

God's nameless messenger turns abruptly from the story of priestly delinquencies to the Divine decision introduced by the word "wherefore," a word which summarizes the unworthiness and infidelity which led to the repudiation and downfall of the priesthood of Eli and his sons. In this brief sentence of dismissal, God interpreted his promise to Aaron and his house as based upon the condition that they should fulfill the purposes for which its occupants were set apart, "ordained." Failing in that respect, a righteous God could have no other alternative than that of absolving himself by dissolving the relation under which the moral usurpers were corrupting the people and dishonoring God. Here we have a tragic fulfillment of the changelessness of God's moral purpose such as found expression in the beginnings of the Christian Church: "Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire." Surely the obligations and responsibilities of the priesthood among Christians cannot be less than they were in Israel, the day of religiously small things.

A Contrast—the Human and the Divine

The next act in the tragedy shows the [illegible] priesthood of Eli and his sons crumbling under the weakness and moral [illegible] of those who, having dishon- [illegible] were in turn repudiated and dis- [illegible] by Him whom they pretended to [illegible] The priestly debacle came to its end [illegible] perfectly natural way. A man of the tribe of Benjamin came running from the front with the news that Phineas and Hophni had been slain and that the Ark had been captured by the Philistines. That repository of the symbols which bespoke the divine origin and relation of Israel was now either in enemy hands or it may have been destroyed. Such news was more than a man lingering in blindness upon the century mark could bear. He collapsed and died and the priestly office was suddenly made vacant.

Here is brought out the contrast between the ways of God and the ways of man. Eli had taken the easy way of comfort and self-indulgence. Phineas and Hophni, hard pressed in battle, had neither material nor moral reserves. They were left only the doubtful way of the opportunist. Having surrendered all that was meaningful in the religion of Israel, they were an easy prey to the superstitions and the incantations of heathen religions. Having nothing to offer of their own, they sought to inspire the beleagued armies of Israel by rushing the Ark to the battle front where they stood guard over it in mock religious solemnity.

Not so with God. With the keen eye of His omniscience, He had anticipated that very day in the religious fortunes of His people. No measure of opportunism entered into His course, for He was ready with a priesthood, new in its fidelities as well as its personnel, trained in the things of God, and ordained for the rebuilding of Israel's shattered fortunes. Samuel, dedicated by godly parents, had long been in training for that hour and under the very man who with his sons had dishonored God. Thus it was that the last of the judges and the first of a line of prophets entered upon the priestly functions in that desperate hour in the history of Israel.

A New Day in the History of God's People

The accession of Samuel was the signal for a new day in the religious life of Israel. Ichabod was written over the fortunes of the house of Eli, but the will and wisdom of God spoke anew through the intercessions of one whom God had prepared against that day. The Golden Text takes us across the years to the day when a "priest after the order of Melchizedek" should bring to perfection that priestly ministry which had been dishonored by Eli and nobly retrieved by Samuel. Our lesson records a step in the ministry of the priesthood which indicates the march of God in the conquest of His Israel in every age.

The soul is a fire that darts its rays through all the senses.—Madame De Stael.

If God is not made supreme in our lives, something else will be, and that something has become a god.

—The Presbyterian of the South.

The secret of the Lord is imparted to those who have no secrets from Him.

—The Banner.

THE CHRISTIAN FIRESIDE

WAG'S CHOICE

"Get your young bantams in before that storm reaches us," father called to Horace. "It is getting very dark."

A rumble of thunder sent Horace flying to house his pets before the rain came. The first big drops fell as he reached the kitchen porch.

"Not a minute too soon," he said to his mother.

"No, and here comes someone else who doesn't want to be out in a storm," she said, pointing her finger down the long lane.

A half-grown collie was scampering toward them. The next moment he ran in at the open door and crouched in a corner.

"Poor fellow! He's afraid of the thunder," said father, coming in close behind the dog. "Let him stay until the storm is over. Then he probably will go home." He stooped to pat the dog's silky head. "He's a beauty. He must be a newcomer in the neighborhood. I never saw him before."

"I guess he knows where he belongs," laughed Horace.

When the storm was over the dog made no move toward going home. If he knew the way, he didn't seem in any hurry to go.

"He must be lost," said Horace.

"He may have gotten out of a passenger car," mother suggested.

"Or strayed from a new home somewhere around here and doesn't know the way back," said father. "We'll mention him to people and see whether we can find his owner."

The days passed and no one knew anything about "Wag," as Horace called him. The collie seemed left on their hands for good. He was a friendly dog, as collies are. He trusted father and mother instantly, but he was shy of Horace.

"He acts as if he were afraid of you," said father, when Wag shrunk away from the boy's friendly hand.

"I know why! Some boy has teased him," Horace declared. "A boy who would tease a dog is a mean kind of boy."

Several days later a stranger called.

"I'm a newcomer here," he explained. "We moved to a place near the village this spring. When we came my brother gave my boy a young collie. He has disappeared and I hear—there he is."

Wag and Horace came around the house. Horace had an arm about Wag, who looked perfectly happy. The stranger noticed that. "I see the dog has chosen an owner who treats him right," said the stranger. "My boy didn't, and I told him that I would give the dog away if he wouldn't stop teasing and hurting him. Would you like to keep the dog, sonny?"

Horace's shining eyes answered for him. The stranger laughed.

"Take him, with my best wishes," he said. "I think he has made a wise choice," and, with laughing refusal of thanks or pay, he was gone.—Sunbeam.

A BOY WHO KNEW

An American boy, nineteen years of age, found himself in London, where he was under the necessity of earning his bread. He went straight to a printing office and inquired whether help was needed.

"Where are you from?" inquired the foreman.

"America," was the answer.

"Ah," said the foreman, "from America. Can you set type?"

The young man stepped to one of the cases, and set up this passage from the first chapter of John: "Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip said unto him, Come and see."

It was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful that it at once gave him influence and standing with all the office. He worked diligently at his trade, refused to drink beer or any strong drink, saved his money, returned to America, became a printer, publisher, author, postmaster general, member of Congress, signer of the Declaration of Independence, ambassador to royal courts, and finally died in Philadelphia at the age of eighty-four. There are more than one hundred and fifty counties, towns, and villages in America named after this same printer boy—Benjamin Franklin.—Selected.

OUTLOOK

John Knox's little study in Edinburg was a tiny room, not much more than eight feet square. But from its windows he could look up and down the entire length of the "Royal Mile"—from Hollywood Castle to St. Giles Cathedral. What an outlook it gave him!

John Calvin's little church in Geneva, in its original form, permitted the great reformer to look over the city and the beautiful lake as he preached. What an outlook!

The most of life consists of outlook. It is the way a man looks out from his business office on the street that makes the difference in him as a man. It is the way a boy looks away from his books to the great world beyond that makes a man out of him.

The chief business of a school, a church, a book, or a leader, is to give men outlook.

No man ever thinks about the small room he lives in if he really has a great outlook.

—Selected.

PRISONER OF GERMANY

(Note: The following letter regarding Capt. Alex Hogan was received from his Commanding officer by his mother, Mrs. Frank Hogan).

7 July 1944.

Mrs. Frank L. Hogan,
Montgomery Street,
Starkville, Mississippi.

Dear Mrs. Hogan:

By this time you have heard from the War Department that your son is alive and well although in enemy hands. We, too, received this information joyfully the other day and had a tremendous sense of relief in the news that Alex was safe.

I felt a great sense of responsibility for Alex inasmuch as I had a good deal to do with his joining the 94th Group while I was still commanding that organization. I had become acquainted with Alex when he was an instructor at one of the replacement centers over here, and persuaded him and his superiors to let him transfer to my group. He succeeded beyond our best expectations and quickly established himself as one of our best junior officers. In a relatively short time he became one of our group combat leaders and frequently led the organization on important missions. In addition, he helped a great deal in the training of the squadron of which he was an operations officer.

Alex's personality made him a part of our outfit very soon after he arrived. His inherent friendliness is his best characteristic. Alex likes people and therefore people like Alex. In addition, he was a brave man among brave men, and his friends not only liked Alex but admired him for that.

Alex's success in the organization was officially recognized and he was promoted to major a short time before he was shot down. No minor officer has ever better merited such recognition. I am sure that in the prison camp where he is now he is already a leader among his companions and is making the very best of a very bad situation. It is my understanding that American Air Force prisoners are being treated quite well by the Germans, and in recent months the food situation has become quite good, especially because of the larger number of Red Cross parcels which are being delivered to the prisoners. I am, therefore, quite sure that when the war is over you will see Alex in good health and good spirits when he returns to you.

My congratulations to you for having such a fine son.

Sincerely,
F. W. CASTLE,
Colonel, Air Corps,
Commanding.
—Starkville News.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Friday Afternoon

2:00-3:00—Quiet Hour.

3:00-3:30—Service of Favorite Hymns of the Group, Mrs. C. S. Schultz.

3:30—Discussion Group, Mrs. H. E. Kendrick.

4:15—Hymn.

Prayer.

Solo

Message—Miss Mary Thornton Lindsey.

6:00—Supper.

Friday Evening

7:00-7:30—Vespers, Mrs. Charles Ratcliff.

7:45—Worship Service, Miss Mary Cameron.

8:30—Message, Mrs. H. E. Kendrick.

Intermission

9:30-9:45—Good-night Service, Miss Hester Bruce. (Silence until after Saturday morning breakfast).

Saturday Morning

7:15—Breakfast.

Breakfast Meditation, Miss Ruth Carryler.

8:00-9:00—Season of Sharing, Mrs. E. E. McKeithen.

9:00-9:30—Closing Message: "Love Never Faileth," Mrs. H. E. Kendrick.

Benediction.

When one speaks without thinking, he is apt to say what he is thinking.—Printopics.

Yes, Son

"Father, have you cut all four [illegible] wisdom teeth?"

"Yes, son. I have owned a used [illegible] chairman of the committee, [illegible] and married your mother."—[illegible]

MRS. EMMA JULIA WOLFE

Mrs. Emma Julia Wolfe departed this life on the morning of July 24, 1944, at 10:30 a.m. She wrote her obituary by the work of her hands while living. Measured by any standard of life, it can be said of her that she was a good woman. She was christened Emma Julia Harrington in the Presbyterian Church and soon after her marriage to Thomas Wolfe, joined the Methodist Church. She lived a consistent Christian life through all her years and was active in the work of the local church until her health gave way and she was no longer able to carry on. She married Thomas Wolfe March 15, 1903, to which union four sons were born, three of whom survive her, together with the father and husband, one son having preceded her in death death several years ago at the age of twenty-one. Two of the sons are in uniform in the service of their country—Pfc Chestine is at present in the Hawaiian Islands, SP 2|c John A. is stationed in New Orleans, Rev. Roy Wolfe is pastor of Pearl River Avenue Methodist Church, McComb, Miss. That she was a good mother is evidenced by the steadfast lives of these good sons. They are all known as Christian young men. The eldest son, Roy, has had successful pastorates in the Mississippi Conference for the past sixteen years, having served one four-year term as pastor of his home church, Hawkin's Memorial, Meridian. The deceased lacked only two months and eight days of living out her three score years and ten. She will be very much missed by her family and friends, but surely heaven will be a little richer by her presence. May God bless the memory of her to our eternal inspiration.

W. L. HAMRICK, Pastor.

OUR ONLY HOPE

This is no time for skepticism, no time for atheism, no time for materialism, no time to tell people it makes no difference what they believe. This is a time to see again and again the meaning of the Christian faith. It is, I admit, a discouraging time, but if we wish to see examples of courage, we must look for them in a discouraging time to find them. In fact, out of discouraging times has come the mission movement in developing the Christian faith. It is not difficult to see why this is true, for hope is not as we commonly think merely the denial of despair, but it springs out of despair. Again and again in history we find it so. Out of the Egyptian bondage came the hope of a free Hebrew people. Out of the despair of the Exile came the hope of a reconstituted Jewish state. Out of the despair of a falling Rome Empire came the universal church. Out of despair of tyrannical monarchy was born the hope of democracy. And today, out of the disheartening tragedy of war has risen the hope of a world peace. The Jewish synagogue was born out of the need for spiritual fellowship in the Exile. And as to our spiritual life, we know full well that we never tap the deepest levels of power until we face something hard and difficult. We say that Jesus had inner power with which to face the cross. It was facing the cross that called out the power. These hardships demand resources, and the task before us calls on the best within us. No method of science [illegible] looking outwardly can solve the [illegible] spiritual life can solve it. [illegible] quality deep in human [illegible] vital effective personal religion can meet the demand. This is our hope, and it is the only hope for the salvation of the world, and united kingdom of God on earth. The Christian religion, then, is the hope of the world. It is said of the children of Israel, "God brought them out that He might bring them in."

Will God bring us out that He might bring us in? A little verse of song might help us as we travel along:

We have wandered far away from God, but
now we are coming home.
We do repent with bitter tears; Lord, we
are coming home.

REV. C. B. POWELL.

BOOKS

"The Christ of the American Road," by E. Stanley Jones. The Abingdon-Cokesbury Press, New York, Nashville, pp. 55. Price $1.

This latest volume by Dr. Jones follows the pattern of his earlier books as to subject and style. To us, there is a repetitiousness which becomes more marked with each succeeding book issued from his pen. We think that those who have heard Dr. Jones' lectures will seek in vain for either a new point of view or new material. It repeats the position of Dr. Jonees on pacifism and race issues. We do not find the logic of Dr. Jones' argument as convincing as it is insistent. We certainly do not think that his reference to airmen dropping their bombs in an open field is wholesome suggestion for war time. Many will not agree that the use of captious statements and interpretations, which seem to be open to question, contribute much to the solution of problems which are radically real, and on some of which opinion is very much divided.

"The Lord is My Shepherd," by Robert W. Servise; illustrated by Edna Farmer. 16 pp., self-cover, size 4½x5¼ inches. The David C. Cook Publishing Company, Chicago. Price 25 cents each.

This beautiful little booklet treats the twenty-third Psalm as the victorious answer to the dramatic and prophetic prayer of the Messianic Psalm which precedes it. Each of the eleven pages contains a phrase of the Shepherd Psalm, expanded in a true devotional spirit, by as many six-line meditations in verse. Each page is enriched with an all-over full color illustration of the experience and progress of the soul. The color lithographs, printed on soft hand-finished heavy art stock, are stitched and bound with a silk cord tie into an exquisite booklet. Each booklet comes in an envelope which makes it easy to mail to those who need comfort and courage in days of separation, trial or sorrow. We commend this little booklet of meditations on the best loved Psalm to any and all who are interested in beautiful and appropriate gift books to be sent to friends in sorrow or in other need of spiritual help.

"Worship and the Common Life," by Eric Hayman, M.A. Cambridge University Press. The Macmillan Company, New York, pp. 152. Price $2.50.

This little volume is a British publication distributed in America by the Macmillan Company, New York. Its thesis is that the present world confusion is the result of a deep spiritual frustration, and is a challenge to the Christian church to overcome the segmentation and disunity which have been responsible for an unnecessary weakness on the part of the religious forces of the world. Against this situation within and without the Church, the author believes that the hope of Christian accord lies in the emphasis upon "sacramental worship" which is common for all groups from Quakers to Catholics. The analysis of the present world condition is followed by a study of the approach to religious unity, and the task of religious integration. It is not light reading, but it is thought-provoking and rewarding for one who takes the time to get its message.

"In the Minister's Workshop," by Halford E. Luccock. Abingdon-Cokesbury Press, New York, Nashville, pp. 240. Price $2.

Dr. Luccock is one of the outstanding teachers, writers, and lecturers in the field of ministerial preparation and preaching in the country. In addition, he shares with a brilliant line of predecessors the fame of one of the greatest preaching centers in America. To those familiar with the literature on the preacher and the production of sermons, this book will not be altogether new, but neither will it be just another book on preaching. He takes the formula and the materials common to such studies and inbreathes them with his own personality and illuminates them with material gathered in a wide range of experience and intelligent observation. He literally adds new facts to the jewel of sermon discovery and structure. There is not a tedious page in the book, and the young minister will find here a mine of priceless treasure—treasures of inspiration and guidance for making his message worthwhile and his ministry productive.

THE WORD OF GOD

By Mrs. Irvin Rowland

"These were more noble than those in Thessalonica in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

There is nothing which takes the place of the reading of God's Holy Word, the Bible. No other book can give the comfort, the instruction, the inspiration that the Bible gives, for it testifies to the life and resurrection of Jesus Christ in whom we have salvation. Devotional books, articles, and the lives of great Christian men and women are fine and very helpful, but they can't fulfill the need of Bible reading.

How can we judge our outside reading for real spiritual value if we search not the Scriptures, become not acquainted with the mind and heart of God? Jesus interpreted the Father's love to mankind and through reading the accounts of His earthly ministry we, too, become acquainted with the will of the Father. Then as our lives are hidden with Christ in God in our daily living, more of His truths are revealed to us.

No education is complete without a prayerful study of the greatest and most popular book of all time, the Bible. Any education can prove dangerous and become as evil without being tempered and guided by the knowledge of the great spiritual laws of life. The church fails in its educational efforts for youth if it cannot say from experience "Thy Word is a lamp unto my feet, and a light unto my path."

No pleasure is comparable to the standing on the vantage ground of truth.—Bacon.

CHAPLAINS COMMISSION EXAMINES 36 APPLICANTS IN CHICAGO MEETING

Meeting in Chicago for the first time, the Methodist Commission on Chaplains considered the ecclesiastical fitness of 36 applicants from 27 Annual Conferences for the Army and Navy chaplaincy, in a session at the Chicago Temple on July 26.

Bishop W. W. Peele, Richmond Va., chairman of the commission, presided and sat with one of the three examining groups. Bishop Bruce R. Baxter, Portland, Ore., and Bishop James C. Baker, Los Angeles, Calif., also attended.

Warning of the need for spiritual ministration to the men in the armed forces during the long period of demobilization, Chaplain George F. Rixey, Washington, D. C., deputy chief of chaplains for the Army, declared that both services still need many more chaplains who will not need to worry about a short termination of their work.

"The men will not have the morale of a fighting front when the armistice comes," Chaplain Rixey said, "and therefore they will be in greater need of the work of a chaplain to keep them on an even keel through the period of demobilization. The chaplains must conserve these men for the church and help to prepare them for reintegration into community and church life."

D. Stewart Patterson, Washington, D. C., executive secretary of the commission, announced that there are more than 1,400 Methodist chaplains now in the services. He declared that the government had released statistics proving that the chaplaincy is the third most dangerous work in the military.

Assisting in the examination of applicants were: Rev. John Paul Tyler, district superintendent, Portsmouth, Va.; Rev. Horace E. Cromer, district superintendent, Washington East District, Baltimore, Md.; President Fred G. Holloway, Western Maryland College, Westminister, Mr., and Chaplain Rixey, members of the commission, and the following guests:

The Rev. A. C. Brady, Red Bank, N. J., superintendent of the New Brunswick district; Rev. A. L. Baner, Camden, N. J., district superintendent; Rev. Charles R. Goff, minister, Chicago Temple; Chaplains C. O. Boatman (Southwest Texas Conference) and Byron . Kelley (West Virginia Conference) of the Army, and Chaplains James Reaves (Louisiana Conference) and Teddy T. Howes (Louisiana Conference) of the Navy.

MILLSAPS COLLEGE

JACKSON, MISSISSIPPI

A Christian school with highest academic rating will be able to serve more civilian students at its next session since the Navy is curtailing its college training program all over the country.

This college, located in Mississippi's Capitol City, is operating on the trimester program, whereby students can earn 4 years of college credits in 2 2-3 years.

The next regular session will open November 1. Freshman courses in English, Spanish, and Religion will begin September 5, whereby a student may earn a full semester credit in two courses in 8 weeks or a total of 6 semester hours. These Freshmen may then enter the regular session which opens November 1.

Students interested in enrolling either in September or November may get more information by writing:

WM. E. RIECKEN, Dean,
Millsaps College, Jackson, Miss.

CRUSADE FOR CHRIST PLANS ADOPTED BY COMMITTEE OF TWO HUNDRED

Representative ministers, laymen and laywomen of Methodism met with the bishops as the Committee of Two Hundred in the Chicago Temple, July 28, to discuss preliminary plans for the Crusade for Christ, our church-wide spiritual and financial effort for the quadrennium. Enthusiastic endorsement was given to the plans submitted by the Ad-Interim Committee appointed by General Conference, and each person pledged whole-hearted cooperation and leadership.

Bishop J. Ralph Magee, Chicago, was elected chairman of the committee and director of the Crusade. Rev. J. Manning Potts, Roanoke, Va., was chosen as the associate director. Headquarters will be at 740 Rush Street, Chicago.

Area, Annual Conference, District and Local Church Councils will be set up for carrying out the five-fold plan of the Crusade, with representatives of all areas of church life on each. An Executive Committee of the Committee of Two Hundred will direct the total plan.

Assignment of specific responsibilities were made to four committees and the chairmen were elected as follows: Committee on Literature—Bishop Paul B. Kern, Nashville; Committee on Publicity—Bishop G. Bromley Oxnam, New York; Committee on Public Meetings and Speakers—Bishop William C. Martin, Topeka, Kan., and Committee on Solicitation and Remittance—Dr. Potts. Members of the committees will be named by the chairmen.

Further reseponsibilities in the various phases of the total Crusade were allocated to Harry Denman, Nashville, evangelism; George L. Morelock, Chicago, stewardship; Rev. John Q. Schisler, Nashville, church school enrollment and attendance; Rev. Ralph E. Diffendorfer, New York, rehabilitation and reconstruction; Bishop Oxnam, new world order.

The financial phase of the Crusade will begin December 1 and close on Sunday, March 4, 1945, which will be known as the Day of Compassion, the committee decided. Apportionments for Jurisdictions, Areas, and Annual Conferences also were approved, with the bishops and district superintendents authorized to take the quotas to the Annual Conferences.

All district superintendents will be invited to a meeting at which the Crusade for Christ will be explained in further detail, to be held at St. Louis, Mo., on September 26-27.

A series of well-known church leaders brought inspiration to the Committee meeting through interpretative talks on the purposes of the Crusade and the responsibility of Methodists.

Repentance implies shame and bitter regret for what has been wrongly done, it implies the pain of acknowledging shortcomings, it implies the smart and rankle of an uneasy conscience and injured self-esteem. Repentance is the burning out of the old sin, the cauterising of the wounds of the soul, it is, it must be, a painful and so arduous process.—John Wilhelm Rowntree

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

If your prayers are true and persevering. . . . you shall in due time find proof that you have been praying to One who has sent back on you something from Himself. It may be one thing, or it may be another: grace, or comfort, or joy, or strength, or opening light, or the consciousness of His goodness, or the taste of His heavenly love, and the releasing of His presence.—Dean Richard W. Church.

THE PRAYER-ROOM TODAY

Save me, O my God, from impatience and complaining. Help me to trust Thee where I cannot understand, and to wait Thy leisure, when Thou seemest to delay. Put in me the spirit of Thy Son, the spirit of quiet patience and steadfast trust. Let me be like Him who when He suffered at men's hands committed Himself to Thee the righteous judge. Let me be like Him who took from Thy hand the cup of pain, and who, when on the Cross He no longer could feel Thee near, held fast in the darkness. May I know that He Himself is with me in every difficult hour, putting His own faith and patience in my heart. Amen.

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NEW ORLEANS 12, LA.
THURSDAY, AUGUST 17, 1944.

Broken Idols

By Clyde Edwin Tuck

With all our broken idols in the dust,
  Life's cherished idols time cannot replace,
Hope's castles fallen in decay and rust,
  Which memory in vain strives to efface,
In this our little day of idle dreams,
  We sometimes grow rebellious at our fate.
Although the winding way is dark, there gleams,
  For those who patiently on God may wait
In faith, the light that only He can give,
  And they His holy will may come to know;
Souls that the hard world seared rejoice to live
  Again, His praises singing as they go,
Strong in their trust that brings infinite calm,
Who find in Gilead a soothing balm.

Springfield, Mo.

WALLET OF THE WEEK

MRS. LESLIE E. SWAIN, of Providence, Rhode Island, has been elected president of the Northern Baptist Convention. This means that she is the presiding officer in the Convention which embraces the Baptist churches of the North, and she is the second woman to be accorded that honor. She is also president of the American Baptist Foreign Missionary Society. The change in the attitude of the churches toward women is an indication of the changes which are taking place throughout the world at this time.

* * *

MANPOWER ABSORPTION in the manufacture of alcohol is given as fewer than seven thousand actually engaged in the manufacture for war purposes. Against these figures for war purposes, more than eight hundred thousand are said to be engaged in the manufacture, importing, selling, and delivery of intoxicants. Despite the furore concerning the manpower deficiency, it seems that this enormous army of attack upon the home front constitutes an "essential industry." Have we reached the pass where liquor is more important than soldiers?

* * *

THE APPEAL TO AMERICAN CHURCHES for the famine sufferers of India has met with gratifying response. More than one hundred thousand dollars has been collected and remitted to the churches of India in the last six months, and an appeal for fifty thousand dollars additional is now being made for the relief of the countless millions of helpless men, women and children who have no alternative but death unless help may be had from the outside. At the present time America is almost the only country from which appreciable help may be had.

* * *

GREEK LETTER SORORITIES received a considerable setback at a recent meeting of the Board of Trustees of Stafford University. It appears that there had been a controversy of long standing regarding those societies in Stanford, and the Board of Trustees ended the controversy by placing a ban on all sororities. The ban affects two hundred and seventy of the twelve hundred women at the University. We do not know what was involved in the Stanford controversy, but we are by no means sure that such groups are always an asset to an institution, whether they are composed of men or women.

* * *

THE ABBEY ON MOUNT CASSINO is now to be restored by funds to be raised by the General Chapter, American-Cassinese Congregation of the Benedictine Order, according to reports. In this appeal for funds, other than Catholics will be included. When the Benedictine appeal is made to Protestants of the United States and Canada it might be well for those interested in restoring the "historic buildings" to offer some explanation as to why the site became a part of the sphere of military conflict. It is likely that the appeal for funds will be much easier than to explain Italy's being in a war in which the destruction of the Abbey was an incident.

MAYOR LA GUARDIA, of New York, is said to be opposing the relocation of Japanese evacuees in that state. In this stand he is said to have the support of other influential leaders. Mr. La Guardia and his political supporters are said to be sharply condemned by many churchmen who point to the fact that they are American-born members of Christian churches and are loyal to the country of their birth. This is an example of an attitude which it is easy to condemn but not so easy to cure, and it's a malady which is neither new nor local.

* * *

THE UNITED CHURCH CANVASS, organized within recent years, appears to have gained such momentum that it is now able to employ a full-time secretary. Dr. Ross W. Sanderson, former executive secretary of the Buffalo Council of Churches, has been chosen for the new position. The Canvass is an interfaith movement which includes Protestants, Catholics and Jews of nineteen organizations. Headquarters of the new official will be at Federal Council Building, 207 Fourth Avenue, New York, and he assumed his post on June 29.

* * *

CHILDREN IN FRANCE are to be provided with food purchased in Portugal and Switzerland, according to a news report. The American government has given permission for the purchase, and both the purchase and the distribution will be by the American Friends Service Committee, under the supervision of the International Red Cross. It is probable that the amount of food available in these countries will be very inadequate, but it will doubtless save thousands of lives until peace and a friendlier day make ampler food supplies possible for the innocents of that war-ravaged land.

* * *

SMALL BUSINESS CASUALTIES in the first two years following Pearl Harbor totalled approximately one million and seventy-three thousand, according to figures reported by the Department of Commerce in Washington. There were something like nine hundred small businesses closed during the two-year period preceding Pearl Harbor. During the two-year period following the outbreak of war, more than a half-million new firms were organized. The two principal causes given for the closing of businesses are, the owners were inducted into the armed services and went into war work.

* * *

THE NEWEST PHASE OF THE CHURCH IN POLITICS appears to be the announcement by the Los Angeles Federation of Churches that it is behind the CIO and AFL in the effort to defeat the proposed law for an "open shop" policy for the State of California. The proposed measure will be up for approval or disapproval in the November elections. We wonder what religious group will minister to the "open shop" element when the battle is over. The Church may win popularity by political alignment, but Christ expects it to win power by the message of Redemption through Him.

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EDITORIAL

OUR INVISIBLE INTERESTS

The inaugural address of the new president of the British Methodist Conference had for its subject, "The Statesmanship of Thought." The subject might be considered a truism, but it was at least arresting, and the address was filled with wholesome suggestion and good sense. Its daring was not expressed in a challenge of the time-honored practices and teachings of Methodism, as is sometimes the case, but in a courageous support of their continuing value.

The first fact dealt with by the speaker was that of the "Home life shattered, families disrupted, education cramped and distorted, moral standards jettisoned, sexual license condoned." It would not be easy to find a more graphic portrayal of the moral and social debacle of the present time than is contained in these words. But this was no recitation of signs of hopelessness, neither a blast of sterile fatalism, for over against the blackness of the picture, he set the conjoined doctrine and "way of life" of the primitive Christians. He declared that "it is not the concern of the Church to settle complex problems of economics. Still less is it our duty to accept any ready-made system as though it were the Kingdom of Heaven. . . . Any program of special reconstruction which could only be enforced by the establishment of a Gestapo, or of its not less infamous model, the Ogpu, would stand under instant suspicion." In that statement, one can see that he was striking at tendencies prevailing in America as well as in Britain.

The evangelistic emphasis of the address was fervent and sound. We think, however, that one statement was a little too general in its implications. He said, "Christian evangelism and Christian ethics stand or fall together." No one could object to that, but when it is followed with, "The first without the second only too often has produced a harvest of moral corruption; the second without the first is a mirage," in our view, the statement might be invoked to discredit all evangelism, even that of Mr. Wesley himself.

The new president paid high tribute to Methodist administration in the declaration: "Methodism is a miracle of organization. The practical genius of John Wesley has been bequeathed to his followers. No Church is better served on the administrative side." At this point, he turned to the consideration of the peril involved in an over-emphasis of organization. This danger he described in the words of Macaulay as being a lack of the "richness of imagination and amplitude of comprehension." He intimated that Methodists might be too ready to accept upon "superficial acquaintance" the jargon of the latest craze without realizing that its appearance of modernity is the shield of a poor sham.

The climax of the address was reached in its reference to the General Purpose Committee of the Conference which attended well to every material interest, but no like provision was made for a "watch over the invisible interests of the Church, and to give direction to its thought in things spiritual." We believe that he was eminently correct in the view that Methodism, although born of a great evangelistic passion, is today permitting the "invisible interests" to run at loose ends. We cannot substitute spurts of revivalism with evangelistic flavor for the passionate evangelism of early Methodism if we hope to survive. Entirely too little emphasis is being placed upon the cultivation of the "invisible" and fundamental verities of Christian life. Evangelism may serve as a hypnotic factor for securing the material ends of the Church, but Methodism needs "imagination and amplitude of comprehension" for giving the "invisible interests" their proper and preeminent place in Church building.

RUDDERLESS RABBITS

The **New York Times** quotes President Hutchins, of Chicago University, as saying that the so-called practical education has been a failure—that it does not educate even in practical affairs. Dr. Hutchins then referred to the streamlining process as the doings of "rudderless rabbits." He thinks that vocational as well as general education has been cheapened by efforts to shape the whole educational process after a utilitarian and practical pattern. Students are given routine training in the techniques of a particular trade, but all teaching as to the background which makes the techniques important is omitted as surplusage. The college man is often therefore little more than a robot without means of propulsion, directive mechanism, or even explosive dynamic —in plain language, a dud.

This is bad enough even when the life of the student proceeds according to the prearranged plan, but the situation becomes serious when he finds the doors of his vocation locked and barred by shifts in industry, by population changes, or, what is more likely, by the discovery that he lacks taste or adaptation for the vocational role whose techniques he has learned. Then, like the sponsors of the ultra-practical ideal, he finds that he is a "rudderless rabbit" on the ranch of hard luck and without the store of general wisdom so necessary in such a situation. His education is a disqualification for anything except the ranks of the walking delegates of defeatism and social discontent. The pity is that his failure was imposed upon him by the inadequate standards of what by courtesy is called education.

The harm of such utilitarian views is not confined to general education, but it finds expression in technical education as well. Theological education has in many cases dispensed with the background literature of religion and has added practice training in the conduct of Annual and other Conferences—an education of the ambitious rather than storing the mind with the great classics of religion. It is not necessary to carry the analysis further. Any observant person can understand the ill effects of the "rudderless rabbit" policy upon American education.

ANNIVERSARY OF THE BIRTH OF BISHOP ASBURY

Next Sunday or Monday, according to his journal, will be the one hundred and ninety-ninth anniversary of the birth of Bishop Francis Asbury. Methodists throughout the nation will remember with profound gratitude this consecrated pioneer to whom, more than to any other preacher, is due credit for the founding and the success of the Methodist Church in America. His endowment was poverty, a good name, and a profound experience of salvation. He came to America as a Wesleyan missionary without ecclesiastical ordination, and by the drive of his great personality and consecration, he built a great Church in the forests of the New World.

ALLIED MILITARY GOVERNMENT IN ITALY

The **Scottish Rite News Bulletin** for August 5, carries a story to the effect that Evangelical Churches in Italy are in dire need of food and clothing, and cannot be helped by AMG since it is allowed to help only the Established Church (Roman Catholic). This report which came out of Italy is said to be substantiated by other reliable sources. It is said that AMG authority is specifically limited to the Established Church. For our part, we think it is up both to Washington and London to explain their part in such favoritism and injustice, if such be the case. Is our help humanitarian or political? We can see no justification whatever for church limitation of a ministry of mercy. Neither do we see any justification for making any group or class preferred claimants upon our benevolence.

WILD VITAMINS

Wild vitamins are being found by agricultural experiment stations throughout the country in a wide range of fruits and wild plants. The buffaloberry is reported to be richer in Vitamin C than citrus fruits; and wild blueberries eaten raw supply the same vitamin. Mangoes have been found to rank with tomato juice in their vitamin content. Peanuts are recommended for their thiamine and protein value. Wild rice and common field mushrooms each contain several B vitamins. It will soon be that the only excuse for a vitamin deficiency will be plain laziness.

MONEY

I and the other statistician, Roger Babson, are getting a tremendous number of inquiries these days about investments, financial trends, and post-war conditions. It seems that there are a good many people who do not understand national and international finance. It is all very simple.

B. P. Brooks

There are those, for instance, who are greatly concerned about the huge national debt and who are wondering if, and how, the government will ever pay off. As a great financial leader said recently, "What difference does it make whether our debt becomes ten billions, a hundred billions, or three hundred billions? It is all a matter of bookkeeping." See how simple it is. A few billions of dollars come due, the government calls on the Federal Reserve Banks for funds and the debt is paid. Or, if the said banks show reluctance to advance the money, the Treasury Department orders a new bond issue, the people oversubscribe, and there's your money. Occasionally, to vary the program, five, six, or ten billions of new currency can be printed at very little cost—and the whole problem is solved.

This matter of international finance is equally simple. A friend reminds me of the transaction that took place with Russia back in the twenties. That government sent its financial leaders over here to make purchases on a large scale, involving several billions of dollars. They bought the machinery, hired some of our greatest experts to go to Russia, and set up a vast program of industrialization. They promised to pay all their obligations in gold. When the time for payment came, the Russians called some of the workmen we had sent over, gave them equipment which they had bought from us, and directed them to dig the gold out of one of their mountains. This was done, and the gold was shipped promptly to America. A big hole was dug in Russia and gold taken out. A big hole was dug in Kentucky and the gold was buried in it. The debt was paid and everyone is happy. Some day, perhaps, we will desire to make large purchases from Russia. All we will have to do to pay for them will be to dig up the gold again, ship it to Russia, and let that neighbor fill the hole left in the mountainside. This can go on adinfinitum. See how simple it all is!

Take this matter of lend-lease. Some folks are just naturally "phrase"-fearful. Certain combinations of words scare them to death. "Lend-lease" has been a terrible phrase to many who remember our experiences of trying to collect money and goods lent in the last war. But the words "lend-lease" needn't frighten anyone. Just knock the "l" out and the "end" of the problem becomes "ease." Easy, see? Speaking of knocking the "l" out of phrases, perhaps it should be observed that by practicing lend-lease with our Allies we have been helping them knock the "l" out of a common foe. Lend-lease, by bringing victory nearer, balances accounts with us by balancing accounts with the Axis.

A great many people write in for advice as to the best investment for their surplus funds. I and Babson always advise them to BUY WAR BONDS. B. P. B.

DEDICATION OF MILLSAPS MEMORIAL CHURCH

The Millsaps Memorial Methodist Church, Jackson, Miss., will be dedicated Sunday, August 27, 11 a.m. Bishop J. L. Decell will preach the sermon and dedicate the church. All indebtedness on the church has been paid.

All former pastors and district superintendents are invited to be with us on this occasion.

H. A. GATLIN, Pastor.

MILLSAPS COLLEGE

Inquiries have been made from 17 States by students who want to attend Millsaps beginning November 1. Some of those States are California, Colorado, Indiana, Illinois, Pennsylvania, Nevada, Kansas, and Virginia.

Mrs. J. L. Roberts, head of the Department of Music, received her Master of Music degree from the Chicago Musical College.

The awards committee gave Evelyn and Helen Murphy, of Hattiesburg, the Woman's Society of Christian Service scholarship for the current year. The John Rundle, Jr., scholarship was awarded to Sam Barefield, of Hattiesburg. The W. H. Watkins scholarship was awarded to Ann Brien, of Arlington, Va. The W. H. Brewer scholarship was given to Jane Willingham, of Jackson. The Tribbett scholarship to Harriet Reagan, of Durant, and the Galloway scholarship was awarded to Bill Dement, of Meridian.

The first district to reach its quota for the Christian Center Memorial Building was Hattiesburg. Their quota was $10,100.

Lawrence Watson, from Columbus, Miss., Navy V-12 trainee at the college, was elected last week as president of the Student Body.

ARCHITECTS DRAWING OF PROPOSED CHURCH AND STUDENT CENTER AT L. S. U. RELEASED

Pictured below is the architect's conception of the proposed Church and Student Center at Louisiana State University. This revised drawing, presented by Mr. Richard Koch, Conference Commission architect, incorporates several changes suggested by the Commission at the last meeting. However, it has not yet been reviewed by the Commission or passed on by them. It is likely that numerous changes will be made before the final plan is adopted, according to Rev. William E. Trice, pastor of the University Church.

Mr. J. H. Cain, Conference Commission treasurer, reported that $47,199.46 had been turned in to him in cash and bonds as of August 1. This does not include any pledges except the part which has been paid nor does it include any amounts which may have been raised by local churches but not yet remitted to Mr. Cain.

Each district in the Conference has accepted a definite quota to be raised this year, if possible; but over a three-year period, if necessary. Many churches have sent in a third or a half of their quota, and several have contributed the entire amount. Following is a statement of the standing of the districts in payments made as of August 1:

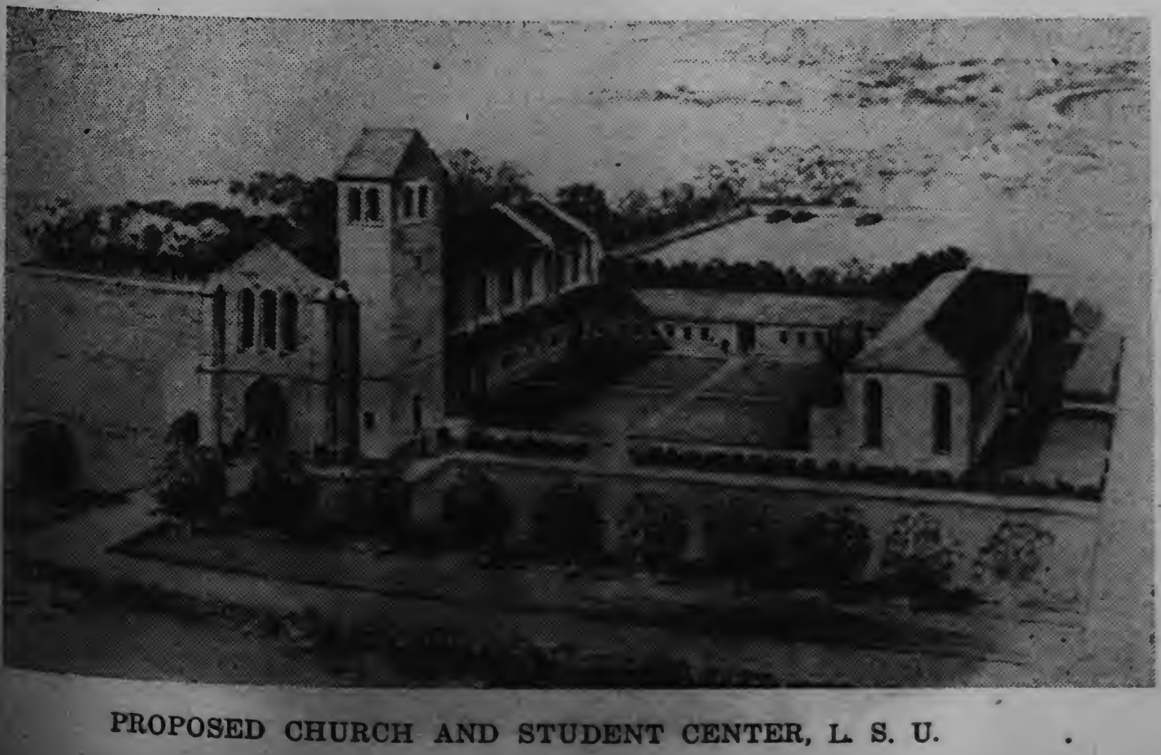
Alexandria District	$ 1,566.06
Baton Rouge District	7,750.48
Lake Charles District	3,100.04
Monroe District	1,762.59
New Orleans District	5,375.77
Ruston District	724.83
Shreveport District	1,912.19
Unassigned	7.50
Special Gift	25,000.00
Total	$47,199.46

The $25,000 gift by the Reily family in memory of the late Mr. William B. Reily, is a fitting tribute to that devoted churchman. The gift assures the success of the Student Center project. As a continuing expression of their interest, Mr. W. B. Reily, Jr., is serving on the Executive and Building Committee of the Conference Commission.

The University has granted a ninety-nine year lease on a site on which the Student Center is to be built, but the church is to be erected on an adjacent plot of private property. Building will begin as soon after the war as materials are available.

"It is hoped that every church in the Conference will make a sincere effort to pay all or a large part of what they have been asked to contribute to this worthwhile project this year," said the Rev. Elmer C. Gunn, chairman of the Conference Commission.

Most of the shadows of this life are caused by standing in our own sunshine.—Emerson.



PROPOSED CHURCH AND STUDENT CENTER, L. S. U.

COLLINSVILLE CIRCUIT

Dear Dr. Duren: We have recently moved to the Collinsville circuit, left vacant by Rev. Robert Langford, who has enlisted for the chaplaincy.

We want some of our friends to know some of the nice things the people have done for us under Bro. Langford's guidance.

Before he left the charge he saw the need of a parsonage, which was bought. It is a beautiful little home about 200 yards from the church and about 40 yards from the road. It is setting back in a pine grove and is painted white.

One of the ladies remarked "she thought the parsonage should be as nice as any other home in the community," and they have made it so. Another said, "We all have nice living rooms where we can sit company in, but none of us have a home with everything new in it." That is what the good people .of the fine churches have done Each church selected a room to furnish. There are five and a screened-in porch. All look so nice.

We had open-house Thursday evening, from 4 until 6. The people came from all over the circuit to see what the home looked like after it was completed. Bro. Gunn, our district superintendent, and wife, were here. Also Bro. Ramsey, one of the former pastors of the charge, and his wife, from Meridian, were out with Bro. Gunn.

We have one of the best people in Mississippi to serve. They love the Lord and His work. Bro. Langford, a classmate of mine at Millsaps, did a grand work on the circuit. He was well loved by the people, and we want him to come and visit us. He did not have the opportunity to see the parsonage as it was when completed. It was a task well done.

The five in the family—my wife, three children, and myself—are enjoying working with these good people. We would like for you to visit our new home at any time and see what a nice place we have, and preach to us to see what a people we have.

Yours sincerely,

JAMES HEFLIN.

P. S.—Some of the ladies did a man's work in painting the floor and wall before we moved in.

THREE VIEWS OF LIFE

In the parable of the Good Samaritan we find expressed three different views of material possessions, their acquisition and use.

The thief's philosophy: "What is yours is mine; I will take it."

The philosophy of the priest and the Levite: "What is mine is mine; I will keep it."

The philosophy of the Good Samaritan: "What is mine is yours; I will share it."

—Charles R. Brown.

At the foot of the rainbow is a pot of gold, says the fairy to childhood. And to the dreams of youth the fairy's story is a joyous truth. But the search for that elusive pot of gold becomes a vain quest. Yet a child of dreams in quest of the treasure at the foot of the rainbow is far richer than the miser who hugs to his bosom a pot of the yellow metal, but is devoid of dreams and in whose sky is no rainbow of promise or of God's unfailing mercy. If compelled to choose between the two, give us the world of dreams rather than the sordid things of life with no bow in the cloud.

—North Carolina Christian Advocate.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON
and B. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
C. MILTON CHALMERS ....Publisher

Mrs. E. C. Box, Rosepine, La., places us in her debt by her expression of interest in and appreciation of the Advocate.

Rev. J. F. Campbell, pastor at First Church, Brookhaven, reports a revival with fine results, in which he had the assistance of Rev. T. O. Prewitt of Vicksburg.

Rev. T. R. Holt, pastor at Collins, Miss., is taking the month of August for his vacation. Rev. F. W. Thompson, of Williamsburg, Miss., will fill the appointment while he is away.

Rev. W. L. Watson, of Grand Cane, La., reports good progress in his work and good cooperation on the part of his people. He expects to finish the year with a good report.

Mrs. R. L. Edwards, of Belzoni, Miss., writes: "I enjoy your articles from the **Methodist Recorder** and the **British Weekly.** They take me back to girlhood days in England."

Rev. P. W. Sibley reports a very good meeting at Pine Ridge Church, on the Loranger charge. Rev. M. D. Felder did the preaching, and there were 6 additions to the church.

Bro. S. E. L. Brown, of Haynesville, La., is 77 years old and a staunch friend of the Advocate. The editor acknowledges with sincere appreciation his gracious personal word.

Rev. A. M. Martin, pastor at Indian Bayou, La., had a meeting from August 2-12 with Rev. Jas. V. Reid, evangelist, doing the preaching. No report of the results has been received.

Rev. James M. Lewis, retired member of the Mississippi Conference, who suffered a slight stroke early last week, is reported to be steadily improving. We sincerely hope that he may soon be fully restored to his accustomed health.

Rev. John H. Crowe, 2208 Tervillege Blvd., Tulsa, Okla., who was recently transferred from Louisiana to Oklahoma, continues his interest in the New Orleans Christian Advocate. We appreciate him as a man and as one of our readers.

Rev. W. T. Gray sends a list of 22 subscriptions from the DeQuincey charge and says that others will follow. Bro. Gray has suffered much from migrations among his members, but he does not lose contact with them.

Rev. Addison L. Smith, pastor of Second Church, New Orleans, has divided the neighborhood around his church into 36 blocks and a block was assigned to each of certain groups for a house-to-house canvass in the interest of that church.

Rev. Jeff P. Paul, reporting for the Arizona revival on the Lisbon, La., charge, said that on Friday, with three days to go, there had been eleven accessions on profession of faith. Rev. Jerome Cain did the preaching.

Rev. J. E. J. Ferguson, pastor at Sumrall, Miss., adds to a business note the statement that he has been a little under par recently but that he is steadily improving and hopes to complete his Advocate campaign by the end of August.

Rev. Sam Nader, Iowa, La., has our thanks for a list of 33 subscriptions from his charge, 25 of which are new subscriptions. This is indicative of the splendid work he has done in the past and is doing in all the details of the church program.

Rev. W. W. Cammack, a retired member of the Mississippi Conference, living in Fayette, Miss., is now 92 years old. A friend who visited him recently found him in good spirits, clear in his thinking, and alert to the interests of the church, but frail in body.

Rev. Frank E. Dement, Jr., writing under date of August 7, reported a meeting in progress at LaBranch Street Church, McComb, Miss., in which he had the assistance of Dr. B. M. Hunt, of Hattieseburg. Bro. Dement was looking for a great spiritual awakening in his field.

A glorious revival at Eminence Church, on the Collins charge, was held by Rev. S. M. Butts, evangelist for the North Mississippi Conference. Twelve new members were received into the church and the congregation voted to invite the evangelist back for a meeting next year.

Friends of Mrs. J. Tillery Lewis throughout Mississippi will be interested to know that she is visiting relatives and friends in Mississippi. Mrs. Lewis, who is the widow of the late Rev. J. Tillery Lewis of the North Mississippi Conference, has for a number of years lived in California.

Rev. B. D. Watson, an unfailing friend of the Advocate, and of its editor, sends a list of 41 subscriptions from Wynn Memorial Church, Shreveport, La. Bro. Watson reports that he is having a great year in that church, that the congregational interest is splendid, and his people growing in grace.

Rev. and Mrs. A. R. Hoffpauir, Blackwater, La., have received word that their son, Dan Wesley, who is a flight officer and glider pilot "somewhere in England," has been awarded the Aid Medal for his part in the invasion of France. Bro. Hoffpauir writes that his daughter, Jewel Lee, will be in New Orleans about August 22 for an appendix operation.

APPOINTMENT CHANGE

Bishops J. Lloyd Decell and Paul E. Martin have authorized the transfer of Geo. D. York from the North Mississippi Conference to the Louisiana Conference. Bro. York is now serving the Marksville charge in the Alexandria district.

R. R. BRANTON,
District Superintendent.

A CORRECTION

Last week we said erroneously that Mr. R. E. Selby, mayor-elect of Vicksburg, Miss., is the son of the late Robert Selby of the Mississippi Conference. He is not the son of Rev. Robert Selby, and the informant of whom we made inquiry confused him with the son of the minister. Dr. Robert Selby did have a son who lived in Vicksburg for a number of years, but he is now living in New York City. We make this apology and explanation in justice to all concerned.

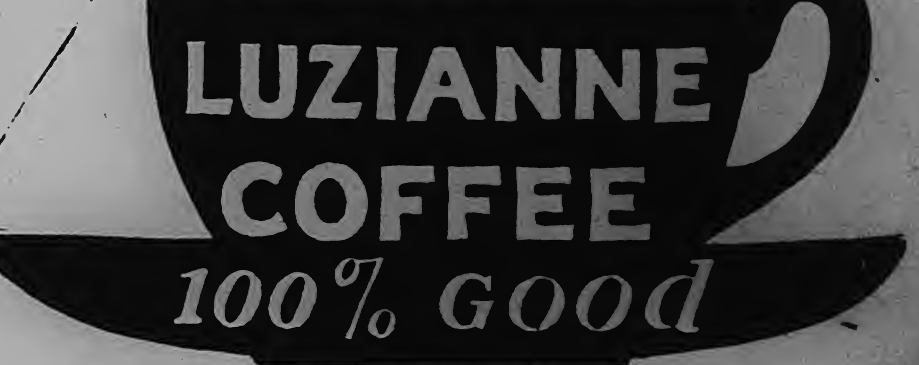
SUBMIT PLANS FOR L. S. U. METHODIST CHURCH CENTER

Architectural plans for the Louisiana State University Methodist Church and Student Center to be built on Dalrymple Drive north of the Sigma Chi house, have been submitted to the board of stewards by the Rev. William E. Trice, pastor.

The building will follow traditional Gothic lines with modern influences. The student center, which will contain a chapel, fellowship and banquet hall, library lounge, kitchen, and classrooms, will be built on University property, leased by the L. S. U. board of supervisors to the Louisiana Methodist Conference for 99 years. The sanctuary will be constructed on adjoining land privately owned by the Conference. It will be air-conditioned and will seat about 650 persons.

The building fund now totals $50,000, of which $35,000 is in bonds, in addition to $25,000 which has been pledged, Mr. Trice said, adding that they expected to reach the total —about $150,000—by December.

Keep your Bible open, and you will not find the door of heaven shut.—Selected.



NAME ROBERT B. HIGHSAW TO L. S. U. GOVERNMENT FACULTY

Robert B. Highsaw has been named assistant professor of government at the Louisiana State University, effective with the opening of the fall quarter, it has been announced by Dr. W. B. Hatcher, president of the University, through Dr. R. J. Harris, head of the department of government. He has been teaching at the University during the summer term.

Mr. Highsaw received the Master's degree from Princeton in 1939 and has completed most of the requirements toward the Ph.D. from Harvard. He taught at Vanderbilt for the past two years.

IN MEMORIAM

Resolved, that in behalf of the members of the Friendly Circle Class of the Methodist church of Ponchatoula, these resolutions be adopted as a tribute to the memory of our beloved member, Mrs. Camille Kling Carley.

Her graciousness, sympathy, and unfailing kindliness endeared her to her associates, while her strength of character, sincerity, and high ideals won their genuine respect.

Our deep sympathy for the members of her family mingles with our own sorrow at the loss of one whose death robs both her home and our class of a loving and inspiring presence.

THE FRIENDLY CIRCLE CLASS.

T. F. WHITE PASSES

On Sunday afternoon, July 23, 1944, the brave, patient, sweet spirit of T. F. White, Lena, Miss., quietly and peacefully passed to the "Great Beyond," out of all earthly sickness and sorrow. He was the youngest of ten children; only one brother survives.

Floy, as he was lovingly called, was a kind, loving husband and father. He loved his church and always stood by his pastor. He stood for everything uplifting. During his declining years he was deprived of the privilege of going to church regularly. He is missed by his loving daughters, a fine son, and a devoted wife. The beautiful flowers, letters, and cards of sympathy showed how he was esteemed and loved by many, many friends and relatives.

Lena, Miss.

JAMES CARL CHILDRESS FALLS IN FRANCE

"The War Department regrets to inform you—." Such is the message that came into the home of Mr. and Mrs. S. B. Childress, Isola, Miss., on August 3. In coming, it brought the sad news that their son, James Carl Childress, had been killed in action in France.

"Bub," as he had been known since childhood to all his friends, had been in service since November, 1942, but had been overseas only a few months. He was born October 28, 1918, and had spent his young life in this community. He united with the church a few years ago, and at the time he was called into service he was serving his church as steward. His pastor and district superintendent, Revs. W. M. Brunner and R. G. Lord, asked for his name to remain on the records as an honorary steward so that he might again take up his good work upon his return.

Perhaps his life was not one of devout Christianity, but he lived a life that would be well for any boy to follow. He liked to do things to help people—just a jolly, agreeable, and good-natured fellow. He always looked on the bright side of life and tried to see the good in his fellowman. God, in His wisdom, must have looked down on the battlefield and said, "Come home, Bub. This is no place for you."

In addition to his parents, he is survived by his wife, Mrs. Irene Logan Childress, three brothers, Woodrow, William, and George; a sister, Laura Anne, all of Isola; two other sisters, Katherine, in the W. A. C., and his twin sister, Mrs. Clara Roach, Memphis, Tenn.

ARE YOU INTERESTED IN METHODIST HISTORY?

Pursuant to the action of the General Conference, plans are under way for establishing a magazine devoted to American Methodist history, under the joint auspices of the publishing agents and the Association of Methodist Historical Societies.

Preliminary to the publication of the magazine, historical societies affiliated with the national association will be organized in all jurisdictions, conferences, and mission fields. A group of national members, composed of all persons seriously interested in Methodist history, will also be formed. A series of bulletins will be published as a preparation for the magazine.

Are you interested in Methodist history?

If you are, you are requested to send your name and address to the president of the national association, Dr. Elmer T. Clark, 150 Fifth Avenue, New York 11, N. Y. There are no dues and no financial obligations until the magazine is launched, when, of course, there will be a subscription price. All enrolled in advance will receive the preliminary bulletins of the association without cost.

FARMERVILLE, LA., CHARGE

Dear Dr. Duren: I would like to say a good word about Farmerville, one of the most delightful appointments of its size in the Conference.

I just closed a meeting there Sunday night, with their energetic young pastor, Rev. Jimmie Stone, leading the singing.

We had a good meeting. It was well attended. They sang as if they enjoyed it. They listened intently, and responded well.

We had 11 accessions, six of whom are to be received on profession of faith. There are others that will follow.

What struck me most about this church, though, was its unusually warm fellowship and spirit of harmony and mutual appreciation. It is like a large family, that is devoted to each other and to its Lord.

Hardly a day passes that some member of the church is not knocking at the door of the parsonage, with some kind remembrance. They are the same way toward each other.

Before the baby came to the parsonage —little Judy is now five months old—a member of the church took Mrs. Stone to town and let her pick out a complete layette, without a price ceiling!

They are devoted to their pastor, and willingly cooperate in his education by letting him attend Louisiana Tech three days a week.

They helped Rev. William O. Byrd, now a chaplain in England, get his education in the same way, and are glad to do the same thing for Rev. Mr. Stone. Thus they render a fine service to the Conference.

The parsonage is almost new, erected under the pastorate of Rev. Thurmon Spinks. It is neat and well-furnished.

It is the home church of another of our chaplains, Lieut. J. C. Whitaker, now on transport duty in the Pacific.

In case I have made it sound alluring to others, let me hasten to add that Bro. Stone is not planning to move for several years!

Sincerely,
HENRY A. RICKEY.

LAKE CHARLES DISTRICT MINISTERS MEET

The Methodist Ministerial Association of the Lake Charles District met at the Lake Arthur Camp on Friday, August 4, at 10 a. m. with Dr. Guy Hicks, district superintendent of the Lake Charles area, presiding.

The meeting opened with the Rev. C. J. Thibodeaux leading the group in prayer.

The pastors were asked to place the Crusade for Christ before the people—a plan wherein Methodism is seeking to raise $25,000,000 for rehabilitation and reconstruction in the post-war world. Each minister was urged to present the purpose and the value of this fine program, so that folk will realize the great part they have in the program of Methodism for the post-war era.

Dr. Hicks told the group that Bishop Paul E. Martin will meet with the pastors of this section in the near future.

The Rev. Lumas Douglas urged the pastors to mail in their subscriptions to the New Orleans Christian Advocate.

The Rev. W. H. Giles made a report of the plans that the Methodists have set forth toward the construction of a Student Cener Building in Lafayette. A lot, 52 feet by 142 feet, has been purchased. This lot is located in front of the Administration Building on the campus of Southwestern Louisiana Institute. There are 262 Methodist students on this campus.

The work being done by the Methodist churches of the district in supervising and directing Scout work was recommended highly.

The Rev. W. H. Bengtson stated that there was $89 in the Institute fund, and that all expenses relating to district camps have been paid. The group gave Bengtson a rising vote of thanks for his fine work.

The Rev. T. D. Lipscomb spoke of the evangelistic meetings conducted on his charge. The Rev. Otis Spinks assisted him at Hopewell, where eighteen came into the church by profession of faith and four by certificate of transfer; and the Rev. Bengtson worked with him at Oberlin, where six united with the church on profession of faith.

The closing prayer was led by Douglas.

A fried chicken dinner was served the group by Bengtson.

The following ministers and their families attended the meeting: Dan Anders, Henry Brown III, Henry Bowdon, W. C. Barham, A. B. Cavanaugh, A. A. Collins, Luman Douglas, W. H. Giles, W. T. Gray, Martin Hebert, Guy Hicks, C. B. Krumnow, T. D. Lipscomb, Sam Nader, D. W. Poole, Clebourne Quaid, C. W. Rodgers, Otis Spinks, and C. J. Thibodeaux.

There is no petition too little, any more than too great, for God to grant, if it is in harmony with His Will.

—J. Hudson Taylor.

PERSONAL NOTES AND INCIDENTS

We regret to learn of the illness of Mrs. Garrett, wife of Rev. J. T. Garrett, of Chatham, La. She is in the hospital at Ruston, La.

Bishop Charles C. Selecman, of the Dallas area, filled an engagement at Bay View, Mich., last week, according to a letter received from that place.

A note from Bro. R. H. Nestler, Canal Street Church, New Orleans, says that his pastor, Rev. J. T. Harris, returned from his vacation recently and is back at work.

Friends of Bishop Hoyt M. Dobbs will be interested in this fine statement from him: "I have retired, but I shall never quit." He and Mrs. Dobbs are enjoying the summer at Lake Junaluska.

Rev. J. E. Hearn, pastor at Oak Grove, La., sends a list of 18 subscriptions, with the indication that this may not be the end of his campaign. He reports the work of his charge as moving along well.

Mrs. H. H. West, of Carriere, Miss., renews the subscription of her mother, Mrs. T. F. White. Her father, who died on July 23, was a Baptist, but had been a continuous reader of this paper for 25 years.

Chaplain E. E. Price, member of the Mississippi Conference, is now stationed at the Regional Hospital, Camp Stewart, Ga. Chaplain Price expresses his appreciation of the Advocate. We are glad to send it to him.

Dr. D. B. Raulins, whose career as district superintendent is facing "west," advertises a district to let and invites interested preachers to confer with the bishop in charge. The advice is perhaps a waste of paper and ink.

Bishop John C. Broomfield, who was retired at the last session of the South Central Jurisdictional Conference, held a meeting at Homer, La., recently and is under engagement for a meeting at Haynesville in October.

For a number of years Ruston district has given publicity to a rivalry among the parsonage gardeners and now, according to the **Ruston District Courier**, they have introduced the innovation of raising chickens by the yard, "some of them fried."

CRUSADE FOR CHRIST TO MEET IN ST. LOUIS

The Crusade for Christ is calling all the district superintendents of the Methodist Church to a meeting at St. Louis, Mo., September 26 and 27.

We are anxious to have the editors of the Church present.

J. RALPH MAGEE,
Director;
J. MANNING POTTS,
Associate Director.

APPOINTMENTS—MISSISSIPPI CONFERENCE

Rev. Wilds S. DuBose, Prentiss charge, having withdrawn to enter the Presbyterian ministry, Rev. L. E. Alford will finish out the Conference year as retired supply at Prentiss.

Rev. Aubrey Smith has been appointed to the chaplaincy, and Rev. B. B. Rogers has been changed from associate pastor at Central, Meridian, to West Laurel.

Rev. Robert Lee Langford has been appointed to the chaplaincy, and Rev. James Heflin, supply, has been assigned to Collinsville Circuit.

J. L. DECELL,
Bishop-in-Charge.

ADVOCATE CAMPAIGN REPORT TO DATE

LOUISIANA CONFERENCE

Alexandria District—R. R. Branton, D. S.

	1944	1943
Alexandria—B. C. Taylor	3	7
Ball—W. F. Ragsdale	5	9
Boyce—J. E. Selfe	..	19
Bunkie—A. W. Townsend	3	16
Campti—J. L. Lay	11	10
Colfax—J. M. Alford	22	16
Elizabeth—B. M. Waggoner	..	2
Ferriday—J. H. Sewell	1	21
Glenmora—A. D. George	2	45
Jena—W. F. Roberts	1	18
Jonesville—J. A. Knight	1	2
Lecompte—F. J. McCoy	8	19
Marksville—George D. York	..	9
Melville—Clyde Shaw	52	13
Montgomery—Lula Wardlow	..	11
Mt. Zion—Tillman Brown	..	4
Natchitoches—Carl Lueg	21	29
Oakdale—J. C. Sensintaffar	..	13
Opelousas—E. C. Dufresne	66	57
Palestine—J. B. McCann	..	42
Pineville—R. M. Bentley	3	41
Pollock—David McCartney	..	7
Rochelle—G. H. Corry	20	22
Sicily Island—H. B. Teer	2	23
Trout—J. J. Davis	..	22
Tullos—A. Jerome Cain	..	13
Weaver—M. H. Gunn	..	16
White's Chapel—J. A. Jones	17	23
Winnfield—H. B. Hysell	7	24

Baton Rouge District—W. L. Doss, Jr., D. S.

	1944	1943
Amite—A. T. Law	15	12
Angie—C J. T. Cotten	14	15
Baker—Harvey D. Watts	20	14
Baton Rouge—L. N. Stuckey	17	8
Istrouma—H. A. Gibbs	26	28
North Baton Rouge—D. T. Williams	8	7
University—W. E. Trice	..	5
Blackwater—A. R. Hoffpauir	21	26
Bogalusa—G. W. Pomeroy	20	20
Bogalusa—T. V. Peters	8	15
Clinton—Fred S. Flurry	12	12
Covington—J. C. Rousseaux	16	20
Denham Springs	1	7
Fisher—H. B. Crammer	..	8
Franklinton—I. W. Flowers	19	15
Gonzales—A. J. Ellender	3	12
GreensburgR. T. Pickett	19	22
Hammond—H. D. Marlin	..	12
Jackson—W. B. Hollingsworth	9	10
Kentwood—L. W. Cain	11	..
Live Oak—O. C. Stapleton	1	14
Lottie—C. M. Morris	54	37
Pearl River	..	1
Pine Grove—J. R. Strozier	17	43
Plaquemine—E. E. Sylvest	9	5
Ponchatoula—H. T. Carley	21	23
St. Francisville—M. D. Felder	13	9
Springfield—A. W. Coody	25	22
Tickfaw—P. W. Sibley	9	11
Walker—E. W. Corley	17	16
Zachary—B. A. Galloway	4	7
District Conference	13	23

Lake Charles District—Guy M. Hicks, D. S.

	1944	1943
Abbeville—Otis W. Spinks	..	35
Bell City—C. W. Rodgers	1	..
Cameron—. F. Roberts	..	14
Church Point—Harold Hine	7	21
Crowley—C. E. McLean	6	12
DeQuincey—W. T. Gray	22	31
DeRidder—D. W. Poole	19	14
Ebenezer—C. J. Thibodeaux	..	1
Eunice—A. A. Collins	1	12
Gueydan—C. W. Quaid	13	14
Hornbeck—E. H. House	21	20
Indian Bayou—A. M. Martin	6	18
Iowa—Sam Nader	33	16
Jeanerette—Harley McCall	..	15
Jennings—E. P. Drake	..	..
Jennings Tabernacle—J. W. Waltrip	..	..
Kinder—T. D. Lipscomb	18	18
Lafayette—W. H. Giles	24	33
Lake Arthur—J. W. Waltrip	..	11
Lake Charles—J. H. Bowdon	23	31
Simpson—E. R. Haug	15	6
Leesville—A. A. McKnight	32	24
Many—R. T. Pynes	..	45
Merryville—W. C. Barham	25	13
New Iberia—R. H. Staples	..	26
Raymond C. B. Krumnow	..	..
Rayne—Dan F. Anders	1	26
Sulphur—L. E. Douglas	41	31
Vinton—J. A. Bell	..	7
Welsh—W. H. Bengtson	..	12
Westlake—Martin Hebert	..	12
District Conference	31	37

Monroe District—H. M. Johnson, D. S.

	1944	1943
Bastrop—J. B. Harper	18	13
Bonita—J. D. Huff	5	12
Collinston—O. H. Jones	..	..
Columbia—W. R. Wendt	16	18
Columbia Circuit—Lea Joyner	12	6
Delhi—E. L. Tatum	..	22
Gilbert—F. C. Collins	16	17
Grayson—G. A. LaGrange	25	6
Lake Providence—A. C. Lawton	..	13
Mangham—J. P. McKeithen	..	15
Mer Rouge—F. A. Matthews	..	8
Monroe, First—A. M. Serex	100	96
Monroe, Gordon Avenue—W. C. Mason	..	8
Monroe, Stone Avenue—I. L. Yeager	..	10
Newellton—W. A. Reeves	..	..
Oak Grove—J. E. Hearn	18	18
Oak Ridge—J. F. Dring	9	16
Olla—E. M. Mouser	16	..
Pioneer—C. L. Moore	6	16
Rayville—J. H. Midyett	16	21
Sterlington—H. E. Pfost	8	14
Sunrise—I. A. Patton	..	..
Tallulah—H. A. Rickey	23	21
Waterproof—C. M. Hughes	..	2
West Monroe—P. M. Caraway	4	25
Winnsboro—O. L. Tucker	13	13
Wisner—W. H. Carroll	..	10
District Conference	46	21

New Orleans District—W. W. Holmes, D. S.

	1944	1943
Berwick—T. F. King	4	..
Donaldsonville—W. W. Perry	13	13
Franklin—W. D. Milton	35	15
Golden Meadow—C. B. Powell	2	3
Houma—L. A. Bodie	1	16
Houma, First Church—A. S. Hurley	..	..
Lutcher—S. J. McLean	1	..
Morgan City—D. B. Boddie	10	16
New Orleans:		
Aldersgate—R. B. Crichlow	9	7
Algiers—D. M. Risinger	1	23
Canal Street—J. T. Harris	11	8
Carrollton Avenue—E. C. Gunn	19	29
Church of Redeemer—P. Palotta	..	6
Chalmette—J. W. Booth	7	7
Eighth Street—Dana Dawson, Jr.	12	4
Felicity—W. D. Boddie	7	6
First Church—N. H. Melbert	27	36
Gentilly—C. R. Hardy	2	10
Gretna—J. P. Bonnecarrere	21	4
Munholland Memorial—Karl B. Tooke	1	12
Napoleon Avenue—R. H. Harper	3	52
Parker Memorial—E. B. Emmerich	8	31
Rayne Memorial—H. L. Johns	90	125
St. Mark's—R. L. Clayton	1	12
Second Church—A. L. Smith	5	18
Slidell—M. S. Robertson	50	51

Ruston District—D. B. Raulins, D. S.

	1944	1943
Arcadia—R. M. Brown	..	8
Athens—B. P. Durbin	4	4
Bernice—J. W. Ailor	14	13
Bienville	..	..
Calhoun—A. G. Taylor	3	2
Chatham—J. T. Garrett	46	28
Choudrant—C. L. Elliott	1	15
Claiborne—R. H. Hearne	6	12
Clay—Jack Shaw	..	4
Cotton Valley—J. W. Lee	..	18
Eros—F. L. Hearne	10	17
Farmerville—J. F. Stone	1	..
Gibsland—N. E. Joyner	6	20
Haynesville—Louis Hoffpauir	8	23
Heflin—A. M. Wynne	15	14
Hodge—J. F. Kilpatrick	..	13
Homer—V. D. Morris	4	26
Jonesboro—J. B. Grambling	30	51
Lisbon—Jeff Paul	3	8
Minden—B. H. Andrews	6	25
Quitman—Morris G. Lee	..	4
Ringgold—E. W. Day	17	38
Ruston—J. J. Rasmussen	7	60
Shongaloo—Percy Hoffpauir	..	..
Sibley—Rex Squyres	1	..
Simsboro—L. P. Moreland	2	35
Springhill—W. D. Kleinschmidt	19	22
District Conference	16	..

Shreveport District—A. M. Freeman D. S.

	1944	1943
Belcher—J. W. Matthews	6	3
Bossier City—J. F. Wilson	7	18
Coushatta—S. S. Holladay	..	16
Grand Cane—W. L. Watson	6	21
Greenwood—A. D. St. Amant	..	5
Hall Summit—H. C. Norsworthy	2	18
Haughton—F. H. Harrison	..	7
Ida-Hosston—Thurmon Spinks	9	15
Logansport—W. O. Lynch	24	36
Mansfield—M. S. Monk	3	20
Mooringsport—Van Carter	2	2
Oil City—Marvin Corley	2	12
Pelican—R. A. Pickett	13	12
Plain Dealing—L. A. Carrington	2	14
Pleasant Hill—T. J. Holladay	16	12
Provencal——	..	9
Rodessa--Jack Cooke	1	3
Shreveport:		
Cedar Grove—G. A. Morgan	2	19
Broadmoor—R. Leonard Cooke	1	22
Caddo Heights—L. W. Smart	..	..
First Church—Dana Dawson	9	11
Mangum—C. K. Smith	8	19
Noel Memorial--F. M. Freeman	..	..
Park Avenue—S. A. Seegers	3	6
Wynn Memorial—B. D. Watson	31	33
Summer Grove—S. S. Bogan	..	12
Vivian—Bentley Sloan	..	10
Zwolle—D. L. Dykes	..	..
District Conference	..	7

MISSISSIPPI CONFERENCE

Brookhaven District—V. R. Landrum, D. S.

	1944	1943
Adams—F. M. Casey	22	5
Bassfield—D. H. McKeithen	15	..
Barlow—N. A. Dickson	15	..
Bogue Chitto—F. O. Lewis	..	3
Brookhaven—J. F. Campbell	42	4
Crystal Springs—J. W. Sells	1	1
Foxworth—V. S. Coleman	31	15
Gallman—T. B. Winstead	3	9

Georgetown—W. Bayliss Alsworth	1	4
Harrisville—George Harkins	..	6
Hazlehurst—C. W. Wesley	24	20
Magnolia—J. E. Gray	..	1
McComb, Centenary—J. W. Moore	2	2
McComb, LaBranch—F. E. Dement, Jr.	28	14
McComb, Pearl River Avenue—Roy Wolfe	9	1
Meadville & Bude—Wesley Ezelle	3	18
Monticello—T. M. Ainsworth	3	2
Nebo—J. N. Lambert	3	3
Osyka & Fernwood—H. S. Westbrook	10	1
Prentiss—L. E. Alford	7	30
Sartinsville—J. W. Courtney	8	6
Scotland—J. Noel Ulmer	5	18
Silver Creek—S. C. Moody	1	..
Summit-Felder—T. E. Nicholson	6	4
Tylertown—O. H. Scott	3	15
Utica—E. E. McKeithen	1	1
Wesson—W. S. Cameron	..	1
District Conference	42	35

Hattiesburg District—B. L. Sutherland, D. S.

	1944	1943
Bay Springs—P. O. Nix	28	33
Bonhomie—W. R. Irving, Jr.	7	6
Bucatunna—W. E. Williamson	3	13
Clara—Percy Emanuel	6	4
Collins—T. R. Holt	20	24
Cross Roads—D. P. Yeager	5	7
Ellisville—J. M. Jones	11	10
Hattiesburg, Broad Street—J. D. Slay	15	15
Hattiesburg, Court St.—L. D. Haughton	44	37
Hattiesburg, Main Street—B. M. Hunt	19	20
Hattiesburg Circuit—W E. Pittman	3	..
Heidelberg—J. B. Vardaman	19	19
Laurel, First Church—R. H. Kleiser	17	22
Laurel, Kingston—L. M. Sharp	29	5
Laurel, West Laurel—B. B. Rogers	5	25
Magee—B. H. Williams	9	11
Montrose—W. T. Mangum	3	15
Moselle—J. A. Bridewell	3	5
Mt. Olive—S. W. Granberry	13	13
New Augusta—H. B. Hilbun	43	37
Oxette—D. W. Ulmer	..	14
Petal—A. M. O'Neill	13	10
Richton—R. M. Matheny	8	17
Sanatorium—H. E. Raley	..	..
Sumrall—J. E. J. Ferguson	15	14
Taylorsville—T. E. Hightower	4	9
Waynesboro—J. H. Jolly	27	22
Waynesboro Circuit—T. A. King	..	6
Williamsburg—F. W. Thompson	..	8
District Conference	66	40

Jackson District—Otto Porter, D. S.

	1944	1943
Benton—A. L. Meadows	15	16
Bolton-Raymond—D. T. Ridgway	1	7
Brandon—G. L. Oliver	42	25
Camden—J. H. Grice	..	2
Canton, First Church—J. L. Carter	11	11
Canton, North Side—Dorsey Allen	..	..
Carthage—J. S. Noblin	14	18
Carthage Circuit—Percy Vaughan	4	6
Clinton—M. E. Burnett	..	1
D'Lo—J. W. Holston	..	..
Fannin—W. F. Baggett	..	9
Flora-Bentonia—A. M. Broadfoot	..	3
Florence—E. H. Blumer	1	..
Forest—C. A. Schultz	..	1
Harperville—W. J. Walters	21	1
Homewood—R. E. Case	6	4
Jackson, Bessie Shands—C. E. Downer	..	..
Jackson, Capitol St.—J. W. Leggett	5	11
Jackson, Galloway Mem.—C. G. Chappell	2	16
Jackson, Glendale—J. A. Wells	5	6
Jackson, Grace—W. B. Alsworth	..	20
Jackson, Millsaps Mem.—H. A. Gatlin	..	3
Lake—A. M. Schultz	..	1
Lena—J. H. Dillard	10	7
Madison—L. T. Nelson	6	12
Mendenhall—L. P. Anders	1	6
Morton—A. S. Oliver	18	..
Pelahatchie—R. I. Moore	15	24
Raleigh—Murray Cox	..	4
Ridgeland—Norman Purvis	..	..
Sharon—	..	1
Terry—T. A. Carruth	..	203
Vaughan—J. C. Jackson	4	5
Walnut Grove—J. W. Loudenslager	6	8
District Conference	69	27

Meridian District—C. H. Gunn, D. S.

	1944	1943
Andrew Chapel—Bryan Broadus	..	..
Choctaw Indian Mission—	..	..
Chunky—J. H. Cameron	3	8
Cleveland—	..	2
Collinsville—James Heflin	..	9
Decatur—J. R. Grisham	1	12
DeKalb—	7	8
DeSoto—Roger Cameron	..	4
Enterprise—Guy Sigrest	1	3
Hope—Y. A. Smith	1	2
Lauderdale—W. H. McRaney	1	2
Matherville—E. D. Gemeny, Jr.	1	1
Meridian, Central—T. M. Brownlee	2	1
Meridian, East End—J. O. Ware	28	52
Meridian, Fifth Street—T. J. O'Neil	4	8
Meridian, Hawkins Mem.—W. L. Hamrick	5	6
Meridian, Poplar Springs—G. E. Allan	8	5
Meridian, Wesley—W. R. Murray	1	1
Newton—H. L. Daniels	15	17
Pachuta—G. E. Jones	8	20
Philadelphia—H. C. Castle	10	15
Philadelphia Circuit—G. A. Broadus	2	5
Porterville—E. M. Lane	1	5
Quitman—V. G. Clifford	1	11
Rose Hill—J. A. Lindsey, Jr.	1	5
Scooba—Jas. S. Conner	..	1
Shubuta—C. H. Strait	6	13
Kemper Circuit—	..	..
Union—Roy L. Lane	49	54
Vimville—Wm. Wood	4	2
District Conference	22	23

Seashore District—J. L. Neill, D. S.

	1944	1943
Americus—E. D. Simpson	4	15
Bay St. Louis—E. E. Samples	3	1
Biloxi, Main St.—M. L. McCormick	1	5
Brooklyn—M. L. Davis	..	4
Carriere—R. C. DeLaMotte	..	..
Coalville—J. H. Moore	..	2
Columbia—J. B. Cain	26	50
Escatawpa—S. B. Watkins	12	5
Gulfport—C. C. Clark	65	243
Handsboro—Donald O'Connor	37	4
Hickory Grove—J. P. Nix	1	..
Kreole—J. P. Payne	2	..
Leakesville—W. L. Elkin, Jr.	1	..
Logtown—W. B. Jones	..	5
Long Beach—T. M. Dye, Jr.	6	5
Lucedale—W. C. Fulgham	3	15
Lumberton—F. L. Applewhite	7	14
Mentorum—M. N. Howell	..	..
Moss Point—A. J. Boyles	7	74
Ocean Springs—W. C. M. Baggett	..	..
Pascagoula—E. W. Ulmer	42	52
Pascagoula, East Lawn—Roy C. Clark	10	..
Picayune—J. H. Morrow	..	12
Poplarville—S. F. Harkey	..	1
Purvis—C. A. Schultz	..	3
Saucier—E. W. Scott	14	11
Vancleave—G. H. McBride	108	9
Wiggins—N. U. Boone	3	16
District Conference	27	..

Vicksburg District—O. S. Lewis, D. S.

	1944	1943
Amite—D. H. Cassels	..	..
Anguilla—E. A. King	1	6
Centreville—D. M. Ulmer	14	33
Eden—C. Y. Higginbotham	..	10
Edwards—L. L. Matheny	7	24
Fayette—M. H. Wells	7	9
Gloster—R. A. Allums	1	5
Hermanville—R. L. Peyton	1	8
Lorman—D. E. Vickers	7	9
Louise—L. J. Snelgrove	1	6
Mayersville—E. C. Presley	1	80
Natchez—H. M. Bullock	8	19
Oak Ridge—M. E. Sharp	5	7
Port Gibson—J. B. Holyfield	2	7
Rolling Fork—M. K. Miller	..	1
Roxie—R. E. Alsworth	37	21
Satartia—F. J. Jones	16	18
Silver City—B. M. Lawrance	19	16
Vicksburg, Crawford St.—T. O. Prewitt	..	35
Vicksburg, Gibson Mem.—E. L. Ledbetter	25	33
Washington—A. W. Wilson	1	13
Woodville—E. A. Kelly	1	12
Yazoo City—R. H. Clegg	68	41
District Conference	35	17

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—W. B. Baker, D. S.

	1944	1943
Aberdeen—E. M. Sharp	10	1
Algoma—Bob B. Buskirk	2	2
Amory—R. G. Moore	28	17
Becker—Leo Bailey	..	8
Buena Vista—P. B. Grisham	..	..
Calhoun City—Hal S. Spragins	15	14
Coffeeville—G. H. Ledbetter	5	..
Derma—W. M. Langley	3	5
Greenwood Springs—	..	..
Houlka—H. G. Wallace	1	1
Houston—W. C. McCay	11	2
Mooreville—E. C. Abernathy	2	8
Nettleton—W. V. Stokes	3	17
Okolona—W. R. Hammontree	3	10
Paris—H. G. West	..	..
Pittsboro—H. R. McKee	1	..
Pontotoc—G. A. Baker	1	14
Prairie—M. Jay Peden	2	11
Salem—R. M. Papasan	..	..
Shannon—H. L. Beasley	2	5
Smithville—J. F. Elliott	..	1
Toccopolo—J. C. Nelson	..	..
Tremont—I. E. Johnson	..	2
Tupelo—W. A. Tyson	10	10
Vardaman—O. L. Elliott	2	..
Verona—W. C. Mattox	15	15
Water Valley—E. H. Cunningham	20	19
Water Valley, Main St.—A. S. Brisco	6	12
Woodland—R. C. Mayo	3	2
District Conference	20	24

Columbus District—V. C. Curtis, D. S.

	1944	1943
Ackerman—W .L. Storment	4	1
Artesia—S. W. Hemphill	1	5
Bellefontaine—C. M. Ray	1	10
Brooksville—W. M. Wright	11	8
Caledonia—J. L. Nabors, Sr.	2	1
Chester—J. E. Roberts	6	9
Columbus, First—J. D. Wroten	12	38
Columbus, Central—T. E. Gregory	31	28
Ethel—J. T. Humphries	..	10
Eupora—M. E. Scott	9	2
Kilmichael—S. B. Potts	13	9
Kosciusko—T. B. Thrower	40	35
Kosciusko Circuit—J. L. McElroy	11	19
Longview—W. H. Heath	1	2
Louisville—J. J. Baird	16	35
Louisville Circuit—J. W. Holliday	..	4
Mathiston—R. E. Wasson	3	6
Macon—N. D. Guerry	1	21
Macon Circuit—T. A. Filgo	6	2
Noxapater—E. B. Sharp	6	5
Sallis—	..	9
Shuqualak—R. A. Thornton	16	23
Starkville—N. J. Golding	4	4
Sturgis—T. E. Shelton	..	7
Weir—J. N. Humphrey	22	11
West Point—J. A. George	..	31
District Conference	20	14

Corinth District—J. E. Stephens. D. S.

	1944	1943
Abbeville—Glen Miller	..	..
Ashland—J. B. Burns	1	1
Baldwyn—A. C. Bishop	1	7
Belmont—M. N. Hamill	2	4
Blue Mountain—L. K. Alexander	2	4
Booneville—T. H. Ferrell	16	25
Booneville Circuit		..
Burnsville—W. L. Whitener	..	3
Chalybeate—N. L. Threet	..	2
Corinth, First—W. C. Newman	52	60
Corinth, South Side—Z. A. Jumper	22	9
Corinth Circuit—L. P. Jumper	1	2
Dumas—R. B. Burks	..	1
Fulton—E. L. Jernigan	20	21
Guntown—T. W. Smallwood	1	1
Hickory Flat—Joe Grisham	2	..
Holly Springs—Seamon Rhea	15	16
Hopewell—H. M. Bennett	..	..
Iuka—E. G. Mohler	1	..
Iuka Circuit—Joe Caruthers	3	6
Kossuth—E. B. Smith	..	..
Lowry—O. J. Richardson	..	..
Mantachie—W. T. Bazzle	1	1
Marietta—C. L. Ivy	6	5
Myrtle—W. M. Hester	20	17
Oxford-University—W. J. Cunningham	..	1
New Albany—C. T. Floyd	12	34
New Albany Circuit—W. R. Liming	1	11
Potts Camp—J. D. Simpson	5	12
Rienzi—B. F. Bullard	11	13
Ripley—E. R. Smoot	3	15
Sherman—Guy Ray	4	1
Tishomingo—J. L. Nabors, Jr.	8	8
District Conference	14	15

Greenville District—J. W. Ward, D. S.

	1944	1943
Arcola—E. S. Lewis	16	8
Boyle—E. F. Tucker	1	..
Clarksdale—S. H. Caffey	10	10
Cleveland—W. L. Pearson	..	..
Coahoma—M. E. Armstrong	1	3
Dubbs—J. B. Conner	1	1
Dublin—J. M. Bradley	..	4
Duncan—W. W. Jones	9	1
Friar Point—W. D. Smith	1	..
Glen Allen—W. D. Bennett	1	1
Greenville—L. P. Watson	7	1
Gunnison—A. M. West	..	1
Hollandale—G. C. Gregory	1	2
Indianola—S. E. Ashmore	12	38
Leland—W. M. Jones	4	5
Lula—G. R. Meaders	4	5
Merigold—W. R. Crouch	5	4
Rosedale—W. W. Hartsfield	..	3
Shaw—C. W. Avery	..	1
Shelby—A. R. Beasley	1	10
Tunica—G. R. Williams	1	2
District Conference	30	20

Greenwood District—R. G. Lord, D. S.

	1944	1943
Acona—	..	5
Belzoni—G. H. Boyles	..	51
Black Hawk—Wilson Ray	..	10
Carrollton—E. G. Potts	3	2
Drew—H. H. Wallace	4	17
Durant—W. P. Bailey	27	16
Ebenezer—E. M. Shaw	4	11
Greenwood—W. R. Lott	50	40
Itta Bena—R. T. Hollingsworth	19	22
Inverness—C. L. Oakes	1	10
Lexington—A. Y. Brown	23	31
Minter City—J. M. Guinn	9	15
Moorhead—H. D. Suydam	1	8
Pickens—E. C. Driskell	5	8
Poplar Creek—B. B. Brantley	1	7
Rock Hill—G. T. Sledge	..	5
Ruleville—J. W. York	3	13
Schlater—H. P. Lewis	9	2
Sidon—W. S. McAlily	..	22
Sunflower—J. W. Gibson	21	22
Swiftown—W. W. Bruner	..	6
Tchula—	5	25
Tutwiler—J. V. Stewart	16	20
Vaiden—A. L. Davenport	44	28
Webb—A. W. Bailey	25	18
Winona—J. H. Holder	6	22
Winona Circuit—J. T. Cafferty	..	10
District Conference	23	15

Sardis-Grenada District—C. A. Parks, D. S.

	1944	1943
Arkabutla—G. L. Nicholas	1	3
Batesville—A. C. McCorkle	1	1
Byhalia—W. W. Milligan	47	38
Charleston—N. N. Maxey	6	2
Cockrum—T. R. Poole	5	2
Coldwater—G. W. Curtis	1	5
Como—W. H. Mounger	6	8
Courtland—B. D. Benson	1	4
Crenshaw—J. C. Wasson	..	1
Duck Hill—H. N. McKibben	..	1
Grenada—W. L. Robinson	2	7
Hernando—W. O. Hunt	1	3
Holcomb—Benton Bailey	1	4
Horn Lake—R. C. Nanney	1	1
Lake Cormorant—W. M. Campbell	1	12
Lambert—L. C. Lawhon	2	2
Longtown—H. E. Carter	3	4
Marks—J. S. Maxey	..	1
Mount Pleasant—C. W. Baley	..	..
Oakland—W. S. Selman	4	3
Olive Branch—L. A. Bennett	4	18
Pleasant Hill—J. M. McCay	8	5
Red Banks—T. G. Lowry	..	3
Sardis—J. O. Dowdle	1	3
Sardis Circuit—Clay Moorhead	4	1
Senatobia—G. L. Rogers	1	9
Shuford—	..	1
Tyro—	..	2
District Conference	23	10

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

1944 School of Missions, Lake Junaluska, N. C.

Two hundred and eighty persons registered for the School of Missions at Lake Junaluska, N. C., July 5-August 2. The Mississippi Conference W. S. C. S. was represented by twelve members of the Executive Committee:

Mrs. W. F. Mahaffey, president; Mrs. T. H. Fore, secretary Organization and Promotion; Mrs. E. E. McKeithen, secretary Spiritual Life; Mrs. Stanley Wilson, secretary Christian Social Relations and Local Church Activities; Mrs. E. E. Deen, secretary Missionary Education and Service; Mrs. R. E. Rollings, secretary Supplies; Mrs. R. C. Tolbert, Brookhaven District; Mrs. Wm. Weathersby, Hattiesburg District; Mrs. W. B. Fazakerly and Mrs. Alvis McNeill, Jackson District; Mrs. M. E. Blanks, Meridian District; Mrs. John Cirlot, Seashore District.

In addition to these officers, Mrs. D. L. St. John attended as a member of the Executive Committee of the Southeastern Jurisdiction W. S. C. S., and Mrs. Malva Jackson, of Moss Point, as a very much interested member of a local society.

Following is the daily schedule:

7:00-8:30—Breakfast.
8:30-10:00—Class Periods.
10:00-11:00—Seminars.
11:00—General Forum Hour.
12:30—Luncheon.
2:00-4:00—Study and Rest Period.
4:00-5:00—Planned Conferences.
5:00-6:00—Recreation.
6:00—Evening Meal.
7:15-7:45—Vespers.
8:00—Platform Hour.

Four accredited courses were offered and our women registered as follows:

"The American Indian"—Mrs. R. C. Tolbert, Mrs. Alvis McNeill, Mrs. E. E. Deen. This was taught by Mark A. Dawber, executive secretary Home Missions Council, New York, N. Y.

"The Christian Faith and the Christian Way"—Mrs. W. F. Mahaffey, Mrs. E. E. McKeithen, Mrs. John Cirlot, Mrs. Wm. Weathersby, Mrs. Malva Jackson, Mrs. T. H. Fore, Miss Elizabeth Stinson, Director Religious Activities, Winthrop College, Rock Hill, S. C., taught the course.

"Christians and the New World Economy"—Mrs. Stanley Wilson. This course was to have been taught by Dr. N. C. McPhearson, president, Wesleyan College, Macon, Ga., but at the last moment he could not come, so Mrs. Wilson devoted her entire time to the Christian Social Relations and Local Church Activities Work-shops, which began at 2 o'clock and lasted until 5 each afternoon.

"Missions in Southeast Asia"—Mrs. M. E. Blanks, Mrs. R. E. Rollings, Mrs. W. B. Fazakerly, Mrs. D. L. St. John. There were two classes for this course, one taught by Miss Mable K. Howell, Professor of Missions and member of the Board of Missions, Nashville, Tenn., and Dr. Henry Barnett, Professor, Southern College, Lakeland, Fla.

All classes, seminars, and work-shops were held in Mission Inn, where the Mississippi Conference party was in residence. Through the efforts of Dr. Elmer T. Clark, editorial secretary and editor of **World Outlook**, New York, the original painting, "The Coming Peace and the Prince of Peace," by Howard Chandler Christy, was hung in the parlor of the Inn. We found that the postcard reproduction is unusually good.

Each member of the group attended a seminar from 10 to 11 o'clock in the mornings, and the one on Organization and Promotion was conducted by Mrs. St. John. At the close of the school, her secretaries from over the Jurisdiction presented to her a Life Membership.

(Mrs. R. E. Rollings assisted Mrs. Wilson with the following report of the platform hours)

Monday evening, Dr. Mason Crum gave the "Story of Lake Junaluska," stating that it was 9 a.m. in 1919 when he got off the train and walked the narrow path to the Terrace Hotel to attend the Centenary Celebration of Methodist Missions. He liked the place so much he bought a lot before he left, and the following April his cottage was ready to be occupied. That was 25 years ago, and he has returned each summer to mingle with the many others and enjoy the "mountains, mists, and mirrored lake." Here is found Christian culture at its best—here people practice its principles, live life to the fullest, yet have a good time.

The idea of a summer assembly for Methodists was born in 1908, at a significant meeting of laymen held in Chattanooga. A committee was appointed to select a site, considering plans for adequate religious instruction, recreation, accessibility to the entire church, a health resort, curative mineral water, mountain air, and facilities for fishing and rowing. Many sites were suggested, but finally a spot "near Waynesville, N. C.," was selected because it came nearest meeting the requirements, and 1912 found the committee busy with maps and prints and engineers. A few devoted men and women assumed the financial obligations, to be repaid when the assembly began to function.

What an undertaking it was! How well they succeeded is evidenced by the Lake Junaluska we know today—28 miles from Asheville, covering 1,250 acres, with the lake covering 250 acres. Its elevation is 2,750 feet and it is surrounded by mountains, more than fifty of which have an elevation of over 5,000 feet, and on a clear day these are reflected in the lake. The name comes from a famous Cherokee Indian chieftian, Junaluska, who played a prominent part in the history of North Carolina.

The first assembly was held June 25th, 1913, with an attendance of 4,000 persons, and the missionary offering was $150,000. For 31 years, despite unfavorable seasons, this beauty spot has carried forward the program of Methodism. For a long time the shadow of debt hung over the place, but under the direction of Dr. W. A. Lambuth it was freed in 1936 and has been accepted by the General Conference as a part of the property of the Methodist Church.

Towering high in the air on Mission Point stands the great electric cross, which was the gift of the Western North Carolina Bible Class Federation.

On Tuesday evening the speaker was Mrs. Franklin D. Roosevelt, who was the special guest of the Department of Christian Social Relations and Local Church Activities of the Southeastern Jurisdiction W. S. C. S. She spoke on post-war problems. Touching on the basic attitudes which the people of this country must consider in making plans for the post-war world, she said:

"Let us examine the main subjects which must be our constant consideration, if peace is to be preserved. They seem to be—

"1. The economic situation.

"2. The political structure which we should build as machinery through which each nation works in cooperation with other nations.

"3. The policing machinery which we set up in cooperation with other nations.

"4. The religious and racial attitudes which the united nations adopt.

"In dealing with these questions, we will have to decide basic attitudes. Are we to consider as paramount the good of human beings as a whole? Are we to make it one of our chief functions to increase the consideration among civilized people for the value of human life and of human personality?

"No group of people in this country today can shirk the responsibility that the future holds for the leading democracy of the world. Twenty-five years ago we thought we could turn our eyes inward, let the rest of the world solve its own problems, and we would solve ours. That attitude brought us a great depression and a greater war than the last one. . . . With strength goes responsibility, and we now have an obligation to look into the future and decide on our course.

We have already begun to make the peace. Every time an international conference is held, where all the United Nations come to an agreement, we lay a foundation stone for the peace structure of the future. . . All these meetings will form a foundation on which we may build peace, but the best **plans in the world will lead us nowhere unless every individual makes of himself or herself one of the pillars supporting this peace machinery. It is the individual will to peace which will make or mar the structure in the long run."**

(Continued next week)

* * *

Local Societies, Please Notice

Mrs. E. L. Hillman, president of the Southeastern Jurisdiction W. S. C. S., has requested Mrs. W. F. Mahaffey, our Conference president, to mail to her any items of publication (year-books of local societies, special pages from local or Conference pages, etc.,) to be sent to Literature Headquarters for study in an effort to improve our literature and publications.

Any material from the local societies should reach Mrs. Mahaffey, Prentiss, Miss., by August 25th.

* * *

Zone Meetings

Shannon Zone, Hattiesburg District

The Shannon zone, with an attendance of 71 met with the W. S. C. S. of the [illegible]

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Important Announcement

Mrs. E. M. Sharp, Conference president, is calling the fall executive committee meeting for Thursday, August 31, from 11 to 3 o'clock, in Room 214, Hotel Peabody, Memphis, Tenn.

Each officer is asked to give her plans for her department for the fourth quarter. It is very important that each officer be present.

Please notify Mrs. N. N. Maxey, Charleston, Miss., if you will be present for lunch at 12:30 o'clock.

MRS. R. M. BOYD,
Recording Secretary,
Aberdeen, Miss.

* * *

Mississippi Leadership Training School

M. I. College, Holly Springs, Miss.,
July 31-August 4, 1944

The Mississippi Leadership Training School opened Monday morning, July 31, with an enrollment of 173, of which 99 were women.

Courses Offered

The following courses were offered: "The Life of Christ," Mrs. R. P. Neblett; "Ways of Teaching," Rev. L. A. Bennett; "How to Administer the Vacation Church School," Mrs. E. W. F. Harris; "Youth and Personal Religious Living," Rev. C. A. Kirkendall; "How to Administer the Sunday Church School," Rev. H. C. Sells; "How to Conduct a Missionary Study Unit," Miss A. E. Kelly; "Preaching for the Present Day," Rev. D. M. Montgomery.

Program Features

Monday evening the first classes were held, after which the people of the local churches gave an interesting program of entertainment and welcome.

On Tuesday night, the Rev. J. Noel Hinson, of Tupelo, brought a most helpful message on the subject, "Be Ye Kind." For the Wednesday evening platform hour, Miss Cora Lee Glenn gave an inspiring talk on "Consecrating Your Life to the Service of God." The young people of the school had charge of the program on Thursday night, which featured appropriate songs and spirituals and a forum on some of the problems which young people are facing today. On Friday morning, at the close of the class sessions, certificates were awarded to all who had satisfactorily completed the courses—117 certificates were given. The school closed with an impressive observance of the Lord's Supper.

District Attendance

The societies sending delegates are as follows:

Aberdeen District—Aberdeen, Amory, Calhoun City, Okolona, Pontotoc, Tupelo, Verona, Water Valley.

Columbus District—Columbus, Louisville.

Corinth District—Baldwyn, Booneville, Corinth, Cotton Plant, Etta, Guntown, Holly Springs, Iuka, New Albany, Oxford, Waterford.

[illegible] District—Clarksdale, Cleveland, [illegible], Duncan, Friars Point, Indianola, [illegible].

Greenwood District—Carrollton, Drew, Greenwood, Minter City, Winona.

Sardis-Grenada District—Byhalia, Charleston, Como, Hernando, Oakland, Sardis.

Other places represented were Gloster, Jackson, McCarty, Memphis, Utica.

Vacation School

In connection with the course on the Vacation Church School, taught by Mrs. E. W. F. Harris, a demonstration Vacation School was held. This was conducted by Miss Cora Lee Glenn, of Malvina, Miss. She was assisted by Mrs. Ford and Miss Isabelle Balfour, of Holly Springs, the local churches furnishing the children. This experimental project was considered very worthwhile, a far-reaching and forward step in the field of Christian education.

Delegates

Of the 99 women present, 46 were sent by the Woman's Societies of Christian Service of our Church. The others were sent by the Presbyterian Auxiliaries, the C. M. E. Church, the County Home Demonstration Councils, and a number of the women paid their own way. There were four women present from the Mississippi Conference.

Bishop Moore

Bishop J. H. Moore, presiding bishop of the Sixth Episcopal District, was present and delivered the message on Wednesday morning. He also had charge of the communion service on Friday.

Excellent School

The work of this school is of a high standard, all courses being accredited except Health and Handicrafts. These courses were under the competent leadership of the Negro State Extension of Women's Work. This school means to the colored Methodist Episcopal Church what our Training School for Pastors and Christian Workers at Wood Junior College, held at Mathiston each June, means to us.

MRS. R. P. NEBLETT, Counselor,
Shelby, Miss.

* * *

The Student Secretary

By Mrs. Richard Lord, Conference Secretary, Greenwood, Miss.

The local society secretary of Student Work is a person who keeps the "above high school age" youth in touch with his or her church, whether he or she may be in some type of government service, industry, or in college. She strives to be a good counselor, helping youth deepen their faith in religion, helping them to make wise choices when education and careers seem blocked, and encourages them to look forward to service through the church in bettering the world.

The first task of the Student secretary is to see that the church at work in all parts of the world is made known to students and to those in the service. No one needs to be hesitant about representing the church and religion to youth today. Though nations be at war, Christians are the one remaining tie which binds all mankind in brotherhood.

The second task of the Student secretary is to help the local church keep in touch with those leaving or those arriving in the community.

Goals of the Secretary of Student Work

1. To be a personal counselor to individuals in this time of stress.
2. To be the person to represent the Woman's Society of Christian Service and the local church to students, and those leaving the home church.
3. To be the person to undergird the pastor's work on the campus, and to help keep the "on-going program going."
4. To be the person to help students and those leaving to see and know the Christians, at work in all parts of the globe, and as the one uniting fellowship in this world at war.

Service in Many Ways

As Student secretaries, we can serve in many ways. Our most important service is to give all youth the sense of security which they need. We can let them know that the church will continue its on-going purposes and will work tirelessly for the healing of the nations. We can help youth to know that the church will:

1. Maintain faith in God, as our refuge and our strength.
2. Maintain a fellowship of Christians around the world.
3. Extend the World Christian Community by working harder on its program of missions.
4. Relieve suffering.
5. Interpret and extend Christian democracy.
6. Plan for a just and enduring peace and Christian world reconstruction.

* * *

Children's Work

By Mrs. C. A. Parks, Conference Secretary, Sardis, Miss.

Attention, all secretaries of Children's Work! What about that quarterly report you promised to mail? Have you sent in two reports this year? Reports correctly and carefully made reflect the work being done; therefore, it is necessary to fill in the blank accurately. Won't you please do this? It is very encouraging to note the good work being done by you in your local church. It is a pleasure to know that so many of you are working in vacation schools. During Vacation Church Schools, the church can make a definite contribution to the social welfare and Christian development of childhood.

Units of Study

If you did not use the suggested Missionary Units for January or June, why not use them as "Units of Study" in a Vacation Church School? The following "Units" are available: Primary Children—"Welcome House," by J. E. Moore; Juniors—"Tommy Two Wheels," by R. N. McLean; "A Teacher's Guide for Juniors," by E. Rose; "Far Round the World," by G. McGaven.

Recommendations

1. The election of a secretary of Children's Work in every local W. S. C. S.
2. The formation and actual functioning

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. D. M. Campbell, Secretary, Organization and Promotion

The deaconess committee of the Lake Charles District met in First Church, Lafayette, on Thursday, July 20, with 100 per cent present. Very interesting reports were heard from two deaconesses in the district, Miss Shiela Nuttall, rural worker at Oberlin, and Miss Helen Strickland, student worker at S. L. I.

Miss Nuttall, who has served in the state for twelve years, has been granted a Sabbatical leave and will attend Scarritt this fall. Mrs. Pollard, the state president of the Woman's Society of Christian Service, presented Miss Nuttall with a Life Membership, the gift of the Lake Charles district.

Miss Nuttall will be succeeded by Miss Eva Crenshaw, of Georgia, and it was voted to place her on the Indian Bayou charge where there is a large rural membership and where we feel she can render a very fine service, provided this meets with the approval of the pastor in charge.

During the noon hour, a delicious luncheon was served by members of the hostess society, and Dr. G. J. Tinsley reported that a most desirable site for the future Methodist Student Center at S. L. I. had been purchased at a cost of $7,500, and was completely paid for.

* * *

A number of societies failed to heed Mrs. McDonald's suggestion about getting reports to the Conference treasurer by the fifth of the month, and as a result our report for the second quarter fell far below what it should have been.

Please do not fail at the end of this quarter to be on time. We certainly do not want our report to Jurisdiction to remain a quarter behind time.

* * *

Louisiana was represented at the recent School of Missions at Mount Sequoyah by the following state officers: Mrs. J. B. Pollard, Mrs. D. M. Campbell, Mrs. G. W. Dameron, Mrs. G. W. Pomeroy, and Miss Grace Lawson, as well as Mrs. A. J. Ensminger, district secretary of the Monroe district, and Mrs. W. H. Bengtson and Mrs. Hazel Chenier, of Welsh.

There were 247 enrolled, and while that was not quite as many as last year, we did enjoy a very fine school, and I am sure no one came away without gaining both information and spiritual enrichment.

Mrs. George Sexton, the South Central Jurisdiction president, and Mrs. Clarence Shaffer, Louisiana Spiritual Life secretary, attended the retreat following the school.

Adding much to the class discussions was Miss Zillah Soule, of Lucknow, India. At the time of the school she had only been in the United States about six weeks and had already visited several Conferences. She is a graduate of our own Isabella Thoburn School in Lucknow, and is now head of a Teacher Training School in her own country. She is here to attend Columbia University, where she expects to receive her Doctor's degree.

* * *

Since one of our new study books is on the American Indian, I thought you would be interested in the following address, delivered during the School of Missions by Dr. Linn Pauahty, who is a full-blood Indian, now serving the Ponca Methodist Mission at Ponca City, Oklahoma, as a Christian minister:

Contemporary Problems of the American Indian

By Dr. Linn Pauahty

I am not an authority or an expert on the Indian subject, but I may speak as an Indian youth of today. Since my people are classified as Plains Indians, which under this classification there are twenty-seven other tribes, I will dwell particularly with their conditions.

Contrary to popular belief that the Indian Bureau of the United States Government is not the originator of Christianizing, civilizing, and educating the Indians of America.

That honor falls to Christian men and women of the Christian Church who went about alone with the Bible under the arm to the tepees of the Indians in the wilderness, on the plains, and sometimes in the mountains. In the beginning of the creation of the Indian Bureau, its purpose is to treat with the Indians for cession of lands, and recommend to the War Department "Ghastisement of the Hostilities" when the Indians did not comport themselves agreeable to the Bureau.

The public of today cannot know the injustices which have come down to the Indians directly from this Bureau the past 160 years.

The Christian influence finally took the Indian Bureau out of the War Department and established it as a Bureau unto itself in the Interior Department. Christianizing, civilizing, and educating the Indians was largely the work of the Christian Church.

Civil and Religious Wardship

"Wardship is a condition of dependence and pupilage one is born into by virtue of being an Indian, and only Congress can authorize the freeing of individual Indian from the status," some one said.

The Story of the Sun and Wind

In this story there were two forces which competed with each other as to who would force the man to take off his coat. The wind boasted that he would by force blow off the coat from his body. The wind blew and blew, but the man only buttoned up his coat much tighter; and after the wind failed disappointedly, the sun, in his quiet way, shone down patiently and after awhile the man could no longer stand the hot sun with his coat on, finally took off the coat.

The policies of the Indian Bureau and the Christian Church corresponded with the above forces mentioned in their dealing with the American Indian; one of them used force while the latter used Jesus Christ and His love.

The Zig-zag Policies of the Indian Bureau

One of the policies is to civilize the Indian in captivity. Corral him on the Reservation and paternalize him, and expect him to make his transition from his primitive to modern economy. The transition was not an easy one.

More than 150 years the Indian yielded ground to the advancement of the white man and suffered grievous loss. But it was on the Reservation that the Indians were mostly and nearly destroyed. Here he lost the right to govern his own affairs, his economic independence and self-reliance.

How could these freedom-loving people, often transplanted from the land they loved, endure the radical change of economy being held to a single tract of land, however wide the acreage?

The Indian Faces a Competitive World

It is complicated on four accounts:

1. The use of money.
2. The idea of private property and payment of taxes.
3. The routine of mechanical labor.
4. The demand for speed.

When an Indian wanted a blanket, food, horse, shearing of sheep, or to kill a buffalo, he knows what to do. But he cannot get the idea all at once of going out and working for wages or money with which to buy the things that he had to have. He has no knowledge of monetary system. In his primitive economy, he is accustomed to barter system. He can understand when he gives a horse in exchange for another horse, or a blanket.

Sometimes he is criticized for squander of his money, or whatever comes into his hands. This is no more racial than his tendency to eat and drink to excess, or to prefer pleasure to work; it is simply the assertion of a primitive instince common to all mankind.

The false idea that Indians are rich and receive money from the Government. The Indians in general are not rich in wealth. The general economic of the Indians and their progress towards self-supporting are not yet as it should be. Too many of them are poor and are living below any reasonable standard of health and decency. They depend too largely on unearned income from the use or sale of their property, managed for them as a rule by the Government agent, and not enough on earned income derived from their own efforts.

The Condition Today

The young people are no longer confined on the Reservation, but are out of the states employed in various vocations, and are working for their living as other people. Thousands of young men and women are working in defense plants and are proving themselves very efficient.

The Idea of Private Property and Taxes

This is a new thought for the Indian. Tribes claim certain land, no one pays any one the right to use the land or food. The exemption from paying taxes [illegible] the sorest complaint white men have [illegible] the Indian. Sometimes he is barred from the polls becouse he does not pay taxes, and some sections of our nation [illegible] (Indian) are not admitted into the public schools.

(Continued next week)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, AUGUST 20, 1944

THE PROPHET IN THE LIFE OF THE PEOPLE

Lesson Text: 1 Samuel iii.19-vii.17. (1 Sam. iii.19-21; vii.3-12 printed).

Golden Text: He that hath my word, let him speak my word faithfully.

—Jer. xxiii. 28.

Last Sunday we studied the Priest in the life of Israel. Today we study the Prophet in the life of the people. The confusion of the significance of the two offices is due in some degree to the fact that they were linked in the leadership of Samuel, the last of the priests and the first of the prophets. His priestly responsibility was as the successor of Eli, but the prophetic office was the outgrowth of the revelation to Samuel of Jehovah himself. Shiloh, the place of the revelation out of which the prophetic office was unfolded stands some miles to the north of Jerusalem, silent and revered to this day.

We need to keep in mind the fact that the priest is largely a functionary who directs the worshipper in his approach to God. On the other hand, the prophet is an interpreter of the will of God. Reduced to its briefest compass, the priest brings men to God; the prophet brings God to men. The fact that the two offices were united in Samuel is explained by the fact that Samuel lived in a period of transition in the history of Israel. On the priestly side, he reflected Israel's past; on the prophetic side, the emergent and positive future leadership which was to play an important part in shaping Israel's destiny. It is the prophetic, rather than the priestly, office which has played the more important role in the history of Protestantism.

The Revelation of a New Leader and a New Order

It would perhaps be a little difficult to establish with certainty the exact period which elapsed between the time that Samuel succeeded to the priestly office of Eli and his becoming established in the more important office of prophet which he was to magnify to the end of his life. The two significant facts are that he "grew" and "the Lord was with him." His rise to leadership was perfectly natural in its outer aspects, but the source of his strength and sufficiency for the evil day to which he had come is explained in the simple and unelaborated statement: "The Lord was with him." In this particular at least, he was in the succession of the great heroes of Israel's history. Nothing less than the presence and support of Jehovah could have sustained him in his leadership through the greatest period of [illegible] which had occurred [illegible] Israel up to that time. [illegible] was in disgrace, the Ark [illegible] in battle, and the Land of [illegible] the grip of its most relentless foe. The situation was such that Samuel had to be established with Israel in an unobtrusive manner as not to arouse the suspicion of the Philistines until the hour had come for recovering the lost fortune of God's people. In the silences of his own soul and in the equally imperceptible growth into the confidence of Israel, God "did let none of His words fall to the ground," until the prophet and leader commissioned in the silence of Shiloh was called forth for the reconquest of the land of promise. The whole story illustrates the unobtrusiveness of the march of God in the preparation of leadership in every age of the Church.

Samuel Calls the People to Repentance

When the hour for action arrived, Samuel did not come forth as a priestly reformer, but as the interpreter of the mind and way of God. His call to repentance and the abandonment of their idolatrous worship was equivalent to the declaration that the law of cause and effect was the explanation of their unhappy plight. Their sin and apostasy was a broken link which had been responsible for their suffering, and their cries were inconsistent and ineffective while their practice of idolatry continued. Samuel demanded a spiritual purge, the voluntary reconsecration of themselves to Jehovah and his worship.

The people, responding to the call to repent, gathered at Mizpeh, overlooking Jerusalem on the north, and poured water upon the ground as a symbol of their utter abandonment of Baal and Ashtaroth and of their full and unreserved commitment to Jehovah. There were no reservations in the confession which they made. "We have sinned against the Lord," was the plaint of their appeal upon the eve of their marvelous victory on the very field where they had been defeated by their Philistine overlords. The might of Israel did not wait upon economic prosperity, but upon the favor of the Lord. Spiritual health is creative always, but economic sufficiency oftener turns sour and ends in cocktail parties and utter disobedience to God. In that hour and upon the restored fidelities of God's people, the reorganization of Israel's national life was accomplished and made effective. How long a time was consumed by this conference of consecration is a matter of conjecture, and is not relevant. When it was ended Israel was ready—they followed a new leader, but the old flag.

Samuel Cements the Faith of Israel

True to Hebrew tradition, Samuel completed the vow of rededication by offering a perfect lamb without reservation of any portion, and he cried unto God on Israel's behalf until God heard his prayer and accepted the confession and the rededication of the people who had long before deserted His altars.

When the ceremonial of dedication was finished, the frightened Philistines were already at the gates of Mizpeh in battle array. It was too late, for that which they had thought of as a revolt of helpless vassals had been changed into the march of God for the reconquest of the land which He had promised to the seed of Abraham, Isaac, and Jacob for a home. At the thunder of His voice, the Philistines were demoralized, their panic turned into a rout which left the road to Philistia strewn with the "smitten" enemy dead, and ended in a redeemed Israel. Again the question of time is unimportant—God made bare His arm and redeemed His people. His fidelity to His people has been demonstrated again and again in every age.

Ebenezer

When the last of the beaten foe had disappeared over the horizon, the Israelites under the leadership of Samuel did as they had done in their better days. They set up a stone as a memorial of their victory, and they called it "Ebenezer." It meant their acknowledgment of God's help in the past, and it voiced their confidence of God's help for the future. Like the grave of Moses, the site of this memorial is unknown, but its name and its message will remain forever. In it is enshrined the theology of God's providence and grace, and the story of the devotion of those who shared in the mercy of deliverance. The devotional thought of our land on Thanksgiving Day has often found expression in the same glorious word, "Ebenezer."

In this resume of Israel's recovery of its lost spiritual heritage and national life, the figure of God's great prophet stands in majestic and imposing silhouette upon that new era in the life of Israel and in the type of spiritual leadership which was to prevail for many centuries to come. The whole story means that the future of the Church is still linked with our devotion to the God of righteousness and truth. It means, too, that God can be depended upon to keep His promise to those who yield full allegiance to Him. In these things the prophet is still, as in the days of Samuel, a vital figure in making God known to His people in such manner as to win for Him their full and complete loyalty.

"Let your light shine." Do not talk about the lantern that holds the lamp but uncover the light and let it shine.—George McDonald.

Natural law is not a substitute for the divine Will but an expression of it.

—Josiah Strong.

EYE COMFORT

The above picture illustrates how
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
helps to relieve local irritation of the eyes caused by excessive use or exposure to dust, wind or sun glare. 25c and 50c at drug stores. Genuine in red carton.

THE CHRISTIAN FIRESIDE

MOTHER CAREY'S CHICKENS

Mother Carey's Chickens delight in windy weather and old-time sailors who gave this bird its poetic name rather dreaded its appearance as they felt sure a storm would soon follow. For centuries sailors also believed that this bird never visited land and that its egg was laid at sea and carried under one wing until it hatched. The sailors can hardly be blamed perhaps as these little birds who run along the tops of the waves and dance along on the surface of the water very rarely visit land except at the nesting season. Then they have to come down to earth like other birds, but choose remote, uninhabited islets for their nesting grounds.

The Stormy Petrel, to give it its correct name, is a small bird about five or six inches long and colored grayish black or brown, with some white markings. Because of its skimming flight and slightly forked tail it is sometimes called the sea swallow, a name more often given to some of the smaller terns. The little petrel, which is found in both hemispheres, spends its entire life skimming over the waves and will follow a ship for days.

At the nesting season, Mother Carey's Chickens come ashore usually on some uninhabited island, such as some of the Shetland Islands and St. Kilda in the North Atlantic and Boatswain-bird Islet near Ascension in the south. Cima, an uninhabited island in the Cape Verde group, is another popular nesting ground. The eggs are hidden in crevices among the boulders and on Cima the birds dig burrows sometimes for several feet into the soft soil. Cima is also a petral cemetery, as its small plateau is whitened with the tiny bones and skulls of millions of these birds, who apparently sought it out at the approach of death.

No sailor ever injured one of these birds. Although in the old days their appearance caused foreboding, the superstitious sailors were also afraid to molest them and, in fact, were very careful not to. The little petrels didn't always get this much consideration, however. The story is told that the birds sometimes became so fat that the Faeroe Islanders killed them in quantities, strung wicks through their bodies and used them as lamps.—Our Dumb Animals.

THE PILOTLESS PLANE

The pilotless plane, like all the horrors of war, is not to be attributed to any particular person or persons. It is a perfectly natural outcome of war itself, which has no mercy and knows no limits to its frightfulness. Our hatred is to be directed to a hateful theory: the theory that war is a legitimate and a noble thing in itself. It is because the Nazis have adopted this theory, and made it their very principle of life, that we are fighting them to the death. The war was caused by the exaltation of a theory over ordinary human kindness and common sense; and the thing to hate—the most hateful thing in the world, whether in international affairs, in internal politics, or in the sphere of religion—is the theory which is stupidly and brutally deaf to the appeal of kindly human instincts. Theory exalted over life; perhaps, indeed, this is the unpardonable sin itself—the sin against the Holy Ghost.—The Christian World, London.

GARNISHED TRUTH

As soon as you have space to spare in the Advocate I would like to tell of a few things that are happening in the Brookhaven District. I am not an official reporter, but I am looking on with interest.

I asked the district superintendent for some news but he does not like publicity and would not tell me to write. I guess he is afraid I would call him "our efficient and beloved district superintendent," and if people would find that out on him, other districts would want him or some of the larger churches would be pulling for him, and he prefers to take his chances along with the common run of Methodist preachers.

We do not have any war industries in the bounds of this district, and really there are not as many people here as there was in pre-war days, but the churches are waking up to the needs of the hour. Realizing that our hope is in God, more people are attending the services, more are being converted, and more money is flowing into the treasuries. I wanted to make a comparison with last year of money raised and members received into the church and other things that were being done in the district, but my superintendent objected to that because he was on this district last year and it might not put him in the right light. If this had been his first year here it would be all right to make comparisons. Nothing is normal now. Everything is overflowing. This is the Church's great opportunity. It is time to pay debts, to raise money for the missionary causes; it is also time to throw out the life-line to multitudes who are struggling in our economic and social world. The church of tomorrow must be on fire for God, and her apostles must "Bear in their bodies the marks of the Lord Jesus." We may not say much about it, but things are taking place in this district that will live.

The interest in the revival meetings has been wonderful. People are going to church and praying and being saved. Surely the servants of God are preaching with conviction and power.

To give others space, I will stop here and finish my message later. SWIFTY.

SEASHORE DISTRICT NEWS

With the release of the Rev. Q. C. Roberts, Jr., pastor at Eastlawn, to study African missions as secretary to Bishop Newell Booth, the Rev. R. C. Clark, associate, has been appointed pastor by Bishop J. L. Decell, and Mrs. H. S. Hawkes, formerly of the Federal Public Housing Authority, has been employed as full-time director of recreation and social life by the Eastlawn Methodist congregation.

Mr. Clark has already assumed his office, as has Mrs. Hawkes, who works under supervision of the local church board of education in directing playground activities for all age groups. She also plans and directs clubs and organizational activities within the congregation.

Outstanding quarterly meetings of the three zones of the W. S. C. S. in this district are reported with heavy attendance and inspiring programs. At Escatawpa, where the last zone met, a new Conference record was established in numbers of life memberships given in one quarter, when 30 were awarded by Miss Ina Thompson, Conference chairman, who also said it was probably one of the highest numbers in entire Methodism to be presented at one time. Among them was a surprise presentation to Mrs. S. B. Watkins, wife of the Escatawpa pastor. Mrs. E. W. Ulmer, zone leader, presided over the session, which included a spiritual life address by Mrs. M. L. McCormick and a description of educational and spiritual work among Japanese-American evacuees by Mrs. Leland Abel, formerly of Moss Point, now with the War Relocation Authority as teacher. Escatawpa and Caswell Springs societies provided a delicious fried chicken plate at noon.

When the central zone of the district met at Gulfport, an emphasis was given on the fall study of "Southeast Asia," with Bay St. Louis, Ocean Springs, Handsboro, and Gulfport First ladies leading the program. The Rev. M. L. McCormick, Main Street, Biloxi, pastor, was teasingly presented a birthday cake with over 80 candles on it, but everyone enjoyed eating the delicacy, prepared by Biloxi ladies.

The Rotary Club at Picayune, Miss., has paid its highest honor to the Rev. J. H. Morrow, Methodist pastor, by presenting him the silver loving cup for being adjudged Picayune's most outstanding citizen in community service.

Lucedale, the Rev. W. C. Fulgham, pastor, reports 50 per cent increase in enrollment and attendance in its church school activities within two months by following plans of the Christian Education Advance, with its aim to reach every person with Christian teaching.

The Rev. George H. Jones, editor of **Tidings** and **Revival Pulpit**, visited in the Seashore district August 5-12 and preached in a revival at Logtown, where his father, the Rev. W. B. Jones, is pastor. The visitor is a member of the Mississippi Conference, with special appointment as editorial secretary of the General Commission on Evangelism, with offices in Nashville.

A new record in attendance of young people at a district camp occurred last week at Camp Wilkes, North Biloxi, when 200 campers and staff members spent Monday through Saturday in study, worship, and fellowship.

Dr. Joseph P. Bartok, pastor of First Bohemian Methodist Church, Chicago, was guest lecturer last week at Gulfside, Central Jurisdiction training grounds at Waveland, and the Rev. Harold Brahmer, Nashville, was a teacher.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

of a Council of Children's Workers in Church School.

3. Definite plans for the missionary cation of children in both the regular day session and some form of additional sions of the Church School.

4. That the offering of children in ditional sessions be sent to World and to the W. S. C. S., according plan the Church has provided.

5. The encouragement of study for purposes of parent educa pamphlet, "Children of the Churc Time," by Mildred Widder, is re for use in such groups.

6. Continuous cooperation ity agencies for the welfare

7. That all Children's ly endeavor, through chan to meet the needs of countries of the world.

WALDON WORLEY MOORE—1860-1944

By J. L. Neill

Waldo Worley Moore was born at Belmont, near Demopolis, Sumpter County, Alabama, on February 26th, 1860, and left us for the better world on the night of February 8th, 1944, at his home in Bucatunna, Miss.

His ancestry was such any one might be proud of, from the racial, cultural, and religious standpoints. Most of his forebears were Scotch Presbyterians. The home of his father and mother, as was that of his grandparents, was thoroughly Christian. The family altar was a real part of each day's life.

His grandparents, Robert Moore and LaDocia Hamilton, were pioneers in West Alabama and owned all the land where the old town of Greensboro now stands. His parents were Andrew McNary Moore and Martha Amanda Elliott.

Bro. Moore's parents moved from Alabama to Kemper County, Miss., when he was but a small child. There their home became a center of culture and Christian influence. Into their home came the best books and periodical literature. Oftentimes Bro. Moore spoke of the influence of these things on his life. During very early childhood he became a reader of the New Orleans Christian Advocate.

With a background like this, it was but natural that at an early age he would ask for membership in the Church. The records show that when he was twelve years of age he was given the vows of church membership by the Rev. W. G. W. Ellis.

Bro. Moore had very fine educational advantages for the day in which he lived, and he made the most of them. As a youth he attended schools at Binnsville and at Meridian in Mississippi. When seventeen years of age he entered Southern University at Greensboro, Ala., as a freshman. During his second year at college he felt the call to preach and yielded to the call, but was not licensed to preach until a quarterly conference held at Greensboro in December, 1884. F. M. Peterson was the pastor and Josiah Bancroft the presiding elder.

Due to ill health and the desire to assist one of his brothers, Mark Moore, to attend college, Bro. Moore dropped out of school and taught in the rural schools of Kemper County. He returned to the University in the fall of 1882 and in the spring of 1885 was awarded an M.A. degree. Much of his time during his last year at University was spent as a tutor, and he was urged by those in authority to accept the principalship of the Preparatory Department of the University. This he declined because of an urge to enter the full-time ministry. He was admitted on trial into the membership of the North Alabama Conference at its session in Gadsden in November, 1885, and appointed to the Courtland charge by Bishop A. W. Wilson. Because of a nervous breakdown he asked for a discontinuance before the year was completed on this charge.

[illegible] available evidence indicates that he [illegible] his license as a local preacher and [illegible] a local deacon by Bishop Har[illegible] at the [illegible] Annual Conference of the [illegible] Conference held at Vicksburg. [illegible] his health, Bro. Moore be[illegible] Kemper County, and in 1890 [illegible] Institute at Binnsville, [illegible] with him in this faculty [illegible] Prof. L. L. Barton, and Prof. W. W. Benson. Among the students who later became Methodist ministers were G. P. McKeown and John A. Moore, of the Mississippi Conference; W. W. Newsome, of the North Mississippi Conference, and Dr. W. W. Holmes, of the Louisiana Conference.

In December, 1892, Bro. Moore joined the Mississippi Annual Conference on trial at its session in Natchez, with Bishop Grandberry presiding. He was appointed pastor of the Eucutta circuit, where he remained for two full years. While on this circuit he built two new church buildings and served part of the time as the principal of the Waynesboro High School. For the next three years he was pastor of the Matherville circuit, and was moved then to the Percy Creek circuit in Wilkerson County, where he served for two years.

It seems that in the fall of 1899 he was elected president of Fairview Institute, which he had founded in 1890. He remained here only one year and went to Cooper Institute at Daleville, Miss., as the president for a period of two years. While here he became very much interested in the Choctaw Indians and was appointed by the Annual Conference to work among them. In 1903 he went with them to their new home in the Indian Territory. He evidently returned that fall, as the Conference Journal indicates that he was appointed pastor of the Raleigh circuit. Bro. Moore, in his own sketch of his life for the Conference records, makes no mention of this appointment. During the year he was elected president of the Forest District High School, located at Montrose, Miss., and the next Journal shows that he was appointed pastor of the Montrose circuit. He remained here for a period of four years and was appointed to the Homewood circuit for one year, and then to the church on 5th Avenue in Laurel, now West End, Laurel, for two years. In the fall of 1910 he was again elected president of the school at Montrose, which was now the property of the Annual Conference and known as the Mississippi Annual Conference Training School. He remained but one year and the next fall was appointed pastor of the Saucier circuit. In 1913 he was pastor of 29th Street, Gulfport and Lyman. His other appointments were Pascagoula and Ocean Springs, 1914-1915; Bogue Chitto and Norfield, 1916-1920; Biloxi, Wesley, and Back Bay, 1921-1925; president Seashore Campground School, 1926; Meridian: 7th Avenue, 1927-1928; Osyka, 1929; Gulfport: 2nd Church and Mississippi City, 1930; Carriere, 1931-1932, and Bucatunna, 1933-1936.

Bro. Moore had completed forty-three years' service with the close of his four years at Bucatunna, and at the Conference that fall he was granted the superannuate relation.

In the above we have tried to give the bare facts of Bro. Moore's record in the Conference. He felt, and so did many others, that his greatest pastoral experience was during his five years in Biloxi. During this time he established two new congregations—Epworth and North Biloxi, both of which are today thriving groups, with still greater possibilities lying out before them. It was also during this time that the great community house, now known as the "Moore Memorial Community House," was founded. It continues to be a lighthouse for multitudes along the highways of life. It was during this time that he had his automobile equipped with an adjustable pulpit and a portable organ, and by these means was able to reach many who might have never heard the gospel. Those of us who heard his report at the Annual Conference about the first service held in what is now our Epworth Church can never forget the thrill which came to us as Bro. Moore described the reading of the Scriptures in seven languages by peoples from that many countries who had been converted under his ministry in the neighborhood.

On January 21st, 1886, Bro. Moore was married to Miss Holland Charlotte Jagers, of Kemper County, Miss. One son, Waldo Wightman, now a major in the armed services of his country, was born to them. Mrs. Moore died while Bro. Moore was pastor at Saucier, on October 12th, 1912. On October 20th, 1914, Bro. Moore was again married, this time to Miss Myrtle May Long, head resident deaconess at the Wesley House in Biloxi. To them were born two children, John Elliott Moore, now living in New Orleans, and a daughter, Mary Elizabeth Moore, Supervisor of Elementary Schools for Wayne County, Miss.

In addition to Bro. Moore's work as a pastor and as a school teacher and administrator, he found time to do quite a bit of writing for the church press. Among the many subjects he wrote on were temperance, the control of the liquor traffic, the needs of the Choctaw Indians, home and foreign missions, and Methodism.

Bro. Moore was one of the bravest men we ever knew. When once he felt that it was God's will that a certain thing should be done there was nothing that could keep him from doing his very best to see that it was done. He was a faithful pastor to his people and a thoughtful and persuasive preacher of the Word. Throughout his entive life he was a real pioneer, thoroughly unselfish, always interested in the highest welfare of the underprivileged, a fine administrator, the sponsor and creator of ideals for many of our ministers during their school days, a tender and affectionate husband and father, a dreamer of dreams who lived to see many of his dreams come true, and above and in all a child of God saved by grace.

There are multitudes who will ever speak of him affectionately. His friends were legion and many of them were members of other faiths. All will rejoice to clasp his hand on the other shore.

From all over the state and from the neighborhood where he spent his last days the people came to the little church in Bucatunna to join with his wife and three children in an appropriate service led by his pastor, Rev. W. E. Williamson. At the request of the family, talks were made by Rev. H. L. Daniels, who had been a pupil and an assistant to Bro. Moore in Biloxi, and J. L. Neill, who had preached his first sermon at Montrose while Bro. Moore was the pastor there. Others assisting in the service were Dr. B. L. Sutherland, his district superintendent, and Rev. L. D. Haughton, pastor of Court Street, Hattiesburg.

From the service in the Methodist Church at Bucatunna the body was carried to the beautiful Hickory Grove Cemetery in Laurel for commitment.

"Precious in the sight of the Lord is the death of His saints."

What the sunshine is to the flower, the Lord Jesus Christ is to my soul.

—Alfred Lord Tennyson.

Depend upon it, God's work done in God's way will never lack God's supplies.

—J. Hudson Taylor.

BLACKWATER STATION, LOUISIANA

Dear Dr. Duren: I am a little late in sending you the promised report about my work at Blackwater Station.

Glad to state that our revival held this summer with Bro. James B. Grambling doing the preaching was a decided success; ten persons joined the church, and more than eighty signed cards at the altar, rededicating themselves to the Lord and the church. There were many appreciative expressions from the folk with regard to the splendid evangelistic sermons by Bro. Grambling, and of the good revival.

We have just closed a successful Daily Vacation Bible School, with a faculty of nine fine workers. The attendance reached a total of sixty-two, with an average attendance of fifty-two.

Our church is up to date in all financial obligations for the year—eighty-two per cent of World Service acceptance for the year has been sent to the Conference treasurer; the balance is pledged and will soon be sent in. We stand only fourth from the top in the Baton Rouge District in World Service acceptances, having accepted 82.4 per cent of the apportionment, as compared with 36 per cent last year, an increase of 46.4 per cent. I think we have doubled our quota of subscriptions to the New Orleans Advocate.

The whole program of the church is being observed, and I feel that we are making progress. Doctor, you are giving us a good paper, especially are your editorials excellent.

A. R. HOFFPAUIR, Pastor.

VICKSBURG, MISS.

Dear Brother:

I have been very much gratified at the progress made so far this year on the Vicksburg District. I thank you for your part in the good work. Some fine reports have come in on the Christian Center campaign. Gloster and Mayersville have each paid 150 per cent of quota. Edwards and Eden have gone beyond. Natchez has sent in the quota there, $1,000. Yazoo City w soon send in $1,000. Roxie has paid in f I believe every charge will finally pay i full. Let us plan and work to that end.

This is the final month of the Advoca campaign. Some of the charges have al ready gone beyond what they did last yea Yazoo City leads with 68 and Roxie is ne with 37. Mayersville has not yet reporte but you can count on "Mayersville the Ma nificent." A good committee has turned 14 at Centreville. Satartia is credited wi 16. Silver City has 19 subscriptions fine report at third quarterly conference Mrs. Cunningham is looking after Gib Memorial—23½ on last report made to me Yazoo City increases to 68—nearly double last year. Please get your renewals and new subscriptions right away. Great things are happening in Methodism, and greater things will be done. Our people need to be informed, and when informed they will make better members.

Before you forget it, sit right down and write me the news about your work for the past year so far, so I can relay same to our district reporter. He wants to verify the fact that you are still alive and going strong. Release your brakes and "come on."

A tentative schedule for the fourth round follows:

Sept. 10—Port Gibson, 11 a.m.; Q. C. later. Gibson Memorial, 9 a.m.; Q. C. later.

Sept. 17—Edwards, 11 a.m. Natchez, 7:30 p.m.

Sept. 24—Crawford Street, 11 a.m.; Q. C. later. Oak Ridge, at Porter's Chapel, 3 p.m.

Oct. 1—Hermanville, at Willows, 11 a.m. Lorman, at Cane Ridge, 8 p.m.; Q. C. at 4 p.m.

Oct. 8—Silver City, at Silver City, 11 a.m. and 2 p.m. Satartia, at Satartia, 8 p.m.; Q. C. at 4 p.m.

Oct. 15—Yazoo City, 11 a.m.; Q. C. later. Eden, at Tranquil, 3 p.m.

Oct. 22—Woodville, at Woodville, 11 a.m.; Q. C. at 2 p.m. Washington, at Washington, 8 p.m.; Q. C. at 4 p.m.

Oct. 29—Gloster, 11 a.m.; Q. C. at 2 p.m. Centreville, 8 p.m.; Q. C. at 4 p.m.

Nov. 5—Roxie, at Roxie, 11 a.m.; Q. C. at 2 p.m. Fayette, 8 p.m.

Nov. 12—Mayersville, at Grace, 11 a.m.; Q. C. at 2 p.m. Anguilla, at Cathchings, 8 p.m.; Q. C. at 4 p.m.

Nov. 19—Rolling Fork, at Cary, 11 a.m.; Q. C. at 2 p.m. Louise and Holly Bluff, at Holly Bluff, 8 p.m.; Q. C. at 4 p.m.

Youth Fellowship District meeting at Crawford Street Church, Vicksburg, October 10, 6 p.m.

Let us make this quarter the best. God and His Church need our very best efforts.

Yours for victory in His name,
O. S. LEWIS, D. S.

MILLSAPS COLLEGE

JACKSON, MISSISSIPPI

Hattiesburg District first to pay Millsaps Christian Center quota in full, Dr. B. L. Sutherland, District Superintendent. College trustees in the District—Mr. W. O. Tatum and Dr. J. T. Leggett. Other Districts will be thus reported as they reach their quota.

Church	Pastor	Quota	Amount Received
Bay Springs	P. O. Nix	200.00	200.00
Bonhomie	W. R. Irving, Jr.	100.00	100.00
Bucatunna	W. E. Williamson	100.00	100.00
Clara	S. P. Emanuel	100.00	100.00
Collins	T. R. Holt	200.00	167.21
Cross Roads	D. P. Yeager	100.00	58.49
Ellisville	J. M. Jones	200.00	77.93
Hattiesburg, Broad St.	J. D. Slay	250.00	300.00
Hattiesburg, Court St.	L. D. Haughton	350.00	500.00
Hattiesburg, Main St.	B. M. Hunt	4,000.00	5,151.23
Hattiesburg Circuit	W. W. Pittman	100.00	30.00
Heidelberg	J. B. Vardaman	100.00	105.50
Laurel, First Church	R. H. Kleiser	2,000.00	1,330.00
Laurel, Kingston	L. M. Sharp	200.00	200.00
Laurel, West Laurel	A. B. Smith	100.00	135.75
Magee	B. H. Williams	200.00	136.55
Montrose	W. T. Mangum	100.00	72.00
Moselle	J. A. Bridewell	100.00	100.00
Mount Olive	S. W. Granberry	250.00	250.00
New Augusta	H. B. Hilbun	100.00	100.00
Ovette	D. W. Ulmer	100.00	82.50
Petal	A. M. O'Neil	100.00	85.00
Richton	R. M. Matheny	500.00	500.00
Sumrall	J. E. J. Ferguson	100.00	100.00
Taylorsville	T. E. Hightower	100.00	
Waynesboro	J. H. Jolly	200.00	203.00
Waynesboro Circuit	T. A. King	100.00	100.00
Williamsburg	Fred W. Thompson	100.00	100.00
		$10.100.00	$10,385.16

THE ANT AND THE STRAW

A biologist tells how he watched an ant carrying a piece of straw which seemed a big burden to it. The ant came to a crack in the ground which was too big for it to cross. It stood for a time, as though pondering the situation, then put the straw across the crack and walked over upon it. What a lesson for us! The burden became the bridge for progress. Our burdens can sometimes be turned into bridges—if we endeavor by God's help to live the overcoming life.—Exchange.

A minute with God in the mor mean God with you all the day.—

The nearer you live to the ev less power you have over it.—

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

Intercession is of no use if we nullify it by not living the rest of our lives in harmony with it, but it is in itself the most important action which we can take on behalf of our fellow creatures. The essence of intercession is to bring men, for whom we are praying, mentally into the presence of God and sustain them there; to throw our wills into active cooperation with the Divine Will for them.

—Michael Bruce.

THE PRAYER-ROOM TODAY

Father, suffer me not, who have seen something of the gladness of Thy children, to be myself shut out from the fellowship into which they have been brought. Remove this hardness from my heart, this unbelief remove. Help me also to enter into the secret of Thy love, the secret that makes all things new. And then in Thy mercy forbid that, through any slackness of mine, or any lingering love of things unworthy, I should lose again the gift Thy love has given. Amen.

No. 32.
W ORLEANS 12, LA.
AY, AUGUST 24, 1944.

"THESE ARE MY CHOSEN PEOPLE"

In the literary effects of the late Dr. Eddy H. Greeley, Methodist missionary, poet, and hymn writer, of Old Umtali, Southern Rhodesia, Africa, there has recently been found in manuscript a poem expressing faith in God and belief in the African people. It is believed the poem has never before been published. It reads thus:

"My brain is dazed and wearied
With the New World's stress and strife,
With the race for money and place and power,
And the whirl of the nation's life.
Let me stay here in Rhodesia;
Such things are not for me.
But O! for a share in the harvest home,
In these fields beyond the sea.

"For these are my chosen people,
And here is my place to fill,
To spend the last of my toil and strength
In doing my Master's will.
I want to stay here! 'Tis nothing
To suffer and do and dare,
For the Lord has faithfully kept His word,
He is with me always here."

WALLET OF THE WEEK

THE SOURCES OF DYES among the ancients and even the people of medieval times are said to have been almost altogether vegetable. The red jackets of the fox hunter and the British soldier, and the red pants and caps of the French soldier are supposed to have been ordered as a means of promoting the growing of madder from which the red dye was obtained. Other vegetable dyes were indigo, woad, saffron, and safflower. Then there were weld, brazilwood, logwood, and others. Animal dyes included Tyrian purple, kermes, cochineal, and lac.

* * *

A NEWSPAPER-GUIDED SPIRITUAL REVIVAL was suggested by a conference of Provincial newspaper editors which met in London recently. It was proposed as a proper approach to peace-time problems. The editor of the Press Association said that "religion is news, news of the highest order, inescapable news, news of a kind that has never been adequately or clearly perceived in our profession." We believe that he is correct in his estimate of the place of religion in the solution of national and international problems, but we have some doubt as to the dependability of a newspaper-guided revival.

* * *

THE "VICE-REGAL EQUERRY" on guard at the gate of the Viceroy's palace in New Delhi, India, sits, booted and spurred, but motionless, after the fashion of the mounted Royal Guard at the entrance to Buckingham Palace in London. The Guard is a relic of the pomp and ceremony of mediaevalism rather than a protective institution. The time was when an enemy attacked by way of the gates, but today he bombards the roof from the skyways. The spic-and-span rider on the black charger with black plumes on its head has been supplemented by a swift courser streaking overhead.

* * *

THE LIQUOR INDUSTRY, says an exchange, has proved its patriotism, in this time of national emergency by asking that it be given the time for aging liquor to be used four years from now and that wheat be diverted from food channels for the manufacture of said liquor. Their patriotism is also shown by their unparalleled generosity in newspaper advertising. Nothing short of absolute political dumbness could justify even the offering of such an argument, to say nothing of heeding it. Its logic is that the world may be hungry, but it must first be made drunk.

* * *

INMATES OF NEW YORK PENAL INSTITUTIONS are served by forty-eight chaplains, according to a news report. This is believed to be the largest number of chaplains serving such institutions in any state. It is their duty to preach at religious services and do all kinds of pastoral work among the prisoners. Such chaplains with a passion for lifting men from the social junk heap have a great opportunity, and certainly the prisoner, whatever his crime, is entitled to the best ministry that the church has to offer for his help and salvation.

ONE-SIXTH OF THE HUMAN RACE, according to a recent survey of populations, lives in villages of India, where the educational system is primitive and the range of study is confined for the most part to the religious classics of the prevailing faith. The Mohammedan class, meeting outdoors, in the Punjab is typical of the village educational system. Such is the method for training the future citizens of a country which is destined to play a great role in determining world affairs and in shaping the social pattern of civilization.

* * *

MECHANICAL THINKING is said to be the practical result of an electronic device carried aboard new American war planes. It is said that the computer performs seventeen different operations in making calculations as to plane speed, distance of target, wind and speed, and other factors. By these operations, the gunner is furnished the correct answer to the problem which he must solve. The part of a gunner is to turn a dial which makes corrections as to the distance between the plane and the target.

* * *

A NEW DEVICE, KNOWN AS AN ATTITUDE GYRO for determining the exact relation between the plane and the surface of the earth, has added much to the safety of flying. The pilot does not have to look at the ground, but instead he reads the "attitude" recording and knows his position instantly and with almost exact precision. The instrument is invaluable in maneuvering the plane and in any and all acrobatic stunts and emergency situations. The Attitude Gyro was developed by the Sperry Gyroscope Company.

* * *

DINOSAUR PEAK in the desert of northern Utah will soon be the scene of geological activity, according to news reports. The geologists are planning to cut a quarry of rock four hundred feet long and forty feet wide from around bones of prehistoric reptiles. In this wasteland area have been found complete skeletons and thousands of fragments of dinosaurs, brontosauruses, other primitive mammals, crocodiles, invertebrates, and plants. It is expected that the new researches may reveal further riches of the Jurassic period.

* * *

MADSTONE HEALINGS furnish a lore of fact or fiction reaching back for centuries. The common belief is that by the application of these magic stones is effected a cure of rabies and for the bites of poisonous snakes. The stones seem to be of considerable variety as to composition and uncertain as to their origin. Some of them are said to have been found in the hollow joints of plants. Others are found in the alimentary organs of ruminant animals. The nucleus of the latter variety seems to have been taken in with the feed. Scott's novel, "The Talisman," was based upon the legend of such a stone.

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C. MILTON CHALMERS, Publisher

EDITORIAL

INWARD LIBERATION

An eminent minister said recently that the world is seeking liberation from the tyrannies which stem from sin, by means which are external and wholly inadequate. It is the old effort to organize one's self into moral and spiritual respectability without the necessity of confessing the source of all virtue, or the only sufficient means of human recovery—the cross. This attitude may not be the result of conscious and deliberate rebellion against God. It may indicate a state of ignorance concerning the nature of our problem—that we need "inward liberation" rather than outward reformation.

The minister alleged that man's initial need is liberation from secularism. By that we understand him to mean a liberation from the secular preoccupations and obsessions which blind him to the fact that our world is God-originated, God-controlled, and God-redeemed. It is inevitable that any undervaluation of God's relation to the world would result in a colorless theology because it would mean a lack of appreciation of religious values and religious goals.

Forty years ago, Lafcadio Hearn bemoaned the fact that the Western mission enterprise failed to adjust itself to the ancestor cults of Japan and China "as Buddhism did," and that instead of a Christianity cast in a pagan mold they had developed a "sterile labour of intolerance" which it would be impossible to undo. He had lived in Japan until he could not see beyond its pagan shrines. He measured Christian success by adaptation and compromising adjustment, not by that inward liberation which Japan needed then as it needs it today. One cannot listen to radio interpretations of the Gospel today without feeling that they relate to orthodoxy, theological and social, rather than to the soul's liberation through Christ. This observation holds whether it be the "five and ten" variety of orthodoxy, or the high-hat agnosticism of neo-orthodoxy. It all means that some of us are placing our emphasis upon passing forms rather than inward liberation.

Closely akin to secularism is a slavish devotion to legalism—a neo-Pharisaism which cuts the very foundation from under the whole message of redemption and righteousness. The man dominated by a spirit of legalism sees only the bread-and-butter side of existence and he thinks in terms of a material satisfaction which ends at his own doorsteps, or at furthest, his own national frontiers.

It is needless to say that opportunism is the certain result of theological views which lionize present peril and opportunity and leave the world, whose history is written in eons and whose future is indicated by infinity, to fade into unreality and religious oblivion. The failure to recognize the divine origin and destiny of the race can but set thought traveling in a circle of local and selfish interest. We speak of it as a futile and rudderless existence. It means that life has lost the challenge of a larger reality and that it drifts upon the tide—any tide. Surely, our great need is for inward liberation, that we may discern the things of the Spirit and recover the stride of Him whose image we bear.

LIGHT AHEAD

We chanced to be riding in a funeral procession a few years ago with a man advanced in years. We were on the way to the cemetery for the burial of one of his lifelong friends. His meditative mood was reflected in the remark that when he was a young man he seldom went to the cemetery, but now he seemed to spend much of his time on such journeys. In those earlier days, the outlook of his associates was life and death was the exception, but the years had brought him to a day when for himself and his friends the turn of the road was bringing them to the resting place of the dead.

The experience of the man to whom we refer was not new. He had come almost imperceptibly to the realization that all through the years he had been making the journey whose destination was now being made real to him by rude interruptions of an order of life which before he had accepted as ordained and permanent. At the brink of the grave the inexorable law becomes tragically real. It is, however, a truth for which we should be measurably prepared by a sobered attitude toward death and the spirit world—an unlabeled gift of the passing years.

The warnings and consolations of the Christian gospel seem strangely academic until death becomes a stark reality at our own hearthstone. Then it is that "underneath are the everlasting arms" has a strange fitness and appeal. It may be treated as an emotional illusion and be allowed to evaporate without leaving a deposit of heavenly reality in the troubled soul. Happy the man or the woman who can rise from the ashes of love's desolations with the sure consolation of David: "I shall go to him, but he shall not return to me." There is no real balm for the soul in a disconsolate recounting of love's losses. Sorrow points to the light ahead. The day will come when we all shall fall as ripened grain, and thrice blessed the man or the woman who, when that day arrives, can say with blessed assurance, "At evening time it shall be light."

JOHN FOSTER DULLES

When Governor Dewey chose Mr. Dulles as his representative in the conference with Secretary Hull he gave practical assurance of the fulfillment of his declaration that his election would mean that the country would be run by the "best brains" of the nation. If there is a man better qualified by training and experience for the task assigned him, we do not know who it may be. As a lawyer and a man trained in international affairs, the making of peace treaties, and in directing peace movements, he seems to us to be the peer of any man in the United States.

THE CHURCH AND PUBLIC OPINION

In an address delivered at the Pastors' School at Millsaps College in 1943, Dr. C. C. Grimes, superintendent of the Memphis district, called attention to the fact that the church is left out of the councils of State in this country, which is supposed to be ruled by public opinion.

Dr. A. P. Hamilton

In making up commissions or boards of any kind, which make policies of national or international import, whether in war or peace, the church is simply ignored. This is notoriously so in the case of the Protestant Churches, and even the Catholic Church is practically left out of consideration in policy-making for the nation. Even in the realms of education and social relations, health, child welfare, moral delinquency, unemployment, or what not, the influence of the church is not officially recognized by the State.

Of course, the theory of our government has been from the beginning that there should be complete separation between church and State. Naturally, then, it might be assumed that there would be almost complete unofficial relationship between the two. However, Dr. Grimes seems to hold to the belief that the separation has been so complete that it even applies to all official relations. This seems to me to be a rather pessimistic view. In the early history of our country we know that the church and the clergy wielded a powerful influence on all national life—even in the political area.

It is only natural that in the great increase of our polyglot population and the immigration of all sorts of racial strains that there should be a diminution of the power of the pulpit upon public opinion.

It all boils down finally into a question of leadership—moral, intellectual, and spiritual. If the church desires a greater and widening influence on all public relations within the nation, it must produce a leadership from within its own ranks that will produce such an influence.

It has just such influence as it deserves; we might as well put that down as an axiom, and act upon it. Just as great personality and character in an individual obtain the recognition they deserve, so do the same qualities in an organization get the same recognition and wield the same power.

A. P. H.

METHODISTS FIRST ON THE LIST

Methodists and Quakers took the initiative in the great temperance movement of the early nineteenth century, Dr. Roland H. Bainton, professor of ecclesiastical history at Yale University, told the Yale School of Alcohol Studies on Wednesday evening of last week in tracing the history of the battle against alcoholism. "No one was better acquainted with the prevalent excesses than John Wesley," Dr. Bainton said. "In examining the attitude of the churches, we must put the Methodists first on the list. Wesley, who so well knew the debauchery of the English countryside, lashed out against the sellers of spiritous liquors as poisoners of the people. The Rules of the Society called Methodist in 1743 required members 'to avoid buying or selling spiritous liquors, or drinking them, unless in cases of extreme necessity.'" The first temperance reformers were neither ascetics nor saints, the Yale professor said. Their motivation might rather be called sociological. Today, Dr. Bainton asserted in conclusion, the churches are faced with the necessity of starting all over again the fight against alcoholism.

—Zion's Herald

FAILURE AND SUCCESS IN THE LORD'S WORK

All the drawbacks that the Church has encountered throughout it history were anticipated by Jesus. He foresaw the persecution the Christians have suffered. He knew there would be defeats and reverses in the church's progress through the centuries. He knew there would be defections and that powerful hands would be lifted against it. There is not an objection that is lifted against the church or any of its functions but was taken into account in his instructions to his disciples. People sometimes put a discount on revival activity because so many of the converts "don't stick." Jesus recognized that objection even before it was ever spoken by any critic, ancient or modern. In the Parable of the Sower he acknowledged the existence of three groups of the "don't stick" kind, to only one group who made good. There were the wayside hearer, the stony-ground type, and those of the thorn-infested ground—three of the disappointing kind to only one that was of the "good soil" variety. The defect was not in the seed or the method of sowing the seed, but in the soil. There was no suggestion of changing the seed or the process of sowing it. The implication was that we must go on sowing regardless of the disappointments or discouragements that have to be endured. If some of the revival fruits disappear, we can thank God for those that abide. There is some good soil and faithful sowing will not be without a harvest. There is wasted energy in practically everything we do, but there are rewards also, and the rewards far outweigh the waste. Suppose the farmer ceased sowing because of a partial crop failure? The world soon would go hungry, and if the church should cease its accepted forms of service because it cannot record a hundred per cent success or a twenty-five per cent success in its labors, or for any other reason, the curtain would be drawn forever against the Kingdom of heaven. We dare not grow discouraged in the Lord's work.

—Religious Telescope.

THE ARCHBISHOP OF YORK ON LASTING PEACE

Presidential Address to the York Diocesan Conference:

"There is a strong and growing conviction that no nation must ever again be allowed to plunge mankind into war. It is true this was the resolve at the end of the last war. Why did we then so lamentably fail in our efforts to banish war? The answer is clear, the peace-loving nations put their trust in sentiment, reasonableness and self-interest. They felt if they talked sufficiently about the evils of war, passed a sufficient number of resolutions in favor of peace, and signed a sufficient number of peace pledges, the demon of war would be exorcised. But this attitude was all the time encouraging the aggressor nations to arm without hindrance, and to assume that the democracies would submit to any injustice rather than defend themselves.

"The chief hope for the future peace of the world is that the three great allies winning the war should continue the closest cooperation when Germany and Japan are conquered. I have had the privilege in the last nine months of paying short visits to Russia and the United States: I came away from Russia profoundly impressed with the immense resources and determination of that country, and equally impressed with the resources, vitality, and energy of the people of the United States. If these three peoples, the United States, Russia, and ourselves, stood together determined to stop any future outbreak of war the peace of the world would be secure. In every possible way we must cultivate good understanding and cooperation between the allies, and differences of internal policy should not stand in the way of this.

"I am not suggesting that the world for all time should be controlled by the three allies; this would be as undesirable as it would be impractical. As they recover, other nations, especially China, France, and our gallant allies among the smaller nations, should take their place with us. We should do all in our power to hasten this day. Eventually all nations should take, each according to its power, some responsibility for the preservation of peace. But for some time to come the three great allies will alone have the resources to do this effectively.

"The Churches have a great responsibility and opportunity in working for the peace of mankind. It is surely a most helpful sign that the Church of England is on terms of increasing friendship both with the great Orthodox Churches in the East and with the very large non-episcopal Churches both here and in the United States. Last autumn I had a most friendly welcome from both the Patriarchs of Russia and of Alexandria, and this year from the leaders of the non-episcopal Churches of America. The welcome was given to me as representing the Anglican Church. Close and friendly intercourse between the Church of England and the Church of Russia should do much to bring their two peoples closer. I deeply regret the death of the Venerable Patriarch of Moscow, a man of great courage and wisdom, but I know that the Archbishops who were most closely associated with him will continue his friendship and we look eagerly forward to the day when this friendship will be strengthened by the return visit of a delegation from the Church of Russia. The questions of doctrine and order which still divide Christendom should not prevent all Christians from cooperating in creating the atmosphere of good will which is essential for the establishment of peace. . . . "

—Spiritual Issues of the War.

CHURCH EXTENSION NEEDS IN THE SOUTH CENTRAL JURISDICTION

The present is the best time to make plans for a quadrennial Jurisdictional program.

101 of the 121 district superintendents of the South Central Jurisdiction cooperated in a recent survey made by the Louisville Church Extension office. Certain of the results are presented herewith for the information of interested parties.

There are within the Jurisdiction 4,405 one-room church buildings, 283 abandoned churches, of which 104 could be revised; 166 new congregations should be started in suburban and rural areas; 93 new congregations should be established in industrial areas that give promise of permanency. 224 congregations are worshipping in schools or other temporary quarters. Only 41 congregations are reported to be seriously hampered by debt.

The district superintendents of the Southwest Mexican Conference are working out 62 church building projects to provide more adequate facilities for congregations worshipping in unsightly structures or temporary quarters.

The Indian Mission Conference lists 65 cases where congregations are in need of outside aid in the rehabilitation of church property.

If Methodism is to fulfill its mission in the South Central Jurisdiction we must cease abandoning congregations, except in rare instances, and plan definitely to establish new congregations. The future of our cities belongs to the denomination that is aggressively concerned with the establishment of suburban or residential-area congregations. We are confronted with the necessity of making an immediate decision to strengthen our ministry in the rural areas. Methodism must minister in the rural areas if it is to minister anywhere. All interested Methodist agencies should cooperate to strengthen existing work and establish new rural centers in communities where consolidated public schools have been established and a community center is in process of formation.

The recent General Conference provided that each Annual Conference, upon the nomination of the Commission of Town and Country Work, may elect annually a secretary of Town and Country Work who shall be publicly assigned by the Bishop and shall promote the policies and plans of the Commission on Town and Country Work. This individual may or may not be a paid secretary, but is the logical individual through whom General and Conference agencies might cooperate in the development of a rural strategy.

Experience now indicates the wisdom of organizing a City or District Board of Missions and Church Extension in the city areas. Directions are given in the Discipline for the organization of such boards. The obvious advantages of this approach to the task of building new congregations are as follows: The laymen of all the churches in the district may be pressed into service of survey and planning a comprehensive program of expansion. Each local church in the area may be inspired to contribute aggressive members of vision as well as financial support. Such a comprehensive program commends itself to the Conference and General agencies of the Church concerned with the work of building Methodism.

A Church Extension program for 259 new congregations in the Jurisdiction during the next quadrennium should be our minimum goal and can readily be accomplished if Methodism achieves a vision of the need and unites all her agencies and resources in the common task.

A NEW ADVENTURE BY BOARDS OF CONFERENCE CLAIMANTS

By Frank L. Wells, President Virginia Conference Board of Claimants

Representatives of the several Boards of Conference Claimants in the Southeastern Jurisdiction, assembled in Chattanooga, Tennessee, on August 1, for a one-day conference on the subject of pension legislation, ways and means of providing better support for Claimants, and methods of carrying out the suggestion of the Jurisdictional Conference with reference to a stabilizing fund to prepare for divided annuity responsibility.

The meeting was called by Bishop Ivan Lee Holt, president of the Missouri Corporation of the General Board of Pensions, and each Conference Board within the Jurisdiction was requested to send two representatives.

Upon roll-call it was found that all Conferences within the Jurisdiction were represented, in nearly every case by the president, and either the vice-president, secretary, or treasurer.

Bishop Holt presided and gave evidence of his ability to combine with a most gracious manner a firm and skillful guiding hand in directing the discussions.

The morning session was given to a discussion of the New Pension Regulations adopted by the General Conference of 1944. Dr. A. T. McIlwain, secretary of the Missouri Corporation of the Board of Pensions, reviewed the new legislation, calling attention to its most significant features. From the questions asked and the discussion that followed, it became evident that the conference was well worthwhile, if for no other reason than to produce a uniform application of the new legislation in all the Conferences.

In the afternoon session, Dr. B. L. Schubel, assistant secretary of the Missouri Corporation, led in a discussion of methods of administration for Conference Boards, all directed towards a more vigorous acceptance of the responsibility placed upon the Conference Boards, which is not only to disburse carefully and equitably such funds as may come into their hands but, as the Discipline directs, "to make provision for the support of Conference Claimants."

A roll-call of the several Boards represented was made by Bishop Holt, who asked what progress was being made in providing for Claimants. Several Conferences reported that within the past few years they had about doubled the per service year annuities, and all present showed that steady and substantial progress is being made in this regard. When asked to outline plans for increased support, all present made very encouraging responses.

One feature of the afternoon session was an explanation why the Southeastern Jurisdictional Conference had unanimously suggested to the several Annual Conferences that one-half of one per cent of pastoral support be accepted as an apportionment to the charges for a stabilizing fund in preparation of the adoption of divided an-

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Kelly, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—T. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

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and R. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND..............Editorial Secretary
J. MILTON CHALMERS ....Publisher

Rev. F. H. McGee, pastor of the Acona charge, North Mississippi, reports a refreshing rain in his locality and says that all goes well with his work.

Rev. George Curtis, pastor at Coldwater, Miss., concludes a business note with the statement: "We are closing out a very busy and I trust profitable summer's work."

Mrs. C. E. Jacobs, Sancier, Miss., encourages us by the assurance that the Advocate means much to her. She says: "I thoroughly enjoy this good paper."

Rev. Edward R. Hang and Mrs. S. H. Yockey, Advocate representative, have our thanks for a good list of subscribers sent from Simpson Memorial Church, Lake Charles, La.

Rev. and Mrs. H. B. Hysell, of Winnfield, La., were in the city for a brief visit last week and called at the Advocate office. We trust that they may come again for a more extended visit.

Mrs. J. A. Leech, whose late husband was long a member of the North Mississippi Conference, has moved from Durant to Ackerman, Miss., according to a request for a change of address for her paper.

Rev. Fleet J. Jones, pastor at Satartia, Miss., writes that he is back at home, but will take it easy for a week or two. We are glad to know that he is able to be about his work again.

Miss Mollye Stewart has our thanks for a gracious word concerning the Advocate and her interest in its circulation. Such friends make it a joy to render the service which the Advocate is designed to give.

Rev. Addison L. Smith continues to do a magnificent work at Second Church, New Orleans. His church bulletin shows an alertness to his program of work and to all the interests of his people.

Rev. W. D. Boddie, Felicity Street, New Orleans, and Rev. Jack Cooke, of Rodessa, were visitors at the Advocate office this week. Both of them reported optimistically regarding their work.

Rev. J. A. George, good friend of the Advocate and of the editor, adds to a business note the statement that he and the parsonage family are happy at West Point, Miss., and the people are good to them in every way.

Rev. W. B. Jones, at Logtown, Miss., called at the Advocate office on Tuesday of last week. He reported a good meeting at Logtown recently, in which he had the assistance of his son, Rev. George H. Jones, at Nashville.

Rev. W. B. VanValkenburgh, retired member of the Louisiana Conference, paid us a call one day last week. He has recently completed the required work and has received the degree of Bachelor of Theology from Boston University.

Rev. E. W. Day, pastor at Ringgold, La., and Advocate representative for the Ruston district, has gone into action for the completion of the Advocate campaign in a manner worthy of that section of the Conference.

Friends of Rev. H. E. Pfost, pastor at Sterlington, La., will regret to learn of his illness. Bro. Pfost is now in Touro Infirmary and an operation which was scheduled for last Saturday was postponed to Tuesday of this week. Mrs. Pfost is with her husband.

Rev. Henry A. Rickey carried a notice in his church bulletin of August 6 to the effect that Norman W. Gayle, J. W. Huckabay, and the pastor, had been authorized to have the church painted inside and out if satisfactory bids can be secured. Bro. Rickey was to raise the money.

A note from Mrs. W. C. Newman, wife of Rev. W. C. Newman, First Church, Corinth, reports that he is home from McRae Hospital in Corinth, and that he continues to show improvement each day. This will be welcome news to his many friends in Mississippi and elsewhere.

Chaplain A. M. Ellison, stationed at Gulfport Army Air Field, has our thanks for a copy of his weekly bulletin and a message concerning his work. He says that attendance has not been up to standard recently, a situation brought about by a variety of causes, including conflicts.

Rev. L. T. Nelson, pastor at Madison, Miss., adds a message of appreciation for the church papers to a business note recently received in the office. Bro. Nelson regards the church paper as a builder of church loyalty and of Christian understanding.

Friends of Mrs. James C. Whitaker, whose husband is a member of the Louisiana Conference and chaplain in the Navy, will be interested to learn that she is enjoying her work in the Red Cross office of the Naval Hospital at Corona, Calif. Besides her little daughter, Mrs. Whitaker's mother is with her.

Rev. Jeff Cunningham, pastor of Oxford-University Church, in the North Mississippi Conference, was the preacher at a night's service at Lake Junaluska recently, according to a clipping from a Asheville, N. C., paper. A number of the North Mississippi preachers and laymen have been in attendance at the Assembly meeting.

Rev. G. H. McBride, pastor at Vancleave, Miss., says that the New Prospect Camp Ground on his charge is being put in readiness for the annual camp meeting in October. Preachers for the occasion will be two native sons, Rev. J. B. Cain and Rev. Inman Moore. Rev. Morelle Wells will lead the singing.

Mrs. E. L. Alford, widow of the late E. L. Alford, of the Mississippi Conference, encourages us by her message concerning the type of paper which we try to give to our readers. We may not always be wise, but we try to be frank and outspoken. Sister Alford is now living with her daughter in Detroit, Mich.

The Ministerial Association of the Greenwood District, North Mississippi Conference, will be held at Greenwood on September 11, at which time Bishop J. L. Decell will be present and preach at the morning hour. Reports made to the district superintendent indicate a collection of $5,470 on the Millsaps Christian Center up to the time the bulletin was issued.

Rev. J. A. Bell, pastor at Vinton, La., had a unique service for the dedication of the chimes recently installed in his church. Dr. Guy Hicks, district superintendent, dedicated the chimes, and Father Calvin, of the Catholic Church, spoke on "The Patriotic Significance of the Chimes as a Memorial to our Sons and Daughters in the Service."

Rev. H. L. Beasley reports that the preachers for Shannon charge in the Lee countywide simultaneous revival were Revs. H. H. Wallace, W. M. Jones, and S. B. Potts. There were 14 additions to the church on profession of faith, seven by vow and six by transfer. Bro. Beasley said that he could go to Conference now with a full report from his charge.

Rev. Dan P. Yeager reports good progress on the Cross Roads, Miss., charge. He has just concluded the revivals for the year, in which he had the assistance of Revs. J. D. Slay, W. W. Murray, and J. Melvin Jones at Cross Roads, Hinton, and Mt. Zion, respectively. Bro. Yeager says: "We will go to Conference with a good report, and God has been with us."

According to the World Service monthly bulletin, reports for July show a decrease of $5,500.50 for World Service offerings. This is, of course, a very small decrease, but any decrease at the present time has

LUZIANNE
COFFEE
100% GOOD

an ominous import. The World Service offerings for June and July, the first two months of the fiscal year, show an increase of $81,365.82. The Week of Dedication offerings up to July 31 show a decrease of nearly $200,000.

Rev. S. B. Watkins, pastor at Escatawpa, Miss., has done a splendid piece of work for the Advocate on his charge. The editor sincerely appreciates his personal message.

Rev. R. H. Staples, pastor at New Iberia, La., sends 23 subscriptions with the notation: "I think I should have at least a dozen more in a few days." Bro. Staples reports favorable progress in the work of his charge. He says also he has been out of town in meetings recently.

VANCLEAVE CHARGE NEWS

We have completed a week of revival services in each of the five churches on the charge, with good meetings at each place. We were assisted by Rev. W. C. M. Baggett at Mt. Pleasant, Pine Grove, and Vancleave; Rev. Q. C. Roberts at Red Hill, and Rev. J. L. Neill at Bonny Chapel. Also, Bro. Baggett and I conducted a week's meeting in the Latimer Tabernacle with good attendance. I also assisted Rev. J. H. Dillard on the Lena charge at Good Hope church in their annual revival. As a result of the revivals we received into the church on profession of faith 35 members, and 3 by transfer.

COL. J. H. JOHNSON TO CELEBRATE FIFTIETH ANNIVERSARY

Col. J. H. Johnson, of Clarksdale, Miss., will celebrate the fiftieth anniversary of the founding of his insurance agency on December first next. In the **Jackson Daily News** of August 3, the editor, Hon. Fred Sullens, carried the following paragraph:

"Honor, praise, and hearty congratulations for Col. J. H. Johnson, veteran Clarksdale insurance man and public-spirited citizen, who will on December 1st of this year celebrate the 50th anniversary of his insurance agency. No man in the commonwealth is held in higher esteem than Col. Johnson, now in his 77th year. He served for a short period as State Insurance Commissioner and chairman of the Board of State Eleemosynary Institutions, and has always been active in worthwhile forward movements and civic efforts in his home town."

SEASHORE DISTRICT NEWS

Recent pastoral changes in the district have been effected with a minimum of inconvenience to pastors and congregations and a spiritual ministry continues with no interruption, declares District Superintendent J. L. Neill, who returns this week-end from Lake Junaluska, N. C., where he has attended a conference of Southeast Jurisdiction superintendents.

When the Rev. R. C. DeLamotte was released as pastor of Carriere Circuit upon his request, the Rev. J. H. Morrow, Picayune, and the Rev. S. F. Harkey, Poplarville, were named pastors for Carriere, Byrd's Chapel, and McNeil, Wesley, respectively. The Rev. R. C. Clark is the new pastor in charge at Eastlawn, succeeding the Rev. Q. C. Roberts, Jr., who will sail soon for Elizabethtown, Africa, to become a student of African missions under supervision of Bishop Newell Booth.

A district youth rally is slated for the night of September 22 at Main Street, Biloxi, with the Rev. J. F. Campbell, former district superintendent, the invited speaker. Arrangements are in charge of the district Youth Council. Donald Coleman, Kreole, is president, and Mrs. C. E. Rasor, Biloxi, is director of Youth Work in the Seashore district.

Two hundred young people and leaders heard R. B. Anderson, Pascagoula, declare "the greatest organization you can ever belong to is your own Methodist Church" at the closing platform hour of the district camp. The district lay leader addressed the group in the night air around a blazing campfire. The night before an effective candlelight consecration service had been carried out, with District Superintendent J. L. Neill bringing the message.

Other platform speakers during the week were: Judge L. B. Corban, Biloxi; the Rev. M. L. McCormick, Biloxi and the Rev. W. C. Fulgham, Lucedale. Attendance at the camp far exceeded expectations, there being 400 per cent increase over enrollment last year.

A majority of the charges in this district have already paid or have overpaid their quota for the Millsaps Christian Center, and the charges that have not yet reported are expected to pay in full by the session of the Annual Conference. "If we pastors will talk Millsaps to our people they will overpay the $6,600 asked of this district and be proud of it," says the Rev. C. C. Clark, First Church, Gulfport, one of the district leaders in the campaign.

Every week brings reports of additional vacation schools as the district moves toward its goal of 50 schools on the 28 charges before Annual Conference. Mrs. J. C. Burrows, Columbia, is district director of Children's Work.

Outstanding revivals continue over the district, with many congregations experiencing spiritual victories and setting new records in numbers received on profession of faith. The Rev. J. H. Moore, Coalville, reports that the Woolmarket Baptists decided to organize a church near him, and the initial revival was such a success that seven joined the Methodist Church on profession of faith, and a promising Baptist congregation was also established.

"THIS NETTLE, DANGER"

The above Shakesperian quotation forms part of the title of a book by President Harold Dodds, of Princeton University. The theme of the book is that courage can most surely be found in faith in the spiritual ordering of the universe. "Out of this nettle, danger, we pluck this flower, safety," is the full quotation, taken from **King Henry IV.** It is true that spiritual steadfastness is often found like a flower in the midst of the nettle, personal danger. Many of the experiences related by war heroes prove that faith grows along with danger. Surely, a solid rock of faith is the surest guaranty against loss of mental equilibrium in times like these. As a commentator points out, much is said nowadays about "complacency," but it is more probable that far more people are endangered from over-anxiety than over-complacency. Only those who can sing truly the words of the grand hymn, are insured against all collapse: "A mighty fortress is our God, a bulwark never failing."—Selected.

TERRY DOUBLES MILLSAPS QUOTA

Miss Edna Erle Legler, treasurer of the Terry Methodist Church charge, which includes Byram, Forest Hill, Spring Ridge, and Terry, is shown presenting bonds to Dr. M. L. Smith, president of Millsaps College, totalling $750 to apply on the Millsaps Memorial Christian Center, to be erected after the war. The Terry charge had accepted a quota of $300 in the drive, but more than doubled this figure.

PERSONAL NOTES AND INCIDENTS

Rev. H. L. Daniels reports the work at Newton, Miss., as going well. On a quota of $1,000 for the Millsaps Christian Center $1,275 was raised.

Rev. M. E. Sharp, pastor of Oak Ridge, Miss., charge, is in the midst of his revival season, for the success of which he asks the prayers of the Methodist people.

Rev. W. L. Doss, Jr., district superintendent at Baton Rouge, La., was scheduled to be in New Orleans on Tuesday of this week, according to a letter received from him on Monday morning.

Rev. D. B. Boddie, pastor at Morgan City, La., has plans on foot to raise funds for adding the second story to the educational building of Pharr Chapel Church as soon as conditions are favorable.

Rev. Carl Lueg, Carl, Jr., and Bro. Lueg's brother from Florida, are spending a vacation in the mountains of Colorado, including Colorado Springs, Denven, and Estes Park. Bro. Lueg is pastor at Natchitoches, La.

Rev. L. A. Bodie, pastor at French Mission, Houma, La., has been in school at L. S. N., Natchitoches, La., where he completed the work and received his A.B. degree recently. Following his graduation, he and Mrs. Bodie returned to Houma this week.

Among the new Methodist chaplains are Rev. W. M. Irving, Jr., from Hattiesburg, Mississippi Conference; and promoted from first lieutenant to captain were Chaplains H. W. F. Vaughan, of the Mississippi Conference, and W. F. Howell, of the Louisiana Conference.

The New Orleans District Conference will be held at First Methodist Church on the afternoon and evening of September 15. Bishop Paul E. Martin will be present and will preach Sunday night at First Methodist Church, a service in which the Methodist churches of the city will unite.

Mary Ann, the little daughter of Rev. and Mrs. J. H. Cameron, of the Chunky, Miss., charge, was so ill recently that the revival at Springhill church had to be postponed until the last Sunday in August, according to **The Challenger** for August. She is now apparently better and we trust may soon be entirely recovered.

Rev. J. W. Lee, pastor at Cotton Valley, La., has just closed an excellent revival in which he had the assistance of Rev. A. C. Lawton, of Lake Providence. Following the revival, a "follow-up plan" was adopted by which it was hoped to conserve all the influences set on foot by the meeting. The suggestions which were adopted have been received, but they are too long and too late for this issue of the Advocate. We hope to publish them later.

ABBEVILLE, LA.

Dear Dr. Duren: I mailed to you yesterday a list of thirty-five subscriptions to the Advocate, but failed to say anything about the work. We have found the Abbeville people responsive to every worthy cause. There are two items that I think should be of interest to any one acquainted with this charge, and I would like to report them.

For several years the old Perry church has been abandoned. Time had worked havoc with it and it was, what some felt, beyond repair, but God put it upon the hearts of the members of the official board to recondition it for service. They spent nearly seven hundred dollars on the project and now it is ready. We have secured the services of Bro. Martin Hebert, who is much beloved wherever he has served, to hold the revival services beginning Sunday, October 1.

The other item of interest is the new church site purchased March 21 and paid for August 7. It is a beautiful corner lot adjoining the parsonage property, with a nice house on it, at a cost of $4,935. We hope to turn the house into an educational building until we can begin our new church, which will be as soon as the War Labor Board will permit. We are justly proud of our people and want the Conference to know what they are doing.

OTIS W. SPINKS.

CAMPAIGN REPORT BY DISTRICTS

Louisiana Conference

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Baton Rouge	436
Lake Charles	409
Monroe	372
New Orleans	355
Ruston	259
Shreveport	177

Mississippi Conference

Brookhaven	285
Hattiesburg	430
Jackson	264
Meridian	193
Seashore	392
Vicksburg	269

North Mississippi Conference

Aberdeen	170
Columbus	276
Corinth	234
Greenville	105
Greenwood	302
Sardis-Grenada	128

ST. FRANCISVILLE, LA., CHARGE

Dear Dr. Duren: I would appreciate it if you would allow me a little space in order that I may tell of a few things that are happening on the St. Francisville charge.

We have just completed a revival at the New Hope Church. Bro. Fred Flurry, of Clinton, did the preaching. He brought some timely and inspiring messages. Two united with the church on profession of faith, and the general interest of the church was strengthened. Bro. Flurry is a good preacher. On the closing night the people gave the wife and me an old-time pounding and, believe it or not, there were fifteen pounds of sugar included. I am sure your readers envy me. For the benefit of any preacher who might begin figuring for this charge for another year, I am not going to leave.

We are making plans for the revival here at St. Francisville. It will begin August 28 and continue through September 3. Bro. J. Henry Bowdon is going to preach for us, and we are looking forward to this with a great deal of expectancy, praying that an outpouring of the blessings of God might be ours. We covet the prayers of all praying Christians.

Dr. N. B. Riddle, one of the stewards of the St. Francisville church, has had an attic fan installed in the church in memory of his mother. Now I can preach for three hours, for the people will not mind staying in church, and I anticipate an increase in attendance, for people will come to church now to keep cool and not to be warmed up, but by the help of God I will try to warm their souls. This improvement will be a great asset to our church. Thank God for laymen who consecrate their money as well as their lives to God.

I could not write this letter without mentioning the stand that the Grand Jury of West Feliciana took against the slot machines at their August meeting. They issued an order to the sheriff of the parish to enforce the law on slot machines, and they made the order mighty strong. In fact, it was so strong that they met Monday and by Friday of the same week they were all out. The thing that makes me so proud is that six of the men on the jury were laymen from my churches, and they were the ones who presented the resolution and saw to it that it was carried out. Thank God for laymen who are not afraid to speak out against the evil devices even if they are serving on the grand jury. I thought I would pass this on, hoping that some of our good laymen living in parishes where these evil devices are running wide open might take a similar stand. Let us pray that there will be more who will take a like stand and rid our country of these "one-arm bandits."

Revival meetings have been planned for the other two churches on the charge. I am going to do my own preaching.

M. D. FELDER, P. C.

DR. ROY H. SHORT ELECTED EDITOR OF UPPER ROOM

At a meeting of the Board of Evangelism of the Methodist Church, held at Chicago, Ill., June 26, Dr. Roy H. Short, pastor of St. Paul Methodist Church, Louisville, Ky., was elected editor of **The Upper Room**, widely-known devotional quarterly published under the auspices of the Board, with headquarters at Nashville, Tenn.

Dr. Short will succeed the late Dr. Grover C. Emmons, founder of **The Upper Room**, who served as managing editor of the publication up to the time of his death on April 14, 1944. **The Upper Room** has now attained a circulation of more than two million copies per quarter.

Dr. Short has been a member of the Louisville Conference since 1911. In addition to his pastoral work, he has served for some time as editor of **The Methodist Messenger**, official organ of the Louisville Conference. He will be permanently located in Nashville after the middle of September, being detained in Louisville until that time by the meeting of the Louisville Conference at St. Paul Church on September 14.

Rev. Harry L. Williams, of Geneva, N. Y., was elected associate secretary of the Board of Evangelism and business manager. He will officially take up his duties in Nashville on September 1.

Dr. Harry Denman, Nashville, was re-elected executive secretary of the Board of Evangelism, and Rev. Guy H. Black, Rev. James S. Chubb, and Rev. J. W. Golden were elected as associate secretaries. Rev. George H. Jones was re-elected editor of **Tidings** and associated literature.

Officers of the Board are: Bishop C. C. Selecman, Dallas, Texas, president; Bishop Ralph S. Cushman, St. Paul, Minn., vice-president; and B. A. Whitmore, Nashville, Tenn., treasurer.

"Religious gad-abouts are just sermon-tasters. When we are really hungry, we sit down to the table and eat."—Selected.

OUR SHEPHERD

Recently our district superintendent preached a sermon at our First Methodist Church, and in it quoted the words of some would-be Christians of that yesterday: "Lord, send us a shepherd." And so it was with the large number of young people in our town—Corinth. We were as sheep without a shepherd, left out of all the fun and fellowship that the youth of a thriving nation of right should enjoy. We had no place to call our own—no place to go with the exception of the two picture shows in our town. The thing was very hard for us to understand. The adults gasped over the rising "juvenile delinquency" in our city, as in the other parts of this nation, yet they seemingly remained blind to the cause of much of this problem. The young people in high school became very disheartened as the truth, as they saw it, was disclosed: the adults either did not care (for they were not making any great attempt to remedy the matter), or they had no idea of what was to be done about it. Their children were forced to either sit at home, go to a movie, or become so bored that they managed to slip out to one of the town's many disreputable night spots.

Thus was the situation three years ago. Not very much to be looked forward to by the youngsters then entering the high school age, when life began to take meaning and ideas were rapidly being formed.

Then one day a minister came to our town—a man with a family of children that were much like ourselves, eager for fun and recreation. As the situation became quite clear to him, Rev. W. C. Newman began to take action. He saw our need and, with the aid of some of the very good people which our town is truly filled with, did something about it.

During the two and one-half years that "Brother Cliff" has been in our fair city, things have definitely "picked up." Our League attendance was an average of ten persons at our Sunday night meetings. Now the situation is completely reversed. Our M. Y. F. Organization has grown to an enrolled membership of 45 and an average attendance of 30 during the school year. In a town as small as ours, that is indeed a record to be proud of.

Each year our beloved pastor has given a series of very interesting as well as highly educational talks on perhaps the most needed and best attended subject dealing with courtship and marriage. The young people literally swarm to hear him. The reason is not only that his talks are interesting and informative, but that each and every one loves and respects this minister. His name is familiar to every young person in North Mississippi—he has been our shepherd.

Last year the swimming pool, which has been the most enjoyable pastime in summer, was closed because of lack of participation and interest. Some of the ministers of the town "got together" and worked out a plan that was perfection in its operation. The pool was rented; season tickets, as well as weekly tickets, were sold and the pool was more popular than it had ever been before. The profit made on its operation was placed in the bank under the caption, "The Corinth Church Recreation Club Fund." This fund has done much in helping furnish healthy recreation for the young people in various ways.

The football season of the year 1943-44 was one of great joy. A place of entertainment for all young people, with free eats and drinks, was made from the Sunday School building of our church. Here one found a large room equipped with a beautiful radio-phonograph and records, a piano and sheet music, ping pong tables, games such as chess and checkers, and all the fun and fellowship possible to be enjoyed in an atmosphere that Christian youth thrive in. Both the home and the visiting football teams were present after each game to enjoy that treat. Their exclamations of approval brought proud smiles to the lips of the Corinth Methodist youth.

This year the Fellowship Building has been opened several nights a week during the school season, and every Sunday night following church services. Each Sunday night before our M. Y. F. meeting, we serve supper to all attending. The sandwiches are furnished in turn by the members, and the Coca-Cola machine in the kitchen holds the drinks.

The bowling alley was recently bought for the young people, and it has proved to be a great asset to the community life. Membership cards are issued to all young people who wish to bowl, and the membership is restricted to high school students. Cold drinks and sandwiches are also served here often.

These are only a few of the many, many projects that have been begun and accomplished by our beloved pastor, Rev. "Cliff" Newman. To him, the youth of Corinth wish to say that there has never been another like him, nor will there ever be. We are deeply grateful and we hope to repay him in some way. He has been our shepherd in our days of need. It's men like this that give youth the will and the courage to keep the faith and walk in the light. GENEVA MARECLE.

A PRAYING HEART

"I am convinced that nothing in the whole Christian religion is so difficult, and so rarely attained, as a praying heart. Without it you are as weak as weakness itself. With it you are irresistible. This by some would be thought a strange remark, and to savor strongly of fanaticism. But I will tell you the Church will have to turn over a new leaf on this subject. Frequent seasons of secret prayer are, in my mind, wholly indispensable to keeping up an intercourse with God. Let me say again and again, if you lose your spirit of prayer, you will do nothing, or next to nothing, though you have the intellectual endowment of an angel."

—Charles G. Finney.

IN MEMORIAM

Whereas, God in His infinite wisdom has seen fit to remove from our midst our fellow church member, Irene Cook Robinson, and whereas, it was our pleasure and profit to be associated with her, we are now grieved at her early passing and wish to go on record as having known and loved her. Therefore, be it

Resolved, that we bow to the will of God and know that "He doeth all things well."

Resolved, that the Woman's Society of Christian Service has lost a faithful member.

Resolved, that the Methodist Church of Indianola, Miss., extends to her loved ones our sincerest sympathy.

Resolved, that a copy of these resolutions be placed on the minutes of the Society, a copy sent to the New Orleans Christian Advocate, and a copy be sent to the family of the deceased.

Signed:

MRS. SAM ASHMORE,
MRS. H. M. TRICE,
MRS. R. M. YARBROUGH.

A NEW ADVENTURE BY BOARDS OF CONFERENCE CLAIMANTS

(Continued from page 5)

nuity responsibility. After an explanation of pending divided annuity responsibility, whereby preachers who have served in several different Conferences, will upon their superannuation receive their annuities from the Conferences in which they served, it was the concensus of opinion that a wise step was being taken by the Missouri Corporation of the Board of Pensions in making provision for "a stabilizing fund" and methods of presenting this plan to the several Annual Conferences were agreed upon.

In an evening session at Centenary Church, Bishop Holt delivered a strong and illuminating address dealing with pension plans, past, present, and future, and made some statesmanlike suggestions concerning the adoption of plans whereby our provision as a Church for our Claimants can be made to result in a more worthy provision for our Veterans of the Cross.

Although no formal "statement of findings" was adopted, Bishop Holt summed up the results of the conference as showing the the Methodist Church is becoming more and more conscious of its responsibility to provide for the superannuates and the widows and orphans of preachers, and he commended the several Boards represented in the meeting upon the splendid progress that is being made and the consecrated diligence with which the Boards of Conference Claimants are giving themselves to the task placed in their hands.

The older I grow the more certain I am that morality is dependent upon the spread of religious convictions in the government and civilization of this country.

—Presbyterian Record.

THE METHODIST CHALLENGE
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(Pastor Trinity Methodist Church)
This paper is orthodox, patriotic, evangelistic, defends "old-fashioned religion" in the Methodist Church, and seeks to "drive away erroneous and strange doctrine!"
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

1944 School of Missions, Lake Junaluska, N. C.

(Continued from last week)

At one time during the School of Missions at Lake Junaluska, there were 650 years of missionary service represented in living, breathing men and women seated on the platform, the ends of the earth met in the shadow of the Junaluska Cross.

During the school there appeared representatives from the different fields:

India.—Mrs. Murray Titus told of the Methodist movement in India, stating that the only hope for the outcasts is the hands of Christ—only His nail-pierced hands can lift them. She described the customs of the country—the child marriages, the fact that a man can sell a wife as easily as a pig, of the hard lot of the women. "These children of sorrow are responding to the Man of Sorrows." There is a great need of funds —$30 will provide a scholarship for a year in a school. We should help to bear the burden of India.

Brazil.—Dr. Ellis told of the work in Brazil and present conditions. He stated that the first expeditionary forces from Brazil recently landed in Naples, and they are fighting side-by-side with our boys. He spoke of the bigness of the country, of the progress made in education and religion, yet thousands of people do not belong to the church. Today there are only half as many missionaries in Brazil as there were 20 years ago, and the people are asking for more—the doors are wide open and the need for workers is great if Brazil is to become Christian.

Scarritt College.—Dr. Hugh C. Stuntz, president of Scarritt College, made the startling statement that while last year the mission boards asked for 300 new workers, only 10 volunteered. In the files of the college today are requests for 180 trained workers, with only 20 available. Dr. Stuntz urged that we encourage our finest young people to give themselves to full time Christian service and secure the training offered at Scarritt.

China.—Dr. John C. Hawk told of the first mission to China, from London, in 1792. Today, 52 per cent of "Who's Who" in China are Christians, and 54 per cent of those in the government are Christian. From the coast, 500 miles inland, today, is in the hands of the aggressor and the 14 colleges which were in the coastal area have opened work in Free China. He urged that we join the people of that country in spiritual rehabilitation.

Dr. W. B. Burke, who returned to China even after retirement, is said to have been the stabilizing influence in Charlie Soong's Christian experience. He loves China. He stated that the Chinese are no queerer to us than w are to them, that there are no better Christians than the Chinese, no better citizens.

Dr. Sidney Anderson and Mrs. Anderson, who were with us at our annual meeting, told of the devastating effects of inflation in China, of the great work of the Moore Memorial Church in Shanghai, and urged that we keep money and missionaries at work helping the Chinese people to be what God wants them to be—the Christians in China will not disappoint us and we must not disappoint them.

American Indians.—A group of Indians from the Cherokee Reservation, in the Great Smokies, gave a program, directed by the district superintendent, Dr. W. L. Hutchins, of the Waynesville District, who told of the very limited church facilities provided for the reservation. He said the Christian church is under obligation to the Indians because of what we have done to them as a nation. We need to go to them with the arms of love and minister to them. Plans are being made to erect a splendid church building as soon as the war is over. We were told that it is the "easiest place to bring the message, because there are praying people there, and the Spirit of God is there." The program closed with "Amazing Grace," sung in the Cherokee language.

Miss Mary Beth Littlejohn, of the Oklahoma Indian Mission, stated that work with the Indians was first begun by Methodists —when the Indians made the trek from their homes to Oklahoma, the missionaries from the Methodist Church went with them, and they were criticized because they took the part of the Indians. When the railroads came to Oklahoma, Indians were pushed back into the interior, and with them went the Methodist workers. Today the Indian Mission has a conference of its own with 84 churches and 4,000 members with native pastors for all churches except one. Miss Littlejohn, who is a native of Pacelot, S. C., has been serving the Indians in different sections of our land since 1932, and sees the great need for more workers.

Africa.—Dr. J. M. Murphree, of Rhodesia, Africa, told of the work being done in "the dark continent"—how through the educational, medical, and religious work of the missionaries, light is being brought into the darkness and the people are becoming new creatures "in Christ Jesus." It was in 1925 that the first school was opened in Rhodesia—not only the "three Rs" are taught, but improved methods of agriculture, brick-making, furniture-making, etc. There are 184 churches and schools where a few years ago the name of Christ was not known.

Korea.—A story that thrilled us was that told by Dr. A. Kris Jensen, as he portrayed the pitiful condition of the people of Korea, who after thousands of years of independence, are now ruled by Japan. He gave a vivid description of the difference between the Christian and the non-Christian Korean and of how many sincere Christians in that country are keeping the faith and praying for the day when the war is over.

Poland.—Miss Ruth Lawrence, who went to Poland in 19919, and who recently returned to this country after having spent some time in an internment camp, gave an account of her experiences and of the work of the Methodist Church in that country. She was the last missionary to leave, and she feels that the Polish people are carrying on the work until the war is over and our workers can return to help them.

On Sunday morning, Mrs. Arthur J. Moore taught the Woman's Bible Class. For each Sunday during this summer she is using the same subject, "Is My Religion Worth Sending?"

Bishop Arthur J. Moore brought two stirring messages on the Sunday of the School of Missions. His morning subject was "What is the Church Doing?" and in the evening, "The Methodist Heritage and Hope." He said, "To nations, to churches, to individuals, there come great moments—such a moment is impending. The clouds look dark and complex, but we are about to witness a striking moment when God's power will be manifested. Methodism cannot evade the challenge. Too long we have been content with complacency—this is not the way of victory. . . . Arise, Methodism, the light which falls across your pathway is not the light of the setting sun, but the light of the morning!"

* * *

Are We Proud!

At the recent meeting of the Board of Missions and Church Extension the officers for the next quadrennium were elected. Bishop Arthur J. Moore was re-elected president of the Board. We do not have the complete list, but we know our women are particularly interested in the women who were elected to direct the study and activities of the W. S. C. S.

Mrs. V. F. DeVinny was retired, because of the age-limit, from the office of Executive Secretary of Organization and Promotion, and Mrs. Harry E. Woolever, of DeWitt, New York, was elected to this place. We understand that she is a very capable and charming person.

Mrs. Helen B. Bourne was re-elected as secretary of Missionary ducation and Service, and our own Mrs. Paul Arrington was elected chairman of the Section of Education and Cultivation, which is a very vital part of the work for the new quadrennium.

Miss Thelma Stevens continues as Executive Secretary of Christian Social Relations and Local Church Activities.

Miss Noreen Dunn, who has been in our Conference several times and who has been associated for years with Scarritt College, succeeds Mrs. J. W. Downs (retired) as Executive Secretary of Town and Country Work. Miss Mary Lou Barnwell was re-elected Executive Secretary or Urban Work.

* * *

Resolutions—Mrs. O. W. Chapman, Waynesboro, Miss.

Resolutions of love and respect from the Woman's Society of Christian Service of the Waynesboro Methodist Church, on the death of our beloved member and former president, Mrs. O. W. Chapman, who was called to rest on July 22, 1944.

Whereas, God has called to her reward one of our most loved members, Mrs. O. W. Chapman, we, as a Society, mourn her departure, but bow to the will of Him who knoweth all things. Therefore, be it

Resolved, that our Society remember her always as a faithful and true servant of God, who worked for the good of the Church and Woman's Society of Christian Service.

Resolved, that we extend to the family

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Missionary Education and Service

Special Letter to all Local Secretaries

Dear Co-Worker:

Again I am sending you a "suggested outline" for the fall mission study on the topic, "Southeast Asia." The text to be used is "West of the Date Line," by Constance M. Hallock. I urge you to treat this study as a topic; do not take the text and present it chapter by chapter. After you have read your text, you may have better ideas of presentation than this outline. Please feel free to use any part of this outline or "none of it." I would like to have every society try for Special Recognition on this study.

May I give you a few helps on how to conduct a study class that have been helpful to me? First, do not be book-bound; use supplementary materials. Begin on time; end on time; use every minute of the time. Make preparation a good many days beforehand and know your group of women. Have pleasant surroundings and attractive room for presentation. Do not have any part read. In the study I have suggested posters, maps, and bulletin boards. Bring out in this study what seems to be the greatest needs of these people, and what our Church is doing now, and how it can be most helpful after the war. Discuss the religions of these islanders; discuss what more Christianity has to offer than these other religions. Talk about the changed conditions brought about by the war and the changes in the missionary plans.

Our president has suggested that societies desiring to have zone meetings the third quarter can use this outline for the program and the enclosed worship service for meditation period. If I can be of any further help at any time, I shall be glad to hear from you.

Very sincerely,
MRS. WALTER ODOM,
Conference Secretary.
Durant, Miss.

* * *

Southeast Asia

Lesson One

An Introduction to Southeast Asia

"Study is like a mansion; but we must have keys to open new rooms.'

Devotional: 11 Tim. 2:15.

Purpose of Study: (1) To see people; (2) to see what Christ has done and may do for people everywhere; (3) to understand the unfolding drama in Southeast Asia; (4) to see the world west of the date line; (5) to feel the responsibility of the church; (6) to help to build a Christian world order and help people to help themselves through education and religion; (7) to have a Christian community and to build a new world order.

Explanation: What is meant by "date line?"

Let's See the World and the People: (Use the map in textbook. This talk should include information on the climate, land, races, customs, and culture patterns governing the people. Have discussions on these subjects. If you prefer, you may use the enclosed playlet, "They Return from the Pacific," for the first lesson. It might be well to use it with the first lesson as outlined. If there are boys who have returned from the Pacific in your community, have them present for remarks and exhibit of articles).

Conclusion: Assign work to the class to be done during the study, such as making posters and maps of different countries, gathering pictures and articles about Southeast Asia, and keeping them posted on the bulletin board. Excellent material may be found in the **Methodist Woman** and **World Outlook.**

Lesson Two

Two Worlds Bound Together

"Has God a Message for a Day Like This?"

Devotional: Psalm 133.

Talk: Relationship between people of Southeast Asia and the Western World. (How have the East and West met? What common interests and ties have developed? What are some ways in which we are dependent upon Southeast Asia? We have aided them in their contacts by raising the standard of living, increasing literacy, decreasing cannibalism, improved health conditions. Have all contacts been beneficial?) Discussion: Understand the effects of war upon people of Southeast Asia. (How has it affected their life, work, culture, economic, and geographic status?) Materials will be found in the **Methodist Woman** and **World Outlook.**

Lesson Three

Western Economic Interests in the Far East

"What is a free man? (One in whom the law is written in mind and heart, so he will love God, neighbor, truth, goodness, and the beauty of holiness).

Devotional: Psalm 144.

Talk: Foreign Control in Southeast Asia. (Order: "Asia's Captive Colonies," 10 cents, American Council, Institute of Pacific Relations, 1 East 54th Street, New York, N. Y.) (Use map in textbook, showing white man's possessions and government. Lead group to understand meaning of foreign control and forced standards of living, economic insecurity, exploitation of Southeast Asia's wealth in European countries; explain meaning of Japan's statement of "Orient for Orientals," their fear of white supremacy).

Discussion: Civilization has been defined as an advancement in standards of living. Do you think man has developed to the point of living and working together in mutual respect and good will?

Lesson Four

Here the United States Took Responsibility

"I planted," Paul wrote, "Apollos watered, but God gave the increase."

Devotional: Proverbs 16:1-16.

Talk: The United States Obtains the Philippines. (Material in any history of the United States, also see textbook, page 25. Mention United States government in Phillippines, their freedom, Church's responsibility, schools, Dr. Laubach, hospitals, health conditions, Christian natives).

Review of Book: "Who Walk Alone." (Obtain from Leonard Wood Memorial, American Leprosy Foundation, 1 Madison Avenue, New York, N. Y. No charge for this book—just a promise to let ten people read it).

Closing Prayer: For understanding and sympathy for unfortunates.

Lesson Five

Christian Pioneering in Southeast Asia

"The ground is level at the foot of the Cross."

Devotional: Matthew 28:16-20.

Talk: A Sidelight on the Beginning (March, 1944, **World Outlook**).

Talk: Christians and Political Movements (Denominational Agencies, League of Nations, World Court, Atlantic Charter, etc.)

Discussion: Fields of Work in Southeast Asia. (Material from fourth Annual Report, Woman's Division; **World Outlook, Methodist Woman.**

Honor Roll: Names of missionaries and a word about their work. (Text—**World Outlook, Methodist Woman.**

Discussion: Have Christian missions been worthwhile? (Material, "The Yanks are Going." Order from Literature Headquarters. "The Soldier Meets the Missionary," from April **Methodist Woman**).

Lesson Six

Post-War Opportunities in Southeast Asia

Talk: A Challenge to Serve the Future Hour) (May, 1944, **Methodist Woman**).

Talk: The Overseas Task of Methodist Women (May, 1944, **Methodist Woman**).

Discussion: Missions View their Post-War Opportunities. (The place of the Church in post-war planning. What of Missions in the Future? May, 1944, **Methodist Woman**).

Meditation and Consecration Service

Talk: The Post-War World—Am I Ready for It? (May, 1944, **Methodist Woman**).

Statement: "You can only enter the hearts of men through the Cross."

Song: "Way of the Cross Leads Home."

Prayer: That we have a deeper sense of brotherhood to and with the people of Southeast Asia; try to be more intelligent, sympathetic, and effective as Christian workers. Music of Hymn 252 in Hymnal, played softly as members kneel around altar for closing benediction and prayer. (Use benediction on Advancement of the Kingdom, page 517 in the new edition of the Hymnal).

(The worship service for the zone meeting and the playlet, "They Return From the Pacific," mentioned in Mrs. Odom's letter and outline, will be printed on this page in next week's issue. Be sure to add them to your supplementary materials for the above study.—Editor).

* * *

Wood Junior College Has New President

As announced in the Advocate of August 10th, the Rev. Walter L. Russell comes as the new president of Wood Junior College, Mathiston, Miss. Mr. Russell was born near Knoxville, and lived in East Tennessee most of his life. He is a graduate of Northwestern University, with the Bachelor's degree in Education. He has a Bachelor of Divinity degree from Barrett Biblical Institute. He had done additional graduate study at

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Plans for Missionary Education and Service

By Mrs. G. W. Dameron

"What is the textbook for the fall study?" "When should we begin our next study class?" "Are the materials ready so we can order them now for the study on Southeast Asia?" These and many other questions are coming to me almost daily now, indicating that, though the warm days are still here, summer is far spent and the women of the Woman's Society of Christian Service are making plans to begin a new study class very soon. Your Conference Committee on Study and Action and your Conference president are hoping that all your questions will be answered when you come to the Educational Seminars which are being planned for each district. This is the biggest thing before us right now.

Educational Seminars

A team composed of Mrs. J. B. Pollard, Conference president; Mrs. G. W. Pomeroy, Conference secretary of Christian Social Relations and Local Church Activities, and Mrs. G. W. Dameron, Conference secretary of Missionary Education and Service, will make up the "Flying Squadron," who will go into each district with the plans for the educational work of the Woman's Society. The Conference Committee on Study and Action, with the advice and help of our president, has been working on the plans for the seminars since the first of July, and we believe we have the best plans and the most helpful ones we have ever had. Outlines for study and materials for all the new approved studies will be available at each of the seminars, and a packet of materials which will be helpful in planning for the monthly programs and the approved and informal study classes will be on hand. We are especially anxious to have **every society** represented at one of these seminars, for the program for the day will be helpful and interesting to any person who comes. The local presidents, vice-presidents, and the members of the study and actions committee will receive help directly relating to their work in the W. S. C. S. **Please see that your society is present at your district seminar.**

Schedule of Seminars

The seven Educational Seminars will come during the early part of September. Their dates and places of meeting are as follows, as far as we have them to date:

Monroe District, at West Monroe, Wednesday, September 6.

Ruston District, at Ruston, Thursday, September 7.

Shreveport District, at Shreveport, Friday, September 8.

Alexandria District, at First Church, Alexander, Tuesday, September 12. (This meeting place is unconfirmed).

ake Charles District, at Welsh, Wednes-
eptember 13.

Rouge District, at First Church,
Thursday, September 14.

District, at Canal Street,
v, September 15. (Un-

Your district secretary will notify you definitely of the place and hour of meeting. She will give you any further details of the meeting which may apply to your district but not to those seminars in other districts.

Tentative Program for the Seminars

The program suggested is more or less a framework to be used for guidance and may vary somewhat from place to place, but it will serve to show you something of what you can expect in the Educational Seminars.

10:00-10:50—Opening Hymn, Scripture, Prayer, by district secretary or some one appointed by her.

Purpose of the day, interpretation of Educational Work of the W. S. C. S., work of committees.

Discussion led by Mrs. Dameron, with help of Mrs. Pollard and Mrs. Pomeroy.

10:50-11:00—Introduction to new approved studies, Mrs. G. W. Dameron.

11:00-12:00—The new approved study on "Christians and the New World Economy," content and materials.

Outstanding plans for Christian Social Relations and Local Church Activities, by Mrs. G. W. Pomeroy.

12:00-12-10—Roll Call and Announcements.

12:10-12:30—New Approved study on "The Christian Faith and the Christian Way"—content and materials—Mrs. J. B. Pollard.

12:30-1:30—Lunch and sale of books.

1:30-2:30—Materials, content, methods for the new approved studies on: Missions in Southeast Asia and The American Indian, Mrs. G. W. Dameron.

2:30-3:00—Closing worship and inspirational message, Mrs. J. B. Pollard.

We are urging that you make every effort to be in your place at the church where the meeting is to be held **promptly** at the hour set for the seminar in your district. If you will do this, we shall be able to close promptly at the hour set for closing. This will be a full day but, we believe, a helpful one.

Sale of Books

Most of the district secretaries are planning to have some books for sale at the seminar. A book list has been sent to each one, giving the name of the text and at least one piece of supplementary material for each of the four new studies. If your district secretary is planning to have the books for sale, she will let you know in the publicity that she will send out about the meeting. This is an opportunity to buy many of the books you will need without having to order them; so please come prepared to purchase your books at the seminar. If the books that are being ordered are all sent, a set of text and one supplementary book for each of the new studies will cost about $4.25. Many of you will need more books than this, but this is as much as many societies buy. These books are being ordered on consignment and will have to be returned after the meeting; so it will be necessary for you to bring your money with you if you expect to buy the books at the seminar.

New Report Blanks

Secretaries of Missionary Education and Service will have **new** report blanks for 1945. They will be entirely different from those we have been using, so it will be necessary for **every** society to order a new Corresponding Secretary's record book. Other report blanks will have changes in them, too; so please put in your order for a new report book **early.** It is impossible to make accurate reports unless you have the right blanks.

The Logic of Christian Missions

We face a humanity that is too precious to neglect.
We know a remedy for the ills of the world too wonderful to withhold.
We have a Christ who is too glorious to hide.
We have an adventure that is too thrilling to miss."

—G. P. Howard.

NEW STUDY BOOK BY BISHOP MOORE

"Christ After Chaos" is the title of the new study book published by the Board of Missions and Church Extension for use in church schools of missions. Its subtitle is "The Post-war Policy of the Methodist Church in Foreign Lands."

The book will be ready for distribution early in September.

"Christ After Chaos" was prepared under the editorial supervision of Bishop Arthur J. Moore, president of the board. In his preface, Bishop Moore points out that he is sponsor rather than author. Much of the contents of the volume consists of the hitherto unpublished post-war studies made over a long period of time by the foreign administrative officers of the board and recently-returned missionaries.

The volume has nine chapters, covering every foreign field of the Church. Here for the first time is related much of what has happened in the fields during the war, and the post-war policy of reconstruction and rehabilitation is outlined.

The book sells for 25 cents. The first printing consists of 100,000 volumes, an evidence of the enthusiasm with which the book is expected to be greeted. Pastors may secure copies on consignment for use in their schools of missions. They may be obtained at district missionary institutes or ordered direct from the Joint Division of Education and Cultivation, 150 Fifth Avenue, New York 11, N. Y.

God is willing and ready to work in us and through us if we are willing and ready to let Him.—D. L. Moody.

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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, AUGUST 27, 1944

ISRAEL'S FIRST KING

Lesson Text: 1 Samuel Chapters ix,x.xi. (1 Samuel ix.15-21; x.25-27; xi.12-15 printed).

Golden Text: Honor all men. Love the brotherhood. Fear God. Honour the king. 1 Peter ii.17.

After the death of Eli and his apostate sons, events moved swiftly in the life of Israel. Samuel, who succeeded to the vacant priesthood, was clothed with new responsibility. To the function of the priesthood, was added the responsibility of interpreting God for the Israelites. But the dissatisfactions of Israel with the leadership of Eli and his sons, which had resulted in the loss of the Ark and national defeat at the hands of the Philistine invaders, were not cured by the choice of Samuel and the enlargement of his responsibility. The clamor for a king reflects the situation created by Eli and his sons rather than any dissatisfaction with Samuel. It means that, despite their dedication of themselves unreservedly to the faith and following of Jehovah, they were not able to give themselves fully to following out the course which they had accepted in their hour of distress. Their minds could not be freed from the awe which they felt for the pagan military leaders whom they had faced in their unsuccessful struggle. Despite the warning of Samuel, they demanded such a leader for themselves. God instructed Samuel to choose a king for the people, and both Israel and Saul, upon whom the choice fell, had their chance. Saul failed and, with him, the people failed, but it is the way of God to cooperate rather than to coerce.

The Choice of Saul to be King

The story of the selection of a royal leader of Israel indicates no activity upon the part of Saul to secure the position. He was upon a purely personal mission when he and his servant met Samuel whom Jehovah had charged with the responsibility of selecting the king, and when the matter was suggested to him, he offered the objection that he belonged to a tribe which represented only the smallest fraction of the people to be governed. The choice was personal, not political, and it is likely that the towering figure of the new leader was a factor in his selection, aside from any revelation of Jehovah to Samuel. It is certain that the physical appearance of Saul was inspiring to those who associated military leadership with a commanding physique. But Saul had more than negative endowment for the task. He was patriotic, energetic, magnanimous, and religious. He was also a Benjaminite, a member of the most warlike tribe and the most experienced tribe in the wars with the Philistines, the traditional enemy of Israel.

Whatever else may have been true, Saul seems to have had everything needful for success in his leadership. In that particular he embodied qualities and qualifications which have been true of men all down the ages. He failed because, despite his good judgment and his good intentions, he allowed himself to be misled, and his unwillingness to heed counsel of God brought him and the people to grief. It was another example of a cause lost through dependence upon human wisdom rather than the leadership of God. Saul illustrates the truth that the call of God is a commission, not a guarantee of success in the undertaking. The leader is still a man and responsible for the personal worthiness which is a part of real success.

Samuel Seeks to Fortify the Soul of the King

Samuel understood full well that Saul must first win the victory over himself. So from the very beginning, like the true prophet that he was, Samuel sought to direct the interest of Saul to spiritual things, and to impress upon him the need of a "new heart" Along with this he set about organizing the kingdom after a fashion that the people might understand, and to enlist the loyalties of the people for the king who had been given in response to their demands. In all probability, Samuel had his misgivings concerning the wisdom of the new order, but he failed neither God nor the king, in his response to the changed situation. He reduced to writing the constitution which defined the rights and responsibilities of king and people, and this he dignified by giving it a place along with the most sacred treasures of Hebrew religion.

As for Saul, he came into the very experience which Samuel had sought for him—God gave him a new heart. Saul was so completely transformed that he joined a band of prophets and shared their ecstatic chanting. The response of the people over whom he was to exercise rule was all that the new king could have wished. His goodly appearance inspired them with new hope and his religious fervor was an element of fortification for their own vacillating faith. The king marched at the head of a veritable pageant of national and religious enthusiasm. He was clearly off to a good start.

Saul's Magnanimity

The first circumstance which subjected him to test was the exhibition of a surly spirit, a rebellious spirit, by "the children of Belial." In the very hour of his triumphant accession, they exhibited distrust, hate, and they refused to honor his scepter with the presents through which such an honor was wont to be expressed. To this insulting rebuff, Saul apparently paid no heed—"he held his peace." Up to that point, he showed the extent to which he had his personal feelings under control, and he manifested the spirit which must have greatly commended him to Samuel as well as to the people.

Next came the Ammonites who proposed to make a covenant of peace with the men of Jabesh-Gilead upon the condition that they submit to the removal of the right eye of all the men. The people then went to "Gibeah of Saul" in their distress. Saul was thoroughly aroused at the inhumanity of the proposal of the Ammonites, and at his call, the warriors of Israel gathered "with one consent"—three hundred thousand men of Israel and thirty thousand men of Judah. The armies of the new king fell upon the Ammonites at dawn and they were utterly routed and dispersed.

The moment of such complete triumph brought them a sense of their invincible power, and inspired unbounded confidence and devotion for their leader. There was a tidal wave of resentment against those children of Belial who had resented the rule of Saul, and the people desired to put them to death. Again Saul evidenced his spiritual anchorage by refusing to allow anyone to be put to death on the day when God had wrought the salvation of Israel.

Here Samuel emerges again as the prophet of Jehovah and the spiritual leader of the people and proposes that they go to Gilgal for the renewal of their dedication, and it was there that the king-designate was made the ruler in fact. It was a day of religious fervor and of nation-wide rejoicing. Saul was king, Israel was triumphant, and for the moment Jehovah again had the ear of his people. Many will instinctively ask if we will ring true to our own religious faith and profession, in the day of victory which seems to be dawning for us. Will that day end in a rededication of the nations of the earth to the standards and ideals through which Israel found restoration and peace?

CONTENTMENT

By Ruth Franks Whitton

Let me find peace within the sphere
It is my lot to see.
May familiar forms each day more dear,
More subtly precious be.

Or if my paths lead far afield,
And strangeness meets the eye,
Still shall the earth her richness yield.
So let me never sigh.

God shaped each mountain's majesty,
He spread each shining plain.
His wondrous touch brought forth the sea.
He wept, and there was rain.

There is no place the soul might hide
That God be lost from view.
So shall contentment with me abide,
For God shall be there, too.

If the government would make it as hard for the farm hand to buy liquor that will make him play into the hands of Hitler or Tojo, for 24 hours to a week, as it is to get gasoline for producing food, we could get somewhere," says the president of the Southern California Vegetable Producers' Association, as quoted in the Christian Evangelist.

THE CHRISTIAN FIRESIDE

"DOG OVERBOARD!"

A gum-chewing, orange-drinking, ocean-going puppy dog has the boys of the Coast Guard on the run. He had them running all over the ocean for him, and now, whether he's aboard ship or out for an evening with the boys on shore liberty, he demands and gets as much attention as a movie star visiting a South Pacific outpost.

But the Coast Guardsmen don't mind. For what happened to that little ball of fluff shouldn't happen to a dog—at least not to a three-month-old cocker spaniel.

It all happened when a Coast Guard cutter was ploughing through heavy seas on convoy duty. No one quite knows how it came about, but suddenly the shout went up, "Dog overboard," and the ship's mascot, "Snooks," was wallowing behind in the icy waters of the North Atlantic.

Had it been one of their shipmates, the boys couldn't have acted more quickly. The skipper gave the command to heave to, and before you could say Semper Paratus, a small boat was heading over a sea filled with white caps and spray.

Meanwhile the skipper reversed course and within about five minutes the cutter came upon the swimming victim. There was still trouble, since the ship could not come too close to the puppy, but Seaman First Class James Cooper, a Texan, solved the problem. He stripped off his shoes and dungarees and jumped over the side. His arm went around Snooks and then both paddled back toward the cutter. Willing hands pulled both from the icy seas.

It was a bedraggled and apparently wiser dog that came aboard the cutter, but after a night of shivers under a blanket on some one's sack, Snooks came prowling the deck as though the cold bath had never happened.—U. S. Coast Guard.

—Our Dumb Animals.

RAGGED JIMMY

Ragged Jimmy is an orphan. He lives with his uncle in a large apartment house on a narrow street. His hair is unkempt and his clothes badly torn. He fights and often gets the worst of it; then he goes splashing through the mud, blaming someone else for all his troubles.

There are many little boys and girls who have nothing to brighten their lives, and no one to give them a comforting word. During the long, hard winters they suffer from cold and hunger. In summer they are crowded into tenement houses, where many of them perish from the heat.

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

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11 South LaSalle Street—Room 1533
Chicago 3, Illinois

Children, do you ever think of the misery there is in the world, and do you pray for little boys and girls whose lives are unhappy?

Jimmy's uncle is not a Christian. He does not send Jimmy to Sunday school, and has never taught him to pray.

Would you not like to go among neglected children in the large cities and tell about Jesus? You could pray with them and read the Bible to them, and in so doing gather bright jewels for your crown of rejoicing.

If you have not been converted, you should pray, and get a new heart, and then you would be useful in the Lord's service. Jesus said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."—Gems of Life.

THE OLD-FASHIONED MINISTER

The old-fashioned type of minister is fast passing. The olden type was that of a man with a message. He was a preacher, a spokesman, an ambassador. He urged men to repentance for sin, for belief in the mediatorial work of Christ, to holiness of life. He was a witness. His message was the Word, his plea the mercy of God in Christ, his warning the wrath of God against sin. A statement from the Word was the end of all controversy. Under such a ministry men both trembled and believed.

Now, however, the ministry is not so much a witness as a worker, not so much a preacher as a plodder, not so much a minister as a manager. His great function has come to be administration rather than ambassadorship. He is an agent more than an authority. His aim is as of yore, but his art along another line. Methods are his study in the place of the Word, machinery instead of the means which God has ordained, the Word, the sacraments and prayer. He has gone into chivalry with other men rather than into a contest with sin.

—Southern Presbyterian.

JIM BARKER

(Maud Muller Up to Date)

Jim Barker, on a summer's morn,
Was all tired out and quite forlorn.

The church bell rang o'er hill and glen,
But Jim turned over and snoozed again.

"Oh, what's the use to rush around,
Because it's hot, nerves are run down.

"I've had a strenuous week, and so
I think that I should slower go."

But 'twas not long, upon my word,
Until an auto horn was heard.

Jim's out of bed, from window calls:
"Hello, there, Bob!" and almost falls

Out on his head, so eager he,
To hustle 'round and busy be.

In Bob's fine car are some golf things,
And all Jim's weariness takes wings.

And then they go a-whirling on—
On out the road, around the lawn.

They played and played in boiling sun
And chased around till day was done.

Again, Jim heard that, fish did bite
And so he fixed his tackle right,

And started for the river's flow,
Although 'twas Sunday, don't you know.

He fished and fished, was sunburnt o'er
With not a single fish to score.

On Monday there was nothing won
Except tired muscles by the ton.

And then the things the parson preached
To Jim's poor heart they never reached,

And when Jim came to die at last
The parson just forgot his past.

"Of all sad words of tongue or pen"—
A better man Jim might have been.

—Benj. A. Beard, Hagerstown, Md.
Religious Telescope.

KRAZY KORNER KRAX

The Church of the past was a place where God-centered truth was devotionally taught. The slogan today is "Umteen millions 'll git you if you don't watch out"—the theology of numbers.

A service of "deconsecration" recently conducted by the Bishop of Montreal has the humorous suggestion of undressing a kid before putting it to bed, except that in the case of the church deconsecrated it was probably a work of supererogation.

Horace Mann, the American educator, made the suggestion that the "Acts of the Apostles" might some day be extended to include the "Resolutions of the Apostles."

Scintillating brilliance, like moonshine on a pond, may be an unreliable indication of intellectual depth, but the phrase-maker, nevertheless, leaves a deposit in the thinking of his generation.

The discussions of Mr. Wesley's Conference of 1744, the first Methodist Conference, revolved about three questions: What to teach? How to teach? and What to do? The chief emphasis today is on what to do.

We may substitute the jingoistic chatterings of lopsided teachers for the standards of our fathers, but it will not result in the effectiveness of the education which our fathers promoted.

That great mystery of Time, were there no other; the illimitable, silent, never-resting thing called Time, rolling, rushing on, swift, silent, like an all-embracing ocean-tide, on which we and all the universe swim like exhalations, like apparitions which are, and then are not; this is forever very literally a miracle; a thing to strike us dumb—for we have no word to speak about it.—Thomas Carlyle.

EYE COMFORT
The cleansing and soothing [illegible]
JOHN R. DICKEY'S
OLD RELIABLE EYE [illegible]
brings quick relief to burning, [illegible]
worked eyes resulting from exposure [illegible]
glare, excessive reading. 25c & 50c [illegible]
DICKEY DRUG COMPANY, [illegible]

JAMES CARR ELLIS

James Carr Ellis, for many years superintendent of schools in Jefferson Parish, was born on a farm near Downsville, La., June 18, 1868, the oldest of a family of ten children. He died at his home in New Orleans on Thursday, May 25, 1944.

Prof. Ellis received his early schooling at Downsville, La., and in some of the country schools of the surrounding community. Early in life he began teaching and made this his life work. His higher education was acquired at Dickson College, Dickson, Tenn.; Alabama State University, Tuscaloosa, Ala.; and Peabody College, Nashville, Tenn. During the years of his college attendance he spent his summer vacations on the farm assisting in the work there.

After some years as a teacher, Prof. Ellis became superintendent at New Iberia, La. Later he became superintendent of Jefferson Parish, in which position he served faithfully for almost forty years. Thus his useful life was wrought into the educational history of that parish.

As a boy, Prof. Ellis united with the church at Downsville, La. While living in New Orleans he attended Carrollton Avenue Methodist Church and was a member of the widely-known Men's Bible Class, which was conducted for so many years by the late Wm. H. Black.

Prof. Ellis was much loved by the members of his family and greatly appreciated by all those who knew him well. With his loved ones we mourn his going, and with them and his friends we salute the memory of this good man.

D. B. RAULINS.

JAMES MORGAN WARDLOW

James Morgan Wardlow, one of the oldest citizens of Montgomery, La., died July 29, 1944. He was born in McNairy County, Tennessee, August 2, 1853. Services were held for him in the First Methodist Church, Montgomery, Sunday at 4 p.m., Rev. J. M. Alford, pastor Colfax Methodist Church, officiating. Interment was in Greenwood Memorial Park, Pineville, La., with Dr. B. C. Taylor, pastor First Methodist Church, Alexandria, concluding the rites.

Before his retirement, Mr. Wardlow was active in business and civic affairs. He had been a member of the Methodist Church since early manhood, and his home had always been open to ministers and Christian workers. His testimony was, "I am ready to go."

He is survived by his wife, one son, J. O. Wardlow, of New Orleans; one daughter, Mrs. W. W. Phillips, of Beaumont, Texas; and one granddaughter, Miss Elizabeth Wardlow, of New Orleans, and four brothers, F. G. Wardlow, Alexandria District lay leader; J. F. Wardlow, and L. D. Wardlow, Montgomery; and Rev. J. W. Wardlow, Jacksonville, Texas.

THE CALL FOR EVANGELIZATION

By Mrs. Irvin Rowland

"But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. Neither can he know them because they are spiritually discerned."

If you were asked to explain some subject of which you had no knowledge whatsoever, or were not even familiar with it, it would be an impossible task. If some of the subject matter were read to you at random, it would still mean nothing to you because you would not have an understanding of its governing principles. Just as strange and unfamiliar are the spiritual things of God to those who look at them through the natural or carnal eyes. They do not understand because they have no personal experience or acquaintance with the rules of the opening of the spiritual eyes before the great truths of God will be made manifest to them, before life takes on a different meaning.

So the need for evangelization grows rather than diminishes. The world can never know lasting peace and brotherhood until the people live together as Christians, desiring not self-glory and possessions, but wanting to be the keeper of each other, and until they come to know the Christ of the cross and understand His teachings there will be no lasting foundation for peace. This is not a time for the slackening of effort in the mission field—we must prepare to double and redouble our efforts at home and abroad, to help men see the need of the situation through the eyes of Christ. We can never hope to build a Christian world upon ignorance of spiritual laws, which govern the universe. Let us seek Him, and He will give us wisdom.

CONFERENCE ON PENSION LEGISLATION

By Sidney H. Babcock

A conference composed of representatives of the several Boards of Conference Claimants of the Annual Conferences of the South Central Jurisdiction was recently held at Oklahoma City. The Conference was promoted by, the Missouri Corporation of the Board of Pensions and presided over by Bishop Ivan Lee Holt, President of the Missouri Corporation.

Each Annual Conference Board of Conference Claimants was represented by one or more officers of the Board.

The purpose of the Conference was to study the new pension legislation, the best methods of administering the same and the plans for providing a more adequate support for the Conference Claimants in all of our Annual Conferences.

The Conference was in session from 10 a. m. until after 5 p.m., lunching together at noon.

Dr. A. T. McIlwain, Executive Secretary of the Missouri Corporation, led the morning discussion. He gave an interpretation of the Pension Legislation enacted by the last General Conference, especially that part which is new to the Conferences within the territory of the Missouri Corporation.

Dr. B. L. Schubel, assistant secretary, led the discussion on Administration of the new law in the afternoon.

Both the law and the administration thereof were carefully considered and discussed in detail.

The more important items are here given in outline:

1. The optional retirement of preachers at the age of 65 and the obligatory retirement at the age of 72, with the consequent increase of the pension load.
2. The distribution of annuities on the basis of service years.
3. Funds for emergency and necessitous cases.
4. Reserve fund to stabilize the annuity rate payable in the Conference.
5. Increasing the apportionment for the support of Conference Claimants in every Annual Conference to at least an amount equal to 10 per cent of the current pastor's salary to the several charges.
6. Increasing Conference Permanent and Endowment Funds and the Endowment funds of the Missouri Corporation.
7. The Ministers' Reserve Pension Fund.
8. The application of the principle of Divided Annuity to the Annual Conferences of the Missouri Corporation.
9. The adoption by every Annual Conference of the recommendation of the recent Jurisdictional Conference that an amount equal to one-half of 1 per cent of the amount estimated for the pastor's salary be apportioned to the several churches and collected and turned over to the Missouri Corporation to be used as a stabilization fund to aid the weaker Annual Conference, or Conferences, carrying an unusually heavy load of service years, and encourage them to bring their annuity payments to the level of the standard set for all of the Conferences.

The unanimity and enthusiasm with which these choice leaders of the Annual Conferences expressed their approval of the new legislation and methods looking to a support of the Conference Claimants worthy of a great church bespeaks a better day for our Conference Claimants.

The program closed with an inspirational service at the First Methodist Church at 8 p.m., Bishop Ivan Lee Holt, speaker. Bishop Holt brought a most timely and inspiring message on the subject of better support for our Conference Claimants.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

Northwestern and the University of Tennessee. He has had a wide experience in public school teaching, pastoral work, and field work for the church, coming to Wood for the position of Youth Director and Associate Executive Secretary of the Holston Conference of the Methodist Church. He has done a great deal of work in leadership schools, youth assemblies, and in counseling young people.

Rev. and Mrs. Russell, with their two sons, Walter, Jr., age 18, and Jack, age 15, are at Home in Haywood on the college campus.

The 1944-45 enrollment at Wood Junior College is very good, but a fine way to show the new president that the North Mississippi women are anxious to cooperate with him and the college is to find twenty more students to go to college there this year. You may send the names of these students to Mr. Russell at once, as twenty more boarding students will give a full house.

Friends of Mr. and Mrs. C. M. Waggoner will be interested to know that they are at Phiffer College, North Carolina, where Mr. Waggoner is serving as president of the College. The Waggoners made many friends in the Conference during their short stay at Wood.

MRS. E. M. SHARP,
Aberdeen, Miss. Conference President.

Where doubt about God is born of moral estrangement from Him, its remedy is moral. A difficulty of the heart is not remedied by the way of the head. We do not cure diseases of the eye by an operation on the ears.—Francis L. Patton.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

our deepest and heartfelt sympathy, and commend them to God in their hour of grief and sorrow.

Resolved, that a copy of these resolutions be spread upon the minutes of the Society, a copy sent to the family, and copies be published in the New Orleans Christian Advocate and Wayne County News.

Respectfully submitted,
MRS. F. L. WESTOVER,
MRS. L. W. BOZONE,
MRS. C. A. MASSEY.

(Continued from last week)

Church, with Mrs. W. T. Gerald presiding. The program as planned for the third quarter was presented, then a special "Quiz" prepared by the chairman, as follows:

1. Who is president of the Southeastern Jurisdiction W. S. C. S.?................ 2. Who is president of the Mississippi Conference W. S. C. S.?................ 3. Who is the vice-president?................ 4. Who is secretary of the Hattiesburg District?................ 5. We have one Conference officer from our zone; her name is .... 6. The Conference Retreat will be held this month at Belhaven Colleege. Anyone can attend, but the................ is urged to attend. 7. What two honor rolls for 1944 is it possible for a society to attain?................ 8. All reports are sent to the president. True?................ False?................ 9. We are asked to "label" our studies—Bible Study, Mission Study, and Christian Social Relations Study. True? .... False?............ (Explain after each, how it contains all three). 10. What is the regular time for the zone meeting?................ 11. How often are zone officers elected? .... 12. Who compiles the Conference Journal?................ 13. Who edits the Woman's Page in the New Orleans Christian Advocate?................ 14. What are the qualifications to be a member of the W. S. C. S.? .... 15. How did you know about the meeting today?................

During the business session the zone voted to buy a bed for the Lewis Hospital in Africa and an offering was taken which covered the cost of $25.

Emphasis was given to 100 per cent reporting by the societies of the zone, and the women were urged to attend the Conference Retreat.

The hostess society served an ice course.

Tri-County Zone, Seashore District

With 115 in attendance, the Tri-County Zone held its third quarter's meeting with the W. S. C. S. of Escatawpa, Mrs. Eugene Ulmer presiding.

In addition to the regular program, Mrs. Leland Abel, an instructor at a relocation center in California, gave a detailed account of her work among the 10,000 Japanese there.

When the project of buying beds for the Lewis Hospital in Africa was discussed, Miss Ina Thompson read a letter from Mrs. W. C. Campbell who, with her husband, is a missionary in the same mission with Dr. Lewis. It was voted to buy two beds for the hospital. One is to be in memory of the late W. H. Lewis, brother of Dr. Lewis, and the other to carry the name of Mrs. W. H. Lewis.

The presentation of Life Memberships is always a high-point of the zone meetings, and on this occasion there were 31—17 babies, 2 juniors, 1 youth, and 11 adults—making a gift of $395 to missions.

At noon, lunch was served by the hostess society, assisted by the society of Caswell Springs. A delightful surprise was the presentation of a birthday cake to Rev. M. L. McCormick, of Main Street Church, Biloxi, while a group of children sang "Happy Birthday to you."

* * *

Important Notice

We seem to have omitted in our last article concerning the beds for the Lewis Hospital, that the money is to be sent to the Conference treasurer, Mrs. C. E. Mullins, Brookhaven, Miss. Be sure to state who sends the money and that it is for a bed (or beds). If it is in memory of someone, be sure to state that.

FOUR YEARS WAR EMERGENCY WORK

The American Bible Society has completed its fourth year of war emergency work. During this time it has distributed to the U. S. Armed Forces and Merchant Marine, 4,250,843 volumes of Scripture, which include 51,102 New Testaments, carefully packaged in water-proof containers, which the Society hopes "will never be read!" These are the books that have been placed on lifeboats and rafts, yet should such an emergence arise there has been ample proof of the strength and comfort stemming from such reading of the Word. There are also 2,300 Bibles supplied as lectern Bibles for Army chapels and ships of the Navy and Merchant Marine.

"Thank God for your Testament, son," said Captain Eddie Rickenbacker to Sergeant Johnny Bartek as the little party of seven, after drifting for nearly three weeks in the Pacific, was finally brought ashore.

In the Bible Society's files are many letters of gratitude from the fighting men who have found time in the foxholes, on the beaches, and in the quiet of their quarters, to put to the test the great truths of this Book. "You are doing the type of work that we all depend on from day to day, from one minute to another—the blessing and courage from God," wrote a Nisei medic from Italy, where his division has been in the heavy fighting.

More than a half-million books have gone to prisoners of war, refugees, and civilians in distressed areas of Europe. This work required Scriptures in 41 different languages, a miniature tower of Babel, containing such unusual items as Scriptures in Afrikaans, Bambara, and Galla.

During these four years the aid given by the American Bible Society and the Netherlands Bible Society has consisted of grants in funds and books in areas which could not be reached by them. Scriptures in African languages have been published in New York for the British Society. A remittance of $10,000 was made in 1944 to the British Society to aid in the publication of Scriptures for Burma. Tons of paper were shipped to the Netherlands East Indies before that area fell into enemy hands.

Publication in Europe has been started within the past year to meet the increasingly urgent needs and to replenish the great losses caused by the war. Distribution will be made through as many channels as possible during the war period and as soon as hostilities cease. In Switzerland twelve editions have been prepared for immediate distribution, and in Sweden, eighteen editions are being printed for distribution after the war.

TRUE "WATER BABY"

The young grebe is a true "water baby." When he has pecked his way out of the egg, he finds himself floating on the water in a sort of raft-nest which his parents have carefully woven from reeds and dry marsh grass. For a few moments he studies the water from the edge of his strange home, and then—splash!

But the grebe parents (papa grebe shares his part of the burden of raising a family without complaint) know their children are too weak for much violent exercise, so they carry their young on their backs. Sometimes you can see an old grebe with two or three chicks nestling just under the wing coverts, with only their heads exposed. At the slightest sound, up go the parent's feathers to form a protective screen, completely hiding the chicks, and sometimes, if alarmed, the old bird will dive, keeping the little brood in place under the wings. Since water is their natural element, they can stay under its surface for a remarkably long period.—Mabel Irene Savage.

—Our Dumb Animals.

NORTH MISSISSIPPI CONFERENCE

Greenwood District—Fourth Round

Greenwood, Sept. 10, preaching 11 a.m.; Q. C. Sept. 12, p.m
Sunflower-Doddsville, at Sunflower, Sept. 10, night.
Belzoni, Sept. 17, preaching 11 a.m.; Q. C. afternono.
Sidon-Cruger, at Cruger, Sept. 17, night.
Winona Station, Sept. 20, night.
Carrollton, at North Carrollton, Sept. 24, Q. C. following the morning preaching hour.
Winona Circuit, at New Hope, Sept. 24, 3 p.m.
Webb-Sumner, at Webb, Sept. 24, night.
Drew, Oct. 1, preaching 11 a.m.; Q. C. afternoon.
Tutwiler, at Rome, Oct. 1, night.
Itta Bena, Oct. 2, night.
Schlater-Phillip, at Schlater, Oct. 4, night.
Black Hawk, at Enon, Oct. 8, all day.
Vaiden-West, at Vaiden, Oct. 8, night.
Tchula, Oct. 11, 3 p.m.
Lexington, Oct. 11, night.
Ebenezer, at Liberty Chapel, Oct. 12, all day.
Acona, Oct. 15, preaching 11 a.m.; Q. C. afternoon.
Pickens-Goodman, at Pickens, Oct. 15, night.
Rock Hill, at Spring Grove, Oct. 18, all day.
Durant, Oct. 18, night.
Poplar Creek, at Shiloh, Oct. 19, all day. Dedication of church.
Ruleville, Oct. 22, preaching 11 a.m.; Q. C. afternoon.
Minter Cfty-Glendora, at Glendora, Oct. 22, night.
Moorhead, Oct. 24, night.
Swiftown, at Morgan City, Oct. 29, preaching 11 a.m.; Q. C. p.m.
Inverness-Isola, at Isola, Oct. 29, night.

R. G. LORD, D. S.

LOUISIANA CONFERENCE

Baton Rouge District—Fourth Round

Pearl River, at Lacombe, Sept. 3, a.m. and 2 p.m.
Ponchatoula, Sept. 3, p.m.
Covington, at Fitzgerald, Sept. 10, a.m. and 2 p.m.
Columbia Station, Sept. 10, p.m.
Baker, at Deerford, Sept. 17, a.m. and 2 p.m.
Denham Springs and Slaughter, at Slaughter, Sept. 17, p.m.
Gonzales, at Meadows' Chapel, Sept. 23, 11 a.m. and 2 p.m.
St. Francisville, at St. Francisville, Sept. 24, a.m.
Jackson, at Jackson, Sept. 24, p.m.
Tickfaw, at Tickfaw, Oct. 1, 9:30 a.m. and 2 p.m.
Hammond, Oct. 1, 11 a.m.; Oct. 4, p.m.
Kentwood, Oct. 1, p.m.
Greensburg, at Greensburg, Oct. 8, a.m. and 2 p.m.
Clinton, at Clinton, Oct. 8, p.m.
Plaquemine, Oct. 11, p.m.
Walker, at Walker, Oct. 15, a.m. and 2 p.m.
Baton Rouge, First Church, Oct. 15, p.m.; Nov. 18, p.m.
Zachary, Oct. 18, p.m.
Springfield, at Wesley Chapel, Oct. 22, a.m. and 2 p.m.
Denham Springs and Slaughter, at Denham Springs, Oct. 22, p.m.
North Baton Rouge, Oct. 25, p.m.
Pine Grove, at Pine Grove, Oct. 29, a.m. and 2 p.m.
Live Oak, Oct. 29, p.m.
Blackwater, Nov. 1, p.m.
Fisher, at Fisher, Nov. 5, a.m.
Angie Circuit, at Sun, Nov. 5, 3:30 p.m.
Bogalusa, Nov. 5, p.m.
Franklinton, Nov. 6, p.m.
Amite, Nov. 7, p.m.
University Church, Nov. 9, p.m.
Lottie, at Lottie, Nov. 12, a.m. and 2 p.m.
Istrouma, Nov. 12, p.m.

By action of the 1944 General Conference, all church officials, including the trustees, and also all committees, are to be elected by the quarterly conference on nomination of the Nominating Committee, of which the pastor is the chairman. All pastors will please take note of this and have their nominations made by the committee. Please also have all nominations provided in duplicate. Thus far the Baton Rouge District is well on the way toward making one of the best records ever made. Let us close up the year in fine shape and also be ready to make plans for the coming year.

W. L. DOSS, JR., D. S.

New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

Man is a person because created by a Personal God; he is a spiritual being because the work of Him Who is Being and Spirit. The very conception of man as a person, not merely an individual, a piece of matter, a cog in the social order, a slave of the State . . . is rooted in, and proceeds from, the fact of the Trinity.

—Bede Frost.

THE PRAYER-ROOM TODAY

Come, O Lord of peace, and make this heart Thy quiet home. Take away the things that destroy my peace, my God-forgetting pride and selfwill, my love of men's praise and fear of their blame. Help me to find my peace in Thee. Make me to feel so surely the clasp of Thy hand that I shall hold lightly to all outward good, and meet unafraid the changes that the days may bring. Help me to claim from Thee the gift of peace today, peace in all its tasks and occupations, peace in all its possibilities of pain or loss, peace at all times in all ways. Amen.

Vol. 91. No. 33.

NEW ORLEANS 12, LA.
THURSDAY, AUGUST 31, 1944.

Prayer is Service

Modern church-life, like modern life in general has become exceedingly complex. In every congregation there are staffs and leaders, committees and organizations for this, that and the other thing. In church bodies we have the same situation on a larger scale. The machinery is cumbersome and complicated and for its efficient functioning much man-power is required.

Every church-worker, however, must constantly be on the alert against some grave dangers. It is so easy to become mechanical and to regard the service of Christ as mere routine. And it is so easy to magnify the importance of the machine and to slight the spiritual values which alone can justify the existence of machinery.

Against both dangers the church-worker will guard himself by the cultivation of a deep and ever-deepening devotional life. No matter how busy he is, he will not neglect prayer and the study of the Scriptures. So he maintains contact with his Lord and the divine life in him will not perish. He will not become a castaway while preaching to others or serving others.

In his prayers he will, of course, think of the Church and its many undertakings. If he is sufficiently interested in the cause of Jesus Christ to give to it his time and strength and talents, he will not and he cannot fail to carry its needs and problems and difficulties to the throne of grace in his prayers.

He will pray for others who, like himself, are working in the church, whatever their tasks may be, that God may give them wisdom and courage and patience. He will pray for his pastor. He will pray for missionaries at home and in foreign lands. He will pray that the Spirit of God will give power and blessing to the preaching of the Gospel everywhere. He will pray for various institutions of mercy that minister to those in need. He will pray for his fellow-Christians in all lands and especially in countries where the Church is sorely tried.

Such prayer is by no means the least service that a man can render the cause of Christ. "The effectual fervent prayer of a righteous man availeth much."

Yes, and they also serve who can do no more than pray.

—American Lutheran.

WALLET OF THE WEEK

UNDERNOURISHED PROTESTANT CHILDREN in the occupied countries of Europe are being helped by a new way which groups of Christian families in Switzerland have devised. The exact details of the plan were not given in the account, but with the help of ecumenical church groups and the International Red Cross, the Swiss have adopted nine hundred children in Belgium and France. It is not clear as to whether the "adoptions" are individual or collective, but that is in no sense important if the help is effective.

* * *

JEWISH IMMIGRATION into Palestine has reached a total of fifty thousand since the beginning of the war in September, 1939. According to the Jewish Agency Executive, the latest arrival was a group of three hundred and seventeen Jewish refugees from Rumania. The refugees came an overland route by Turkey. Another group arriving recently consisted of eighty Greeks who escaped from the Nazi conquerors of their homeland. The Balkans are at present furnishing a considerable number of the refugees reaching Palestine.

* * *

JAN HOOGERWERF, a native of Holland now residing in New York, is a four-star veteran of the American Merchant Marine. Up to a year ago, he had been through four sinkings, but despite these harrowing experiences, he signed on again and is still in the service. During the past year, he has escaped disaster. He was first of all a veteran of Dunkirk. The ships involved in his disasters were S. S. Cold Harbor, M. S. Firethron, S. S. Zaandam, and the S.S. Granville. He was recently decorated for bravery and steadfastness.

* * *

THE DEAD SEA AREA in Palestine, according to an article published in **Reynolds Weekly** of London, has abundant resources of oil. These reports when taken in connection with the recent oil developments in the Middle East and the controversy which has arisen over the building of a pipe line through Arabia by the United States, become of major importance. They make Palestine a real factor in the international problem of that area—it has the chance to become an industrial battleground as well as the military battlefield that it has been for thousands of years.

* * *

DR. HENRY WINTERS LUCE, late missionary father of Henry R. Luce, editor of **Life** and **Time** magazines, has been honored by the opening of China House, a center for seventeen hundred Chinese students in New York City. The building was presented to China Institute by the Henry Luce Foundation, established by Henry R. Luce, who thus seeks to memorialize his father's forty-four years of devotion to the development of modern education for China. When the war clouds have lifted and the world is again at peace, China House should mean much for the cultural, the economic, and the social restoration of that great country.

INDIA INDUSTRIALISTS have outlined a plan for India's postwar industrialization. The plan, known as "The Bombay Plan," is said to have been worked out by eight outstanding industrial leaders, and its magnitude is shown by the fact that the capital requirement for the operation of the plan will be Rs 4480 crores which, translated into American money, is nearly thirteen and one-half billion dollars. At least the industrialists have absorbed the idea of dreaming in astronomical figures such as prevails in American planning.

* * *

THE CITY OF CLEVELAND, OHIO, which is made to appear as the bingo capital of the country, is reported to operate charity bingo with gross receipts annually of $3,250,000. Of this amount, $162,000 actually goes to charity. This is a nickel out of every dollar. The operators take the receipts for "expenses." Aside from all consideration of the money involved is the fact that most of the weekly games operated are by churches and fraternal organizations. Mayor Lusche is said to have denounced it as a "mockery upon the claim of charity."

* * *

NARCOTIC EDUCATION COURSES are being given in eighteen different colleges this summer, according to an exchange. Most of the instructors have been trained in the National Woman's Christian Temperance Union seminars at Evanston. Of the colleges offering these courses, a high percentage of them are said to be teacher's normal schools. In all but two of the eighteen schools, the students are allowed academic credit. One school in Indiana and another in Ohio do not allow such courses to be credited.

* * *

THE CONSCIENTIOUS OBJECTOR, according to statistics for the first government Civilian Public Service camp at Mancos, Colorado, shows a new angle of interest. The figures show that thirty-four out of a total of one hundred and seventeen are not affiliated with any church. The camp has been in operation a year and Jehovah's Witnesses lead the list with twenty-one, and the Mennonites follow with eighteen. The interesting thing is that such a large percentage of those committed to the camp should have arrived at their conclusion as to war apparently outside the influence of any church.

* * *

THE U. S. NAVY CHAPLAINS CORPS needs five hundred Protestant chaplains immediately to meet current requirements, according to announcement by Captain Robert D. Workman. He said that we on the home front cannot let our fighting men down. Answering by implication certain charges, he said that no chaplain is required or called upon to do anything that may be contrary to his conscience or his religious convictions. Some Protestant groups have more than met their quotas, but others lag behind. Whatever the reason for failure, this situation should be remedied at once.

New Orleans
CHRISTIAN ADVOCATE

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W. L. DUREN, D. D., Editor-Manager
C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

EVANGELISM MORE THAN TECHNIQUE

It is likely that one of the ills of the modern church grows out of the well-meant efforts of specialists. Personally they are thoroughly good men, but lack ecclesiastical perspective. Such persons envision some new or neglected area for which they work out a specialized method for meeting its need. The trouble develops when a disproportionate and exclusive emphasis commits the church to a stereotyped method of service. In the course of time, industrial and social shifts change the problem and with it the whole approach. But we find ourselves with obsolete machinery which has become for many "law and gospel." Any effort to change is at once branded as an effort to scrap the Ark.

It may be that this indicates that the Spirit operates best where there is freedom—not too much excess baggage in the nature of mechanics. Even where there may be a willingness to abandon an obsolete type of ministering, the established method operates as a signboard pointing to a new technique when, as may well be the case, the interests of the Kingdom require the reorientation of the life of the Church. This may not be confined to mechanistic processes, but it may be a situation growing out of an attitude or an atmosphere which has been more or less canonized. For instance, a cloistered ideal of the ministry may have the effect of lessening the efficiency and the adequacy of evangelism.

At the present time there is in England, and to a lesser degree in America, a tendency toward industrial chaplaincies. There are now three hundred factory chaplains in England, many of them full-time. It is not that those chaplains are not rendering a needed service, but the tendency is to stereotype the ministry of the church, and to substitute social counseling for the prophetic and the evangelistic functions of the ministry. It tends to cause the activity of the church to become onesided and departmentalized, rather than ecumenical and broadly evangelical. No ecclesiastical pattern can be made to fit the problem of the ever-changing world to which we must minister. Nothing but human personality filled with the Spirit can do that.

LAST ISSUE FOR UNRENEWED DELINQUENTS

On August 1, we sent out between fifteen hundred and two thousand expiration notices. At the present time we have about eight hundred subscriptions which have not as yet been renewed. Many of them will renew before mailing, but for those who fail, this will be the last issue which will go to them until we receive their renewal. We cannot undertake to supply back issues that may be missed. In the interest of the most rigid paper conservation, we print no more than a dozen above the number required by our subscription list. **Renew at once** if you do not wish to miss an issue. This notice is given in the effort to be fair to our subscribers. It is necessary for the Advocate to discontinue unrenewed subscriptions.

ARE WE TO HAVE A HODGEPODGE POSTWAR WORLD?

A view of the methods in vogue among those engaged in the pastime of adjusting everything in our scrambled life, offers little prospect for permanence or satisfaction in the years following the end of the war. Every department of public interest and activity, local, national, and international, is in a state of chaotic uncertainty. Religion, education, business, society, and international relations are all in the cauldron of public opinion. Whether they come out refined, or merely adjusted to the vagaries of people whose stock in trade is talk rather than thought, appears to be a debatable question. Religious forces are engaged in feverish activity getting ready for the postwar era. School boards here and there are inviting the public to "send in something" for a postwar educational policy. Big business and little business, industrialists and labor are not indifferent to the meaning of the hour. We might say the same of the politician, in or out.

We know that the chaos of our world cannot be resolved without counsel, but if the result is to be other than hodgepodge and a patchwork of opinion, it must be **counsel.** If the future is not as variegated as a "crazy quilt" made of gorgeous neckties, it will not be due to a lack of cocksure advisers. It is our feeling that much being offered is propaganda rather than the result of mature and constructive thought. Too few are daring to stand up for the "old paths," educationally, socially, or religiously. Many are they who engage in ceaseless clamor for innovations and short cuts in everything from soup to religion, all dispensed by a national almoner. Our fear is that civilization is to be a mere hodgepodge for at least a generation to come.

PROFANITY AND PUBLIC MEN

The profanity indulged in by many public men is certainly no credit to our country. The profanity used in some of the interviews reported in the columns of our "candid camera" press is no credit to those who indulge in it, and it betrays little respect for the moral sensibilities of the American people. Such unworthy language ranges all the way from profane suggestion to harsh and unblushing desecrations of human speech. Only recently a reader called the attention of a popular magazine to its permitting repeatedly the use of "tinker's dam" with obviously profane implications. The magazine accepted the suggestion in good grace and said in substance, "Never again." For our part, we wish to say that no man in public life who dares to insult the decencies of America by the use of profanity is big enough to command our respect, and from that statement we except **nobody.**

SHOP TALK

In addition to the notices regarding the omission of next week's issue, we desire to say that we are carrying in this issue the Church School lesson for two Sundays for the benefit of those who make use of the Advocate lesson comments. It is our purpose to carry the final campaign report in our September 14 issue, and all subscriptions received up to and including the morning of September 11 will be included in the campaign report. No other complete report will be printed. Practically all material on hand has been included in this issue in an effort to prevent congestion over the holiday. Meantime, we hope that our friends will remember that many Conference matters will greatly tax our space during the next few weeks.

BROWSING

Isn't it a thrilling experience to be reading carelessly and suddenly fall upon something that hits you like a ton of bricks? It gives one a sensation that must be similar to that which comes to a man boring for oil when suddenly a gusher bursts forth. I picked up my **Rotarian** magazine this week and rather indifferently began reading an article by Channing Pollock when these lines struck me with stunning effect: "For me greatness is rooted in character, and the man or woman who really helps **one** living creature has a far more vivid claim to greatness than the immortal who hurts or destroys millions."* Napoleon, Alexander, Hitler, and scores of others, occupy, or will occupy, much space in the history of nations, but who has been made happier or better by their having appeared upon the stage of action?

B. P. Brooks

There are thousands of truly great people who will never grace the pages of history but whose lives here brought comfort and cheer to the hearts of others, and who are real men and women of courage in every true sense of the word.

"You are a plebeian, said a patrician to Cicero. "I am a plebeian," said the eloquent Cicero, "the nobility of my family begins with me; that of yours will end with you. I hold no man deserves to be crowned with honor whose life is a failure; and he who lives only to eat and drink and accumulate money, is a failure. The world is no better for his living in it. He never wiped a tear from a sad face—never kindled a fire upon a frozen hearth. I repeat with emphasis, he is a failure. There is no flesh in his heart; he worships no God but gold." These words were spoken by a heathen but they are imperishable.

One who has a worthy life-purpose fixed within his heart will not likely turn aside to an unworthy and debasing action. A great purpose becomes rooted in the affections, and every heart-throb is felt by the will. Lloyd George once said, "The only way to carry any great purpose is not on your shoulders, but in your heart. Carry it on your back and it will gradually wear you down. Carry it in your heart and it will lift you up."

The man who is truly great is an exhaustless fountain in a vast desert, a glorious sun dispelling every vestige of darkness. Love animates his heart, sympathy breathes in every tone. Tears of pity gather in his eyes and gush impetuously down his cheek. He stands enthroned on truth; his strength is wisdom and his dominion is the vast and limitless world. Thank God there are thousands of such heroes in the world. The newspapers today will record the deeds of some of them. Tomorrow they will be forgotten. Only their hearts make them great.

B. P. B.

* "Only Our Hearts Make Us Great," by Channing Pollock.—Rotarian.

INTOLERANCE

The Brooklyn **Tablet,** commenting on the **"wave of intolerance"** which swept the United States after the last war, fears that "demagogues, crackpots and trouble-makers are working in the lunatic-fringe trying to start a new wave of intolerance.' **The Tablet** does not say so, but intimates that Roman Catholics will be the objects of persecution by referring to the Ku **Klux Klan.**

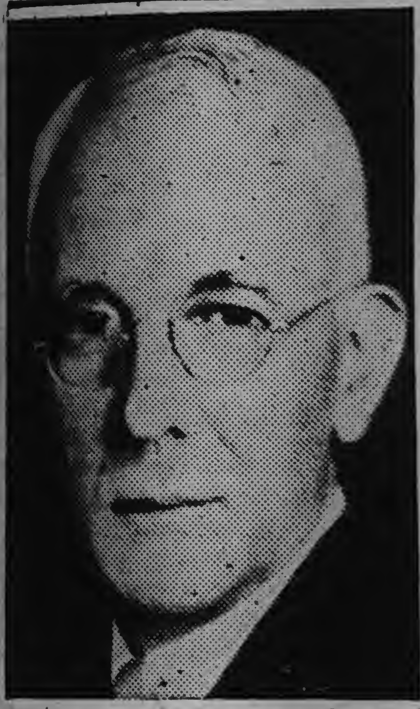
The Tablet says rightly: "There is not a good word to be said for intolerance. Throughout the history of the human race it has been a black blight. It has cost the lives of countless victims. . . . Nothing is so un-American as intolerance. Every great American has spoken against it and fought against it. Tolerance is the heart of our Bill of Rights. . . . Even the dullest wit ought to be brought to an understanding that intolerance is a menace to the future welfare of America."

That is well said, and we subscribe to every sentence. But **The Tablet** errs in attributing all intolerance to **"demagogues, crackpots and trouble-makers."** We would not class the Pope and the Roman Catholic heirarchy among these despised gentry, but we do believe that they are intolerant to a degree unmatched even by the Ku Klux Klan. Witness the long history of the Roman Church and its consistent persecution and suppression of dissenters from her doctrine. Witness the suppression of religious liberty in Spain in recent years, the curtailment of the rights of non-Catholic churches in the Argentine, the consistent and well-planned efforts to "make America Catholic" by the subordination of all other religious groups to the "one Church." The Roman Church is still a minority group in America, and her iron fist is still encased in a velvet glove, but evidences are not wanting that she has not changed, that the age-old spirit of intolerance is still burning brightly within her breast. Let her take to heart the truth expressed by The Tablet that intolerance "causes headaches and heartaches." It is, indeed, "wholly bad," even when it is practiced by the one and only Church."—Editorial in American L

NEW STAFF HEADS

Rev. C. A. Bowen, co-ordinate associate editor of church school publications during the past four years, was elected editorial secretary by the Board of Education, replacing the Rev. Lucius H. Bugbee, who is retiring after 14 years of service as editor.

Born in Holly Springs, Miss., in 1885, Dr. Bowen was educated at Millsaps College, Jackson, Miss. (1902-04); Emory University, Ga. (B. A. 1906); Vanderbilt University, Nashville, (M. A. 1908), and has done post-graduate work at Northwestern University. He was awarded a honorary Doctor of Divinity in 1927 by Millsaps College.



DR. C. A. BOWEN
Editorial Secretary Board of Education

Ordained a minister in 1908, Dr. Bowen served churches in Stevenson, Birmingham, and Dadeville, Ala., up to 1914. During the following 11 years he served as professor of religious education in the Woman's College of Alabama and Millsaps College.

Dr. Bowen has been doing church school editorial work in Nashville since 1925, and was editor-in-chief of church school publications for the former Methodist Episcopal Church, South, from 1930 to 1940. He is the author of several books and publications on church school curriculum, and was for a number of years chairman of the Committee on Group Graded Lessons for the International Council of Religious Education.

His work as editorial secretary will be to direct the supplying of curriculum and reading materials for more than 5,000,000 church school pupils in the 42,000 Methodist churches.

Rev. J. Manning Potts, pastor of Greene Memorial Church, Roanoke, Va., has been elected associate director of the Crusade for Christ, the five-fold church-wide spiritual and financial effort for the quadrennium.

Born in Como, N. C., July, 1895, Dr. Potts is an alumnus of Randolph-Macon College (B. A. 1917, M. A. 1920), Princeton Theological Seminary (Th. B. 1924, Th. M. 1925), and has done post-graduate work at the University of Virginia, Union Theological Seminary, and the University of Chicago. He was awarded the honorary Doctor of Divinity degree by Randolph-Macon College in [illegible].

Ordained in 1927, Dr. Potts has served churches in Amelia, Richmond, and Petersburg, Va. He was superintendent of the [illegible] district during the five years preceding his ministry at Greene Memorial Church, which began in 1940.

Dr. Potts is a member of the Executive Committee of the F. C. C. C. A., and was executive director of the Methodist Advance Movement, 1939-40. He was a delegate to General Conference in 1930, chairman of the Virginia Conference delegation (Uniting Conference), 1939 and 1940, and delegate to the Southeastern Jurisdictional Conference in 1940. Dr. Potts is a trustee of Randolph-Macon College.

Rev. Thomas B. Lugg, pastor of the First Methodist Church, Decatur, Ill., has been elected to succeed the Rev. Orrin W. Auman as treasurer of the Commission on World Service and Finance, and will take office at 740 Rush Street, Chicago, on September 1.

Born in Salem, Wis., December, 1889, Dr. Lugg was educated at Northwestern University (A.B. 1912)) and Garrett Biblical Institute, and received the honorary Doctor of Divinity degree from Illinois Wesleyan University in 1934.

During World War I, 1917-18, Dr. Lugg was an Army chaplain. He has filled pastorates in Sadorus, Le Roy, Springfield, and Mattoon, Illinois, and was superintendent of the Quincy and Jacksonville districts prior to his ministry at First Methodist, where he has been since 1936.

DR. J. MANNING POTTS
Associate Director, Crusade for Christ

Dr. Lugg was a delegate to General Conference in 1932, 1936 (Uniting Conference), 1939, 1940, and 1944, and has served as a member of the General Board of Education for the past eight years.

Married to Lucile (Knox) Lugg, the couple has two daughters, Elizabeth and Susan.

Rev. Karl P. Meister, superintendent of St. Luke's Methodist Hospital, Cedar Rapids, Iowa, has been elected executive secretary of the Board of Hospitals and Homes, and will soon take office at the Board's new headquarters, which will be moved from Columbus to 740 Rush Street, Chicago.

Born in Caledonia, Ohio, in 1886, Dr. Meister was educated at Ohio Wesleyan University, Delaware (B.A. 1918), and Boston University School of Theology in 1922. He has been awarded an honorary Doctor of Divinity degree by Ohio Wesleyan University. A field secretary for the Ohio Methodist Children's Home Association at the beginning of World War I, he became assistant chief United States Food Administrator in 1918.

Ordained in 1921, Dr. Meister served the pastorate at Lowell, Mass. He was associate secretary of the Board of Hospitals and Homes in 1923-24, and was appointed superintendent of the Elyria (Ohio) Homes for the Aged, where he served until 1939. In the same year he was appointed superintendent of the Norwalk District of the Northeast Ohio Conference, where he remained until 1943.

Past president of the National Methodist Association of Hospitals and Homes and Deaconess Work, Dr. Meister was also vice-president of the National Alliance of Agencies for the Aged, and chairman of the Division of Homes for the Aged. He was a member of the National Committee for Religious and Welfare Recovery and of the Social Service Federation.

Married to Jessie I. Kinnamon in 1909, Dr. and Mrs. Meister have one son. Dr. Meister is a member of the Kiwanis Club and Delta Sigma Rho fraternity.

THE ACHIEVEMENT AND OPPORTUNITY OF THE METHODIST COMMITTEE FOR OVERSEAS RELIEF

By Dr. Harry N. Holmes, Associate Secretary of the World Alliance for International Friendship through the Churches

The General Conference of 1940 experienced no greater spiritual thrill than the moment of the passing of a resolution establishing the Methodist Committee for Overseas Relief. It evidenced the deep concern of the Church to share responsibility for meeting the tragic human needs of millions. The program was to be all-inclusive without discrimination of race, color, or religion. The appeal to aid a vast host of humans—men, women, and children, homeless and foodless, suffering in the mass and in a manner unsurpassed in history—made a profoundly moving impression. The Conference called for a Sacrificial Sunday offering on June 2, to initiate the fund.

DR. THOMAS B. LUGG
Treasurer Commission on World Service and Finance

The response of the Church was enthusiastic and generous, and during the quadrennium ended at the General Conference in Kansas City this year, $1,829,025.20 had been contributed for this relief on five continents. The income in the last year was $612,726.90, which was $143,000 in excess

(Continued on page 8)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

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and B. P. BROOKS ....Associate Editors
W. C. NEWMAN .....Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
C. MILTON CHALMERS ....Publisher

Rev. E. B. Sharp, pastor at Noxapater, Miss., reports 22 additions on profession of faith, and he expects to be able to report everything in full again this year.

Rev. T. B. Winstead reports everything going well on the Gallman, Miss., charge. At the time of his writing, Bro. Winstead was in the midst of his Advocate campaign.

Rev. C. L. Elliott reports good meetings throughout the Choudrant, La., charge. He had the assistance of Revs. J. T. Garrett, C. B. White, J. J. Rasmussen, and F. L. Hearne.

Rev. Jeff Paul, pastor at Lisbon, La., reports a revival at Harmony Chapel in which he had the assistance of Rev. J. J. Rasmussen. There were 14 accessions on profession of faith.

Rev. R. M. Bentley, pastor at Pineville, La., came through in his accustomed style in the Advocate campaign. His remittance for 39 subscriptions included 7 new subscriptions.

Dr. and Mrs. W. L. Doss, Jr., were visitors in New Orleans one day last week. While Mrs. Doss was on a shopping tour of Canal Street, Dr. Doss paid the Advocate office an appreciated call.

Dr. J. T. Carlyon, of S. M. U., Dallas, will conduct a Bible Conference at Sterlington, La., from September 3 to 6. The Conference is being sponsored by the Methodist men of Sterlington. Rev. H. E. Pfost is pastor.

Rev. W. L. Watson, pastor at Grand Cane, La., remits for 22 subscriptions from his charge, which brings his total to 30. We appreciate Bro. Watson's loyalty to the Advocate and his friendship for the editor.

Miss Jennie Hardie, R. F. D., Bunkie, La., writes that Rev. George D. York, recently assigned to the Marksville charge, is in high favor with his people. Bro. York came from the North Mississippi Conference.

Mrs. H. W. Gates, of the Glenmora, La., charge, has our thanks for a message of commendation and approval of the Advocate. She started out to list the things she enjoyed particularly and concluded by underscoring, "We enjoy the Advocate."

Mrs. C. S. Holland, Greensburg, La., a daughter of the late Rev. J. P. Haney, says that she has been a reader of the Advocate for years, and that the paper has been coming to their home for about 50 years. She is now a subscriber in her own name.

Rev. A. R. Beasley writes that he has been sent to the state penitentiary for chaplaincy service and that he has received a cordial welcome, even a "big pounding." Bro. Beasley has been pastor at Shelby, Miss., and in our opinion, he will do good work in his new field of service.

Rev. H. E. Pfost, whose illness was reported in these columns last week, went back to his home at Sterlington, La., on Friday. The doctors decided that it was not best to operate at the present time. We sincerely trust that he may soon be greatly improved and on the road to recovery.

Rev. and Mrs. A. R. Hoffpauir were in the city last week with their daughter, Jewel Lea, who underwent an operation for appendicitis on last Tuesday morning. We are glad to report that Miss Jewel Lea is doing well. Bro. Hoffpauir went back to his work, but Mrs. Hoffpauir remained with her daughter.

Rev. Frank A. Matthews, pastor at Mer Rouge, La., writes that his church will dedicate a "Service Bell" on September 3. Bro. Matthews asked for a poem which had appeared in the Advocate and which he wishes to use on that occasion. We regret that we were not able to locate it without some idea as to when it was published.

Mrs. M. L. White, whose late husband was long a member of the Mississippi Conference, writes us a letter concerning the Advocate, which we greatly appreciate. Rev. George P. White, retired member of the Louisiana Conference, is a brother of her late husband and is the youngest and only surviving member of a large family of children.

Rev. Porter M. Caraway, pastor at West Monroe, La., sends us a list of 69 subscriptions, which brings his total for the campaign to 75. Most of the list sent in are new subscribers and, best of all, every steward of the church is included. As we recall, this is the largest list and remittance which we have received at one time during the campaign.

Dr. Marion S. Monk, pastor at Mansfield, La., sends with a business note and a substantial remittance for subscriptions, a personal message which the editor greatly appreciates. Dr. Monk has done an effective piece of work in a quiet and unobtrusive way throughout his ministry, and he and Mrs. Monk have contributed much in the way of wholesome influence everywhere they have gone.

Rev. O. C. Stapleton, pastor of Live Oak Church, Watson, La., reports that he is having a fine year. He expects to conclude his year's work successfully. The salary has been increased, benevolences doubled, and there have been 29 additions to the church on profession of faith. Bro. Stapleton's letter was in a fire somewhere in transit, but fortunately neither the letter nor the check enclosed was seriously damaged.

The editor appreciates very sincerely the more than generous message of Rev. George G. Yeager, a retired member of the Mississippi Conference, concerning the editor and the Advocate. We regret the confusion in the mailing of the paper for which we seem to be to blame and by which he was deprived of a number of issues of the Advocate. We do not know how the error occurred, but we will do all in our power to adjust it and to see that it does not occur again.

Mr. and Mrs. Sidney Hurt Pierce have favored us with an invitation to be present at the marriage of their daughter, Mary Ann, to Mr. Joseph Reid Bingham, with the Air Forces of the U. S. Army, the marriage to take place in the Methodist Church at Greenwood on Saturday evening, September 9. The name Joseph Reid Bingham needs no blueprint for the readers of the New Orleans Christian Advocate. The editor joins with the friends of both bride and groom in good wishes for the future of this happy young couple.

The many friends of Mrs. J. A. Bishop will be gratified to learn of the reported gradual improvement in her health. Mrs. Bishop served as hostess of the Seashore Campground at Biloxi, Miss., for nearly sixteen years, during which time she became widely acquainted among the visitors and patrons of the old campground. Last spring she suffered a complete nervous breakdown and found it necessary to resign her position and resort to a place where she could find quiet and rest. Mrs. Bishop is being nursed back to health in the home of one of her daughters, Mrs. Winnie Lee Cullom, at Springfield, La. She is grateful for the many messages of sympathy received during her illness.

REV. A. E. BARRETT DIES

Rev. W. L. Doss, Jr., district superintendent, writes that Rev. A. E. Barrett, a retired member of the Louisiana Conference, passed away at Wilson, La., on August 23. No particulars concerning his illness and death were given. Bro. Barrett had been on the retired list for nearly ten years. The funeral was held at Wilson, La., on Wednesday afternoon, with Rev. Fred S. Flurry, of Clinton, La., in charge.

Nothing conquers but ideas; nothing governs but the spirit.—Presbyterian Record.

LUZIANNE
COFFEE
100% GOOD

TERRY, MISS., BENEVOLENCE PROGRAM

Dear Dr. Duren: Dr. Porter wanted me to send you or our district reporter a little write-up about our benevolent program thus far this year. Here are the bare facts:

We were handed an apportionment of $700 for the Terry circuit. We have raised $735 in cash on our benevolences thus far this year. We are using the missionary penny-box method. We have three more monthly rounds to make before Annual Conference. We average from $50 to $60 or better on these rounds. Last year on annual missionary Sunday—the fourth Sunday in October—the charge gave $160. We will observe the event in like manner this year.

Rev. E. E. McKeithen, pastor at Utica, said that I might include a statement in this article to the effect that the Utica charge, by the use of the method mentioned above, will pay twice as much this year on benevolences as the charge paid last year.

THOMAS A. CARRUTH.

HARPERVILLE CHARGE

Dear Editor: Our pastor, Rev. W. J. Walters, asked me to report the following items from the Harperville charge. We enjoy the Advocate very much and will look forward to seeing a report of our local work.

The Hillsboro church, under the pastorate of Rev. W. J. Walters, has just completed a very successful revival. Rev. G. L. Oliver did the preaching, and the singing was led by C. T. Tadlock. Six members were received on profession of faith and were baptized into the church Friday night at the close of the services. Attendance was excellent at both morning and evening services. There was an average of twenty-five adults attending pre-service prayer groups nightly, with nearly 100 per cent praying aloud.

Since the start of a special prayer program for our service men the Wednesday night prayer meeting attendance has grown steadily. From a beginning of seven the maximum attendance to date has been seventy-five, with a high average. Each Wednesday night pledges of prayer are signed and sent to six service men, going down the honor roll. We are fortunate in having only one gold star in our community flag.

MRS. LEON SPARKS.

SEASHORE DISTRICT NEWS

The Rev. H. J. Moore, Long Beach, a superannuate of the Mississippi Conference, continues to preach for pastors of this district when called upon. Last Sunday, Aug. 27, he preached at 9 a.m. at Mississippi City, and at 11 a.m. at Burton Memorial, Gulfport, when the pastor, the Rev. D. R. O'Connor, was in revival services in Conway, South Carolina. The Handsboro service was cared for at 10 a.m. by the Rev. W. T. Miller, Baptist pastor. The Handsboro charge now has three preaching services every Sunday morning, on a similar schedule with Ocean Springs, the Rev. W. C. M. Baggett, pastor.

The father of the Rev. G. H. McBride, Van Cleave pastor, was critically ill for several weeks near Laurel, but at the last report was much improved. Bro. McBride has recently assisted the Rev. J. H. Dillard at Good Hope, Lena charge, in a revival.

A report of the campaign committee for the Millsaps Christian Center showed that only 79 per cent of the quota assigned this district had been paid to the College before August 17, although 17 of the 28 charges had either paid in full or had over-paid their individual quotas. Four charges had made partial payments, while seven had made no report, although it was understood some money had been collected at all places. Charges over-paying were: Columbia, Gulfport First, Handsboro, Long Beach, Lumberton, Picayune, and Van Cleave.

REVIVAL AT PELICAN, LA.

Dear Dr. Duren: The people of Pelican fondly looked forward to the coming of the revival meeting. Set for August 6th,, to continue through the 13th, it has come, and is now history.

Rev. C. M. Hughes, of Waterproof, was engaged to do the preaching. He arrived on time and was at his best. The people were very much pleased with the splendid sermons Bro. Hughes brought. We had fine cooperation from the Baptist pastor (Bro. Jones) and his good people, which was highly appreciated by Bro. Hughes as well as the members of the Methodist church. There was much and lasting good accomplished in the meeting. Such messages as Bro. Hughes brought do not fall pointless at the peoples' feet. His sermons are of a nature that go direct through the intellect to the soul and are abiding. My experience is quite a long one in revival meetings, and with many preachers and evangelists. And I want to say that I have never heard a more appealing series of sermons. Bro. Hughes was one of our leading educators of the state for quite a while before entering the ministry, which doubtless has meant much to the effectiveness of his ministry. He learned to understand people and know how to manage them. In the opinion of these good people of Pelican he has every earmark that would make a great district superintendent, and should this fall into the hands of our new bishop (Paul E. Martin) we hope he will keep him in mind when he needs a new district superintendent.

NOTICE!

No paper will be issued next week, September 7. It has been our custom for a number of years to omit the issue of the week of Labor Day. Remember this and do not write us that you failed to get your paper. Thank you.

Yours sincerely,

J. C. PRICE.

W. B. SULLIVAN PASSES SUDDENLY AT HOME IN NEWTON, MISS.

Sympathy is extended Rev. and Mrs. W. M. Sullivan in the death of their son, Wesley Babington Sullivan, who died suddenly of a heart attack at his home in Newton, Miss., Wednesday night, August 16.

Mr. Sullivan had been employed by Armour & Company for twenty-four years. He was a member of the Methodist Church and was serving as a steward at the time of his death.

Funeral services were at the Methodist church in Newton, with the pastor, Rev. H. L. Daniels, conducting the rites.

—Pike County Herald.

A SUGGESTION—HONOR MEN AND WOMEN IN SERVICE

There are about ten thousand men and women from Methodist families in Louisiana in the armed services of our country. Congregations, communities, towns and cities, are inquiring of themselves and others how they might properly honor these boys and girls. Parents whose sons have made the supreme sacrifice in the struggle to maintain our form of government and our way of life are considering the establishment of some fitting memorial to their loved ones.

We suggest that they buy War Bonds and donate them to the Conference in honor of, or as a memorial to, the loved ones. The bonds would form an endowment, the income from which would be used to support the retired preachers and widows and orphans of preachers of the Louisiana Conference. Such a plan would serve a three-fold purpose:

First, it would furnish needed monies to the government.

Second, it would provide for the support of the Veterans of the Cross who are now, or may become, dependent upon the Church which they have so faithfully served through the years.

Third (a), it would fittingly honor those who are now serving the country in the armed services; and (b) serve as a permanent endowment memorial to those who have given their lives in defense of our country.

$500,000 would produce an annual income of $12,000 for distribution. Add that amount to what we now normally receive from other sources, and we could pay a retired preacher, who has served 40 years, the sum of $50 per month for his support.

When the bonds mature they could be cashed and reinvested so as to insure a perpetual fund. Only the income from the endowment would be used.

The Conference could organize a corporate body to handle these funds.

I should be glad to hear from both the clergy and the laymen of the church as to how they react to such a suggestion.

Cordially,

SIDNEY A. SEEGERS, Chairman,
Board of Conference Claimants.

CHRISTMAS CARD SALE

The enterprising women of Aldersgate Church, New Orleans, have undertaken the sale of Christmas cards in order to augment the funds of the local W. S. C. S. Aldersgate is a new and struggling church and deserves the sympathy and help of Methodist people.

The cards come assorted, 25 in a box for $1, and may be had from Mrs. G. C. Albright 814 Egania Street, New Orleans 17, La., or from Rev. R. B. Crichlow, 29 St. Claude Court, telephone Franklin 4371.

GOD'S WORD

We must make a great difference between God's Word and the word of man. A man's word is a little sound that flies into the air and soon vanishes; but the Word of God is greater than heaven and earth, yea, greater than death and hell, for it forms part of the power of God, and endures everlastingly. We should therefore diligently study God's Word, and know and assuredly believe that God Himself speaks to us.—Luther.

PERSONAL NOTES AND INCIDENTS

Rev. W. R. Irving, Jr., of the Bonhomie-Dixie charge, Mississippi Conference, writes that he is leaving for Chaplain's School at Fort Deven, Mass.

Bishop Paul E. Martin, of the Little Rock Area, is now located at 723 Center Street, Little Rock, according to notice for change of address received at the Advocate office.

DR. KARL P. MEISTER
Executive Secretary, Board of Hospitals and Homes

Rev. F. J. McCoy adds to a business note to the office that everything is going well on the Lecompte, La., charge and that he can report a good year and everything in full.

Miss Mary E. Favre, Pearlington, Miss., renews her subscription to the Advocate, which she says is a birthday present from her mother, and along with the renewal she expresses her appreciation of the paper itself.

Rev. J. B. Cain writes that he will have the assistance of Rev. R. R. Branton, of Alexandria, La., in a meeting at Columbia, Miss., on September 10-17. Bro. Branton is a Mississippian and a graduate of Millsaps College.

The officers and members of the Southeastern Jurisdictional Council are: Bishop Arthur J. Moore, chairman; Bishop Costen J. Harrell, vice-chairman; Dr. A. R. Perkins, recording secretary; and W. C. Gum, Mrs. E. L. Williams, W. K. Green, and E. W. Turnley, members.

Miss Ada Emma Reynolds, who died at her home, 1525 Short Street, New Orleans, held the record as being the member with the longest connection with Rayne Memorial Church. She had been a member since March 31, 1878. She had been ill for quite a long while and her going meant release from suffering for her. Rayne Memorial Church has lost from its roll a noble Christian woman.

Dr. Harvie Branscomb has been recommended to the trustees of Duke University to be the successor of Dr. Paul Neff Garber as dean of the Divinity School. Dr. Branscomb is an Alabamian, son of the Methodist parsonage, a Rhodes scholar, and has served in many capacities at home and abroad. He has been a member of the Duke faculty since 1925 as Professor of New Testament Language and Literature.

Dr. William F. Quillian who was until the time of the meeting of the Southeastern Jurisdictional Council, secretary of Education and Cultivation in the Board of Missions, has been elected executive secretary of the Southeastern Jurisdictional Council, with headquarters in Atlanta, Ga. Dr. Quillian, who is a Georgian, was for a number of years president of Wesleyan College, Macon, Ga., and for two quadrenniums, general secretary of the Board of Education, Methodist Episcopal Church, South. He is widely experienced in Methodist administration and is well-known both North and South. His new field of service offers him a great opportunity.

A GEORGIAN REPLIES TO EDITOR

Dear Brother: In reference, please, to editorial, "That Piggly-Wiggly Pronouncement on War," in the Advocate of July 13, 1944:

The peacemakers of our Church **do not** advocate a "policy of cooperation with a war-minded people led by ruthless war lords," nor do they "dream of organizing an era of perfect peace in a world of unredeemed men."

They do, however, dream of organizing an era of perfect peace, the kingdom of God, in a world of **redeemed** men—men redeemed not by cooperating with their war-mindedness, but by showing them (men on both sides) the better, the best, the only way, the Christ-like way of conquering.

We **have not** yet been Christian enough to conquer our enemies. We must be, we may be by God's grace and power, if we will to be.

Sincerely and brotherly,
A. P. WATKINS.

NOTICE!

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OVERSEAS RELIEF

(Continued from page 5)

of the previous year, and was cheering proof of an ever-growing support.

The expenditure of this great sum constitutes a story full of human and dramatic interest. It has saved lives, fed the starving and clothed the freezing. It has brought flesh to the bodies of little children reduced almost to skin and bones. It has enabled workers in Christian institutions to carry on, ministering to their charges whose condition was heart-breaking and deplorable. It has brought cheer to the frightful gloom and loneliness of Prisoners of War and given assistance to Christian refugees in their extremity.

Beyond all else it has demonstrated that away in America there are Christians who care and from their security are not unmindful of the needs of others. The expressions of gratitude that come flowing back from all quarters in a great stream would make every giver's heart thankful for the privilege of acting in the Spirit of the Good Samaritan.

The terms of reference to the Committee named nine interdenominational Agencies to be supported, and the total dispensed in this way was $832,154.54. The allocations for distinctive Methodist Agencies came to $582,544.39. As some of the interdenominational agencies have now been taken over by the National War Fund, the gifts through Church channels will increase in percentage. It was doubled during the past year.

It is an interesting reflection on the place China occupies in the mind of Methodist friends to note that 90 per cent of all designated funds are for China. No less than $633,589.59 was sent to China, including $353,979.25 through Methodist connections and $50,000 for Madame Chiang's war orphans.

The entire fund has been administered at a cost of 5 per cent of the income, which is almost without parallel in any such work.

The Church was fortunate indeed to have as chairman of the Committee, Bishop Welch, who possesses the confidence and esteem of all, and who brought to the task not only an intimate knowledge of the countries involved, but rare gifts for the management of such a wide-flung enterprise.

Following the approval and endorsement of the Committee's report at the Kansas City General Conference in May of this year, the mandate of the Committee was renewed for another quadrennium. This action was unanimous for the following overwhelmingly important reasons:

"The needs which led to the appointment of the Committee four years ago exist in even greater urgency today. The area of suffering is extending and in the fields where the Christian Church has responsibility the intensity of suffering is deepening. The work of the Church is still called for even more imperatively than before. The distinctive ministry in the name of Christ and through Christian agencies to Christians and others who are not reached by other agencies must be maintained."

DR. ROY H. SHORT
Editor Upper Room

The destruction of this war is [illegible] even to the imagination. Even in [illegible] liberated, the cost of that freedom [illegible] peoples freed is the utter loss of [illegible] sessions. There is no machinery [illegible] replacement. There is a [illegible] old Horsemen of Want, Disease, [illegible] will engulf whole areas unless [illegible] international statesmanship [illegible] tions and great giving among [illegible]

A planning board made public recently that 100,000,000 people would require outfitting. In one European land it was estimated that only one baby in twelve lived six months. In China, the price of primary commodities has gone up 700 per cent. Populations who were proverbially neat and tidy in appearance are now clothed in rags. Famished, starving and hopeless men and women form the seed-bed for chaos and disruption.

The Committee is solely for the purpose of relief, not for rehabilitation or reconstruction. That will be the responsibility of others. It particularly will do its part in the name of Christ. How one can imagine the Master weeping over the unspeakable

(Continued on page 12)

LOUISIANA W. S. C. S.

(Continued from August 17)

The Idea of Private Property and Taxes

The Indians of today pay taxes of various kinds. Income, sales, poll, both Federal and State, with the exception of his taxes on land. At first, the Indian did not mean to evade taxes as some citizens do, even though they understand the purpose of it, but because of their dishonesty.

But not so with the Indian; he does not understand the purpose of it at first. But he is making progress toward that end.

The Mechanical Labor

Among the Plains Indians, the picking of wild fruit and other domestic labor and responsibility is the woman's work. Fighting and hunting is the man's portion of the work.

Women do the home work while the men are away on war expedition. Many of our Indian girls working in defense plants, and many who are in the W. A. C. A., Marines, Spars, and WAVES, should not be new to them.

Many of our young men are commissioned to high military responsibilities and have won for themselves great military honors, such as the Purple Heart medal, and Congressional Medal. In fact, we have our young men in every war theatre in this present war.

In all of these new experiences, they are adapting themselves to the routine of mechanical labor.

At first, they could not understand the confinement in one spot; merely to obey the clock takes away from many of our Indians the sense of freedom. Many of our young Indians find and face the problem of finding employment. The average white boy or girl have in most cases some one fairly well adjusted to the existing economic civilization.

The Degree of Blood as Thermometer of Intelligence

The Indian Bureau sometimes makes the mistake by providing whether education or vocation an inferior facilities for the Indian because he is a full blood. The Indian is capable, full-blood or mixed blood. There is nothing lacking in the mind of a full-blood Indian merely because he is a full-blood Indian. The Creator gave the Indian, including full-blood, his share of talents. The full-blood can and will use such talent to advantage and well-being—the same as the full-blood of any other race—if given equal opportunity and environment.

"Civilization is a habit; language is nothing but a habit." We aren't born with ideas, either of civilization or savagery. "All these things are forced upon us by our environment after birth."

The only handicap will be his language, especially English.

Religious Wardship

"His nature is religious and he yearns for some supreme power which he can reverence," someone said.

While the government is seeking to give the Indian a vision of what can come through better health, homes, industry, and citizenship, the Church has been laboring among them to teach him the Christian God, and through Him security, joy, and an understanding of Christian life. Without such vision truly a people perish.

Tribal Gods Vary With Different Tribes

One thing that is common or native among the Plains Indians is the consciousness of some Supreme Being or the Creator, but in addition to that, there are many subordinate deities, such as the Sun God, the Ten Sacred Bundles of the Kiowas, the Peyote God.

The Plains Indians have no theology compared to Christian theology, but the only thing they recognize that the Great Creator or, as the Poncas call Him, the Good Wah-Kun-dah, is kind and the Supreme Ruler, is worshipped by all through his manifestations in all nature.

The Medicine Man believes that the Great Divine Power is embodied in the sun, earth, rocks, Thunder bird, buffalo, beaver. The Medicine Men use these deities for directly opposite moral ends, for evil as well as good. The Indian neither knows nor worships the Heavenly Father of the Christian. The worship of the sun thrives on the great plains.

The lacerations and personal tortures, as in the sun dance, are truly horrible. Four days without food and water for the sun-dancers. Sometimes a knife is run under the tendons of breast and attached by a raw hide string to the center pole of the lodge, which the dancer must tear loose by his dancing. But in all of these I believe that my people were seeking God.

As the great Apostle said, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the world."—Heb. 1; 1-2.

The Christian Church

The Indian Mission work of the Methodist Church has passed through many stages of development since the days of the earliest tepee meetings, or the one-room log cabin that served as church.

One may look now over the fruits of the labors of the early missionaries. Rev. J. J. Methvin, one of the early Methodist missionaries among the Kiowas and Comanches, writes:

"Where but a few years ago they wandered loose over the reservation, without houses or settled homes, there are many attractive homes, kept neatly occupied by happy Indian Christian families. Their children attending school and keeping pace with their pale-faced school mates. A number of strong churches have been built, largely without outside help, and self-support of religious work has been largely developed."

The Oklahoma Indian Mission Conference of the Methodist Church

In 1924, the Oklahoma Indian Methodist Mission Conference was organized under the late Bishop Mouzon in New Town church in Creek nation. Today our Conference is composed of three districts, 94 churches, with a membership of 4,175; 87 church schools, 43 Woman's Societies, membership 691; Young People's Divisions 517, Children's Division 778, Adult Divisions 1,050. W. S. C. S. have schools in Yuma, New Mexico; missions in Mayette, Kansas and Ponca Methodist Mission, Ponca City, Oklahoma.

Christian Religion Has Changed Our People

Last year, on my way to Cleveland, Ohio, to attend the annual session of the Board of Missions and Church Extension, I slept in the same Pullman sleeper with a white man, with only a thin curtain between me and the white brother. The thought took me back many years before the Gospel of Jesus Christ was brought to my people. When my father was a young man, Indians and white men killed each other, and I sleep on the same train and in the same room with only a piece of cloth between us.

The Indians are making sacrifices that may be worth the mention in the promotion of Jesus Christ and His Kingdom here on earth among their own people. We have many of our native ministers whose salary does not exceed $200, but love the Lord so much that they were willing to labor on subsistence level so that their people may know Jesus Christ and His Message of Redemption of man's soul.

A Creek Indian woman, who receives oil fortune from her allotment for the second year, has dedicated her money toward defraying expenses of the Youth Caravan, composed of young Indian men and women who are carrying on its caravan-itineracy among Methodist Youth Fellowship groups. We are very proud of this group and their wonderful work they are doing.

The Indians are Confused by White Christian's Attitude

The white man brought to the Indian the message of Jesus Christ and His love. He has told the Indian that God is our Heavenly Father and all men everywhere are His children, and that we were all brothers.

It is confusing to see how many white people who profess to be Christians and in their daily living show very little brotherly love.

One old Indian said, "We have our laws, ethical codes, and our teachings, but we did not know of the love of 'Jesus.'" When he heard a white man use the name of Jesus Christ in vain, he was shocked:

"This civilized man cursed in the sacred name of God," he says. Because no such words were known to him, there are no such words in his vocabulary. To the Indian who has been called a savage seem to have in his primitive conception a consciousness of the sacredness and the reverence towards the Great Wah-Kun-dah whose name should not be used in vain and be blasphemed, or misrepresented.

Some years ago, at our annual camp meeting, Mrs. ...., who is sitting with us on the platform, she and my wife were cooking for the faculty and the other guest missionaries. Mrs. .... hired a colored woman, who was an excellent cook. One day one of the head missionaries came and talked with Mrs. ...., and kindly asked her to discharge her from the cooking details, because her skin happened to be black.

We were told that the Indian ministers cannot be admitted in the white Conference because our people do not contribute to the Ministers' Retirement Fund. Even though our ministers may have spent the best part of their lives in the ministry and the countless sacrifices equal to our white brethren and perhaps even more, does not admit us

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Mid-Year Meeting of the Executive Committee of the Mississippi Conference Woman's Society of Christian Service

The mid-year meeting of the Executive Committee of the Mississippi Conference Woman's Society of Christian Service was held at Belhaven College, Jackson, August 17, 1944, with the president, Mrs. W. F. Mahaffey, presiding.

Miss Mary Thornton Lindsey led the opening prayer.

All members were present except Miss Bettie Ridgway, recording secretary; Mrs. H. E. Hamrick, secretary of Literature and Publications; Mrs. R. E. Rollings, secretary of Supplies.

Mrs. J. Morgan Stevens, chairman of the Board of Directors of the Wm. Johnson Bethlehem Center, was introduced and reviewed the history of this institution. She stated that because the Board felt it must be free to form its own policies and procedure, the Center will no longer be an agency of the Jackson Community Chest. This means that as Methodist women we must give more generously to this institution.

Miss Ruth Carryer, who has done such a splendid piece of pioneering in raising the standard of work done at the Center, expressed appreciation for the Conference women who have stood by her as she has met the problems from day to day. She also stated that the Board of Directors through its thoroughly Christian attitude has made the advance in the work possible. Each year has seen the program of work and the institution become more stable and the staff of workers more efficient.

The first of September Miss Lena Mae Rust, formerly at the Fort Worth Wesley House, will become the director of work at the Center. Miss Rust was at one time head resident at our Biloxi Wesley House.

Miss Mary Thornton Lindsey received a large number of reports from secretaries of Student Work at the close of the second quarter. Many of the active groups are very small in number, while the larger churches are not so active. Through her work with the Board of Education, Miss Lindsey has made many contacts with students during the spring and summer and is leaving soon to attend the Methodist Youth Convocation to be held at Geneva, N. Y. She expressed appreciation for the assistance of Miss Elizabeth Titsworth, secretary of the Wesley Foundation at M. S. C. W. Seven girls from the Mississippi Conference will attend Scarritt College this fall.

As vice-president, Mrs. E. V. Perry has carried out two assignments from the president: (1) Attended the Inter-Conference Committee meeting held at Winona, (2) Contacted the Conference Board of Education in regard to assistance with the financing of the program of rural work directed by Miss Catherine Ezell. Since the December program emphasizes the World Federation of Methodist Women, Mrs. Perry expects to contact the vice-presidents of the local societies in regard to its observance, and requested an accurate mailing list.

During the third quarter the district secretaries are to work out a simplified program for local societies from the regular program material. Mrs. Fore moved and Mrs. Mullins seconded the motion that the vice-president direct this project. (Carried). After further discussion, Mrs. Perry also agreed to direct the vice-presidents in their work as chairmen of the program committee in the local societies during the coming year.

Mrs. Mahaffey stated that Miss Bettie Ridgeway regrets the delay in securing the stationery for the Conference officers. This has been caused by the paper shortage.

According to figures reported by Mrs. C. E. Mullins, every district in the Conference has paid half of its pledge for the year. Approximately $17,000 of the $27,000 pledged to the Division has been paid. This encourages her to feel that we will do our part in over-paying the amount pledged and helping to give the extra toward the one million-dollar goal of the Southeastern Jurisdiction.

Mrs. T. H. Fore expressed appreciation for the opportunity given her for special study at Lake Junaluska and outlined some of the plans emphasized during the seminar on organization and promotion. The number of societies attaining the Honor Roll for perfect reporting more than doubled the second quarter—14 the first quarter, 35 the second quarter, with the largest gain in the Hattiesburg district. Mrs. Fore stated that in addition to the increased giving from local societies, we must have some large individual gifts if we are to reach our goal of a million dollars for missions from our Jurisdiction. She suggested honorary life memberships as one channel.

There has been an increase in interest in each district along the line of Spiritual Life work, and Mrs. E. E. McKeithen thanked the Conference for the information and inspiration of the ten days spent at Lake Junaluska. She announced the Conference Retreat, beginning at 6 o'clock that evening, at Belhaven College.

Miss Ina Thompson, chairman of Life Memberships, stated that more than $2,000 has been given to missions this year through this channel. She stressed the need for chairmen in the district zones and local societies.

As chairman of the Conference Committee on Study and Action, Mrs. E. E. Deen explained the reason for the change in time for the district Educational Conferences and Seminars, from fall until January. This change gives the committee an opportunity to present the entire study program for the new year to the newly-elected officers. It also eliminates a duplication of the studies presented at the Pastors' School. This plan received the approval of the Executive Committee. Mrs. Deen brought constructive plans from the seminar held at Lake Junaluska.

Mrs. Stanley Wilson reported a decided increase in reports for Christian Social Relations and Local Church Activities. She stated that since attending the seminar at Lake Junaluska, she realized that the current study, "Christians and the New World Economy," is a must for this year. Feeling the need to train leaders for the work of the committee on Study and Action, Mrs. Wilson moved, and Mrs. Perry seconded the motion that in each district a committee on Study and Action be elected at the beginning of 1945. Carried.

Wesleyan Service Guilds are being included in the list for Week of Prayer and Self-Denial program material, and Mrs. H. E. Hamrick is asking for correct mailing lists. There has been an increase in the number of subscriptions to our publications, also an increase in the number of societies reporting each quarter.

Mrs. R. E. Rollings reported $1,142.90 contributed for hospital beds for the Lewis Hospital in Africa. This project is being continued.

There is a greater opportunity than ever before for the organizing of Wesleyan Service Guilds in the Mississippi Conference, and Mrs. Jesse H. Graham called attention to the requirement of the constitution for a Guild secretary and a Guild committee in each district. The standard of work as reported to Mrs. Graham is excellent, but only 50 per cent of the Guilds reported.

Mrs. Charles Ratcliffe received a larger number of reports for the second quarter, but many of them stated "no secretary elected." She feels there is a great need for a district training day for these secretaries, so they will understand just what they are to do. She attended the Youth Assembly as a counselor and is making an effort to set up the Conference co-ordinated program.

Mrs. Tolbert moved and Mrs. Porter seconded the motion that Mrs. Ratcliffe represent the W. S. C. S. in this Conference organization. Carried.

Emphasis on the missionary units for children was stressed by Mrs. J. B. Cain, who called attention to the fact that the children always study the same topic as the adults. Her reports have increased this year.

Mrs. Paul Arrington was present, and Mrs. Mahaffey told of the honor which has come to her in being elected chairman of the section of Education and Cultivation of the Woman's Division of Christian Service.

Mrs. Arrington moved and Mrs. Perry seconded the motion that the Mississippi Conference join with the other Conferences of the Southeastern Jurisdiction in making Mrs. J. W. Perry, formerly president of the Council of the Woman's Missionary Society, an honorary Life Patron of the W. S. C. S. Carried.

The district secretaries were all present and expressed appreciation for the opportunities opened to them at the School of Missions at Lake Junaluska. Mrs. R. C. Tolbert stated that the Brookhaven district improved in reporting the second quarter; Mrs. Wm. Weathersby reported that the pledge of the Hattiesburg district is three-fourths paid; Mrs. J. C. Porter has two new societies in the Meridian district; Mrs. W. B. Fazakerly reported splendid zone work in the Jackson district; Mrs. John Cirlot reported four new societies and two new Guilds in the Seashore district, and the largest number of Life Memberships for the Conference; Mrs. P. E. Cunningham has had 100 per cent reporting in the Vicksburg district for the two quarters of 1944, and stated

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Worship Service for Zone Meeting

Jesus' Challenge: "Rise Up and Follow Me"

"All that we have is Thine; all that we are is Thine. Take us, use us, we cannot be exhausted. The more we are used the more beautiful, the more eternal we become. Thou hast set a well within our hearts that springs up unto eternal life. Thou hast set a Light within our hearts that radiates eternal love."—Clark.

Prelude: No. 342.

Call to Worship: Second stanza of 342, read as music is played.

Scripture: Matt. 4:18-20; John 10:10; John 14:6.

Prayer: by Leader.

Hymn: "The Light of God is Falling," No. 468. (Music played while group with bowed heads meditate upon words).

First Stanza of hymn is sung by a soloist. Response by Leader: Jesus walks in our streets today and beholds the anxious multitudes, their problems of poverty and moral lapse. He sees us and calleth us, saying, "Follow me and I will make you an uplifter of men, a source of love."

Second Stanza is sung by soloist. Response by Leader: And Jesus calls us today, "Rise up and follow me" in more earnest love, more willing obedience. and in more joyful service. Have we left a commonplace way of life to follow Jesus and find the light of life?

Third Stanza is sung by soloist. Response by Leader: And Jesus, walking in a Chinese home, beheld a child whose nature had responded to the spiritual, intellectual, and social environment amid which she grew up. And He said unto Mei-ling Soong, "Follow me, I will make you a leader among your people." She left country, friends, and home to be educated in Wesleyan College.

Response by Group: Soft music during meditation while group thinks on these words: "Follow me and ye shall have the Light of Life. Follow me and ye shall have life abundant, for I am the Way, the Truth and the Life." This is the call of Christ to us today. **Message:** "I Confess My Faith" —Madame Chiang Kai-shek (Order from Literature Headquarters).

Fourth Stanza is sung by soloist. Response by Leader: And Jesus, living in the heart and soul of this young Chinese woman, leads her to the high privilege of leading her husband to God the Father. Then Jesus, beholding the throngs of Chinese people who needed a shepherd, said unto Generalissimo Chiang-Kai-shek, "Follow me, and I will make your means, your education, your culture and spiritual power forces of leadership. Yours shall be a way of life by which others shall live more abundantly.

Message: "I Bear My Witness"—Generalissimo Chiang Kai-shek. (Order from Literature Headquarters).

Hymn: No. 233. (Pause for silent prayer and meditation).

Closing thought:

We give Thee but Thine own,
Whate'er the gift may be.
All that we have is Thine alone,
A trust, O Lord, from Thee."

—W. W. How.

MRS. E. L. JERNIGAN.

They Return from the Pacific

By Mrs. H. R. Fairfax, Brookhaven, Miss.

A playlet to be used for the first lesson of the fall mission study on Southeast Asia.

(Scene: Living room in home where a circle of the Woman's Society of Christian Service is meeting. Characters: Mrs. Allison, hostess; Mrs. Bright, Study Leader; Mrs. Easilee Bored, Mrs. Knapp, Bob and Ed, soldiers home on leave from overseas service. Scene opens as Mrs. Allison greets Mrs. Knapp and Mrs. Bored).

Mrs. Allison: I'm so glad you could come today. I hope all the others will be here, too. We're starting a new mission study today, and it's so much better for everyone to enter into the first lesson. Excuse me a minute while I answer the phone.

Mrs. Bored: Do you know what we're to study this time?

Mrs. Knapp: I think it's something about Southeast Asia.

Mrs. Bored: That sounds like it's going to be about colored people. I'd rather have a colored person in my kitchen these days than study about those way over in Southeast Asia. I hope the lesson won't be long, don't you?

(Mrs. Allison enters with Mrs. Bright and other members. They exchange greetings, after which the meeting begins).

Mrs. Bright: This is a fine beginning for our new study on Southeast Asia. It's certainly a most timely subject, particularly since so many of our boys are going into that area now. Perhaps I shouldn't have given you the idea of a first lesson because this is different. Two of our home boys are here now, who have been serving in the Solomon and Gilbert Islands, and can give us first-hand information about that section. They are in the hall waiting for me to call them in. (She goes to door and calls boys, who enter).

Mrs. Bright: You all know Bob and Ed, and we are so happy to have them with us. Bob's going to tell us about the islands he has been in.

Bob: Well, since I've been overseas, I've been in islands of all sizes, from huge ones like New Guinea to tiny coral reefs hardly rising above the sea. Some are rich in vegetation—jungle islands—while others are desolate and barren. In the Solomons, where I've spent most of my time, the islands are covered with coconut palm trees, all except one. I was glad when I was sent to that one for awhile.

Mrs. Bright: Why was that?

Bob: Because I'd been hit so many times by falling coconuts. With the husk on, a coconut will weigh about two pounds; and when one falls on your head, it really hurts. Ed's in the medical corps and has had lots of patients with big bumps on their heads from ripe coconuts falling on them. Coconuts do have their good points, though—copra; that's the dried kernel of the nuts. It takes me a half-hour using a knife and a hatchet to take the rough husk off of one nut, while a native can do it in about half a minute with his bare hands. They send the copra to Australia where the oil is extracted and used in making soap, candles, and butter substitutes.

Ed: Coconut palm trees are useful in many other ways. The natives thatch their roofs with the leaves and make sleeping mats out of them. Then they use the fiber for brooms and rope.

Mrs. Knapp: Do the natives drink the milk from the coconuts?

Ed: Yes. It's quite nourishing and thirst-quenching and sweet. One of our fliers had a crash landing on an island without any water-holes in it, and had nothing but coconut milk for ten days. It saved his life.

Mrs. Bored: What else do the natives eat or drink?

Bob: Taro. That's an edible root that looks like a lily bulb and grows in swampy places. Then they have yams and squash, and a few fruits and fish. I tried fishing once. That was enough. I couldn't get a boat and sat upon the burning beach, and the coral reef caught my hook and line, and nary a fish did I catch, and was I burned up!

A Member: No wonder the natives cannot dress like we do.

Bob: I should say that's it. Before the traders brought cotton material to these islands, the native women made their skirts out of grass. The women wear strings of beads made from seeds and shells. As pieces of shells are used for money there, you might say they carry their money around their necks. By the way, the girls wear their hair in fuzzy pompadours and usually have a flower stuck in them.

A Second Member: Do the natives in the Solomons and Gilberts look alike?

Bob: You've been in the Gilberts, Ed; that's your question.

Ed: The natives in the Solomons, New Hebrides, and Fiji Islands are Melanesians and are larger, with frizzly hair, broad flatish noses, and resemble the African Negroes; while in the Gilberts, the natives are Micronesians and are smaller, with straighter hair.

Mrs. Bright: What are the most prevalent diseases there?

Ed: First of all, I'd say malaria. It is the most destructive and persistent and most widespread. Smallpox and beriberi are prevalent, but the medical missionaries can control these, as well as typhoid and dysentery. Malaria is another story. The method of control is not out of its swaddling clothes. After the war is over I'd like to go back to these islands as a medical missionary and work on the malaria.

Mrs. Allison: It would be wonderful if you could. There is much you could do along that line. You've learned of the wonderful work of the medical missionary, haven't you?

Ed: Yes; it's amazing. The Fiji Islands used to be the most degraded people in the world—cannibals—and murder was the order of the day. Now about 99 per cent of them are Christians. You've seen the effects of the missionaries, too, haven't you, Bob?

Bob: Indeed, I have. In my contacts with Christian natives, I've found them kind and ready to assist me whenever I've needed their help. I know two fliers that had to make a crash landing in the Owen Stanley mountains in New Guinea, whose

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. G. W. Pomeroy

Educational Seminars

With the coming of September we will all be settling down to work and checking up on our program for the remainder of the year. The first thing on the program for the Louisiana Conference is the Educational Seminars. I should like to emphasize the importance of **every secretary of Christian Social Relations and Local Church Activities** attending these seminars. Your Conference Study Committee has prepared a packet for distribution at the seminars which will include outlines for all four recommended studies for 1944-45, in addition to other valuable materials.

The duties of the secretary of C. S. R. and L. C. A. on the Program Committee, the Study Committee, and the Finance Committee will be discussed at these meetings. Plans for furthering the work in the local society promoted by the secretary and her committee will be discussed. If you cannot attend, be sure to send someone who will be responsible for bringing you this information. See New Orleans Advocate of August 24th for dates and places in each district.

* * *

Fall Elections

With the coming elections we should be concerned with our responsibility as citizens. It is a part of Christian citizenship to use our right of the ballot. Many women have not assumed their responsibility in past elections. We should set up Christian principles and judge men by these principles. We shall be sending men into the highest offices of the land—men who will decide grave questions which shall determine the future of our world. Isn't this a great challenge? Do you know the men who are running for office? Do you know what they believe about "Reconversion of war plants?" "Demobilization?" "World Collaboration?" "Tariff?" "Reciprocal Trade?" "Lend Lease?" These are but a few of the problems that face America at the end of the war. The qualifications of the men in high places of American government will largely determine their solution. Remember, you are the people who shall put them in office. If you do not accept the responsibility of the ballot you have no right to criticize those in office, or demand action you approve of.

Every society should be thinking of the problems facing us as a nation and the world around us. Every Christian must accept his responsibility.

* * *

What Can You Do?

Some societies say that they cannot do Christian Social Relations work. It is too big. Here is a list of activities reported by societies last quarter. Maybe you can find a suggestion that you can use:

Furnishing and keeping of parsonage, sending of **Upper Room** to hospitals, etc.; served Youth Fellowship supper; had church clean-up day; sewed for Red Cross; worked in bandage room; helped on bond drive; held a Vacation School for underprivileged group; had a sacrificial tea for China Relief; met with Council of Church Women to consider problems of juvenile delinquency; organized a Community Council of Social Agencies to promote Teen-Age Canteen; tea for army wives; visited shut-ins; visited newcomers to community; sent sick trays and visited the sick; paid the expenses of young people to Camp; sent Negro woman to Gulfside; entertained district conference; worked at the U. S. O.; helped pastor with plans for Family Week; donated to Negro church building fund; sent tablecloth to Scarritt; visited non-members of Woman's Society; employed a nurse for a T. B. patient; cared for cemetery; established a church playground; helped Camp Fire Girls' Club, Boy Scouts; went to the Legislature to protest repealing of the Child Labor Laws; held a conference with Negro leaders to further race relations; fellowship supper for Army chaplains and families; helped pastor to cultivate non-church members; organized community recreation for boys 8 to 14; served on Community Committee to interview business men wanting to establish business in the community; helped in pre-school clinic; helped promote baccalaureate Sunday; served Rotary dinners; held an Easter egg hunt for children of the community; sent clothes to needy families; distributed literature on nutrition; entertained "WACS" located at a camp nearby; sent pastor to Pastors' School; kept nursery during church hour; gave two large-print Bibles to aged; subscribed to periodicals for use of church; visited Boys' Home; provided flowers for church sanctuary; protested the placing of slot machines near schools; held a father and son banquet; cooperated with local Health Unit on projects; cooperated in preventing Sunday picture shows; bought choir robes; started church library; bought service flags; wrote letters to Senators and Congressmen; wrote letters, sent wires, and called members of the Legislature regarding legislation.

These are a few things that were done. What can you do?

* * *

Order Now!

Revised handbook on Christian Social Relations and Local Church Activities. Off the press in September.

"Behold I Have Set Before Thee an Open Door." Program booklets for 1045; off the press in September.

Packet on Juvenile Delinquency. New. Ready now; 55 cents.

Open Doors for student leaders. Ready now.

The Church and Returning Service Personnel. Ready now, 10 cents.

A Correction

In an article I sent for publication for the Louisiana page of the Woman's Society of Christian Service, August 10th issue, I failed to name one of the societies in the state that made the honor roll in Special Memberships for the first half of this year.

Will you be so kind as to run, in an early issue, a correction of this omission of mine? The Amite society in the Baton Rouge district, should have been included as making the honor roll. This society gave more Special Memberships in proportion to its number of members than any society in the state last year, and is at the present among the top group again this year. Their record is an enviable one and they deserve much credit for their missionary spirit.

MRS. J. J. McKEITHEN,
Conference Vice-President.

OVERSEAS RELIEF

(Continued from page 9)

wretchedness and misery of those made in His image! We would break our pledge of fealty to Him if we allowed them to beat their thin and weakened hands against our doors in vain. It would be false to all Christianity teaches.

The Committee appeals with confidence to the Church at this period of unprecedented need for continuous and sacrificial giving that will be worthy of the Church. The Bishops, district superintendents, pastors, and church officials are behind this effort to the limit, but each one must feel the urgency. Every man and woman, together with young people, should share in the splendor of the effort. It may accomplish as much for the future of a happy, ordered world as our soldiers are doing on the battlefield. It is certain that that hope cannot be realized without meeting first these human needs.

As we approach the special offering of World-Wide Communion Sunday, read over these lines of Frank Mason North's hymn, catch their picture and spirit, and let all do as they believe Christ would do with this opportunity were He in our place:

"In haunts of wretchedness and need,
On shadowed thresholds dark with fears—
From tender childhood's helplessness,
From famished souls, from sorrow's stress,
Thy heart has never known recoil."

Remember that the **Methodist Committee for Overseas Relief** is our own Methodist instrument and vehicle for world relief and what it can do depends upon you and upon me.

For Sale—A folding bed, by a lady that shuts up and looks like a piano.

—Salt Lake City Deseret News.

"Yes, stamp collecting is educational," said the fond mother to the visitor. "For instance, where is Hungary, Son?"

Without looking up from his stamp book, the young collector answered promptly: "Two pages in front of Italy."

—Watchman Examiner.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, SEPTEMBER 3, 1944

SAUL REJECTED

Lesson Text: 1 Samuel xiii, xxxi. (1 Samuel xv. 10-23 printed).

Golden Text: Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.—I Samuel xv. 23.

King Saul began his reign over Israel in a manner which promised much for its success in the promotion of the peace, security, and prosperity of Israel. His initial military victory was climaxed by a vow of loyalty to Jehovah and with acts of complete dedication of himself and the people to God. Added to his act of formal dedication, was the spirit of magnanimity which he displayed toward his enemies and critics. On the human side at least, he displayed the marks of a truly regal mind and spirit.

But Saul soon fell into the arrogance of a self-sufficiency born of successes which he was too soon willing to attribute to his own leadership and prowess rather than to the guidance and wisdom of Jehovah. Following his victory over the Philistines at Michmash, he repaired to Gilgal where he was to tarry for seven days until Samuel should come, "to offer burnt offerings, and to sacrifice sacrifices of peace offerings." He tarried the seven days as he had been commanded to do by Samuel, but when Samuel did not arrive as he had expected he grew impatient and he made the offerings himself. In his assumption of the priestly function, he was in rebellion against both Samuel and Samuel's God who had conferred no such authority upon him.

In that was the beginning of the religious dissolution which reached a climax in the events of the lesson for today. He had been king for a number of years when he had to fight the Amalekites, those roving robbers who had committed depredations against Israel from the days of their wilderness journeyings until that time. As will be seen (Chapter xv., verse 3), God gave Saul explicit and detailed instructions as to the utter destruction to be visited upon the Amalekites, but again Saul failed in his loyalty to Jehovah, and this time he purchased for himself the edict of renunciation which filled all the remainder of his years with sorrow and the woes of defeat.

Saul Rejected

Jehovah made no revelation of his disappointment, nor of his purpose to Saul, but instead he honored the ministry of the man whom he had chosen to be His priest and prophet. He revealed to Samuel his disappointment in Saul and the prophet faced the arrogant king with a charge of disobedience. Despite the evidence of his disobedience, Saul made a lame defense of his conduct, but his defense was as promptly set aside. The man of goodly appearance who, in obedience, had been crowned king, was for his disobedience, sternly and irrevocably rejected. Samuel, in the sincerity of his great soul, did everything possible to save the king. When he was unable to accomplish that, as the prophet of Jehovah, he pronounced the Divine sentence of rejection upon the disobedient Saul whom he had anointed to be king.

Following his utter defiance of the orders concerning the Amalekites, Saul's conduct became a medley of deceit and hypocrisy. He maintained the formalities of allegiance to Jehovah along with his defence of his conduct in defying Jehovah's will. He saluted the old prophet with formal reverence for his holy vocation, "Blessed be thou of Jehovah," and he made the excuse for holding God's will in contempt, the providing of sacrifices for proclaiming His honor and glory. He stoutly maintained that he had executed the commandment of God. But the subterfuge could not save the unworthy king either from the decree of dismissal, or from the impeachments of his own conscience. For each new effort to disengage himself, he became the more entangled in the meshes of deceit. He found to his undoing that substitutes for obedience are not acceptable to God who thinks and plans in terms of the present, the past and the future.

I Have Performed the Commandment

The king did not wait for Samuel to disclose the purpose of his visit. It seems that he was already having trouble with his conscience. He greeted the old prophet with the declaration that he had done as God had commanded, but he failed to take into the reckoning the sheep and oxen which formed a part of the victory procession. Samuel said: "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" It was a circumstance for which the king was not prepared and it set him upon a course of improvising—answers showed the extent to which his character had disintegrated.

He did not dare to speak so directly and positively concerning his observing Jehovah's orders, but he took refuge, as guilty consciences do, in anonymity. He said "they" and "the people," but in the effort to free himself, he came at last to the point of denying his relation and responsibilty to God. He said "the people" did it in order that they might provide victims to be sacrificed "unto Jehovah thy God." After his first rash assertion, he claimed, not literal, but a constructive obedience to the command of Jehovah. He had not executed in every detail the command of God, but he had done a better thing, for he had thus provided sacrifices for worship and offerings in which Jehovah should be honored.

To Obey is Better than Sacrifice

The resourceful Saul had now exhausted his arsenal of deceit. God's command had been explicit and detailed—Amalek and his possessions were to be exterminated. At the end of his pious pretenses, he found himself face to face with the stark reality: he had deliberately set aside the command of Jehovah; he had ignored the providences of God by which he had been elevated to the position of king; and he had deliberately resorted to falsehood in order to evade the consequences of his sin. Samuel offered the degenerate Saul a way out even at that stage of his unworthiness—the way of repentance. Unfortunately, Saul had gotten too far away to retrace his steps, or to break out of the mesh of deceit in which he had become entangled.

Samuel then faced the inevitable. True to the honor of Jehovah, he announced to the disobedient and unworthy king the law upon which religion rests. He told him that the fundamental principle of service to Jehovah is "obedience," not "sacrifice." That law of the kingdom has neither been abrogated nor modified. Circumstances may change, forms of expression may alter, and the human element may vary from age to age, but God is ever the same. The primary factor in worship to God is obedience to His voice and loyalty to His will. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

CHURCH SCHOOL LESSON, SEPTEMBER 10, 1944

DAVID ANOINTED KING

Lesson Text: I Samuel xvi. 1-5, 11-18.

Golden Text: Man looketh on the outward appearance, but the Lord looketh on the heart.—I Samuel xvi. 7.

The real story of Saul was that of a chivalrous secular leader who failed to give proper recognition and value to the religious content in the life and history of the people over whom he was king. The people were religious and theocratic; he was secular and ambitious. This of itself might not have kept Saul from a measure of success upon the plane of the secular and the temporary, if it had not been for the stalwart Samuel who was devoutly religious. Samuel was able and influential and was the uncompromising champion of Jehovah against the false and traitorous king. Saul, rejected of God, was doomed to spend the rest of his days in sorrow, jealousy, and treachery, and to end his career in defeat, and destruction by his own hand.

Against that day, Jehovah made provision, that the choice might not again fall upon a man whose commanding appearance should be his chief credential. He commanded the prophet, Samuel, to go down to Bethlehem and there to anoint one to be king from the house of Jesse. The sons of Jesse were passed in review and refused except for the ruddy-cheeked shepherd lad who was away with the flocks of his father. The choice fell upon David, a mere stripling. David's qualifications were in sharp contrast with those of Saul. He was not chosen for his imposing presence, but for his re-

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THE CHRISTIAN FIRESIDE

SACRED CATS

By John H. Spicer

The cat was so respected by the ancient Egyptians for its usefulness as a hunter that it became one of the sacred animals of that country. According to the Greek historian Herodotus they were held in such veneration that an Egyptian always saved the cat first when his house took fire, and to kill one of them even by accident was punishable by death. When they died, their bodies were preserved for burial like humans and cat mummies have been found in numerous Egyptian tombs along with the other valued possessions of the occupant.

They even had a cat goddess known as Pasht, the one the Greeks called Bubastis. Originally Pasht had been a lioness-headed goddess but later had been a cat-headed one. The city of Bubastis in the Nile Delta was named after her and it was there that solemn feasts were celebrated each year in the great temple dedicated to her worship. Herodotus says it was one of the most beautiful temples in all Egypt.

The Egyptian cat worship was one reason why cats were not a common pet in Rome. The excavators of Pompeii have never found the remains of even one of these animals, and even after that they were very slow to gain a foothold. Of course, some Romans treated the animal as conteptuously as the religion of which they were a part. But aside from this the Egyptians were frantically opposed to any cats being taken out of the country either to Rome or anywhere else. They had to be smuggled out. Then when any did reach Rome, the Egyptians would try repeatedly to buy them back and take them home again.—Our Dumb Animals.

ARE YOU FISHING WITH A CLEAN HOOK?

Two men were out in a boat fishing one summer's day. Everything was going along well—with one of them. He caught a long string of fish before the other man even had one.

Said the lucky one to his friend, "I know what's the matter; your hook is dirty."

The other man thought to himself, "How could it be dirty when it's been in the water for hours?"

But his friend persisted, and said, "Pull up your line and see."

He pulled up his line and exclaimed, "See, I told you so. It's clean."

"No, it isn't," said his friend. "See this piece of weed? That's your dirt. Remove that and you will catch fish."

"Why, that's not dirt!"

But he replied, "It may not be dirt to you, but it's still dirt to the fish."

Is there any dirt in our lives? Even though it is not harmful to us, it may turn away the fish we are trying to catch for the Lord.—Author Unknown, The Pilot.

EYE COMFORT

The above picture illustrates how
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
helps to relieve local irritation of the eyes caused by excessive use or exposure to dust, wind or sun glare. 25c and 50c at drug stores. Genuine in red carton.

$6,000,000,000 WASTED

In 1943 more than $6,000,000,000 was spent in the United States for beer, wine and liquor. Dr. E. M. Jellinek, of Yale University, in his book, "Alcohol Explored," estimates that 40,000,000 people drink to some degree. Hence, if these 40,000,000 drinkers spent $6,000,000,000 during 1943, the average cost was $150 each. That for beer, wine and liquor! That $6,000,000,000 was an $46 for each man, woman, and child in the country. This means that $6,000,000,000 that could have been spent on useful products or invested in savings for the inevitable "rainy day" was spent for a poison that produced misery, murder, want, inefficiency, pauperism, insanity, crime, broken families, absenteeism, and destruction. This wasted $6,000,000,000 would have paid for 120 large aircraft carriers; so far as we know, that is more than all nations now have. This large sum of wasted money would have paid for 30,000 large bombers or 60,000 tanks. If an invasion army of 6,000,000 were ready to strike at Hitler's European fortress this wasted $6,000,000,000 would provide each man with $1,000 worth of material. If at the end of the war we demobilize ten million men this drink bill for one year would provide a bonus of $600 for each one, and if the war lasts only two years longer, the nation's drink bill, based on 1943, would provide each of 10,000,000 soldiers with a bonus of $1,800. Money spent for food **makes** men—money spent for liquor **breaks** men.

If the men engaged in distributing and selling this $6,000,000,000 worth of useless and destroying material were shifted to defense plants our present pressing man power problem would be largely solved.

—Baptist Record.

YOUTH REVIVAL AT KOKOMO

Dear Dr. Duren: A series of services were held in the Kokomo Methodist church the week of August 7-11, 1944. These services were planned and promoted by the pastors and young people of the Tylertown, Foxworth, and Columbia charges, with a group of young people present at one service from the Sartinville charge. Churches represented were those named above and Sandy Hook, Hopewell, and a number of Baptist churches within the bounds of the Foxworth charge. An average attendance of one hundred and twenty-five young people and seventeen adults attended the services, a total of more than two hundred people attending at least one service.

A fellowship hour preceded the evening service, led by Rev. O. H. Scott, of Tylertown, following which the regular service was held in the church auditorium, with a sermon each evening by Rev. James D. Slay, of Hattiesburg. These vesper services, song services, and sermons formed a progressively increasing tide of spiritual interest which culminated in a number of professions of faith, three accessions to the church, and a large number of rededications.

Much of the success of the enterprise was due to the whole-hearted cooperation of the membership of the Kokomo church and the faithful and diligent effort of the pastor of the Foxworth charge, Rev. V. S. Coleman. Expressions of appreciation were given by many persons in the congregation, youth and adults, for the services and a strong desire was evident for a similar series of services next year.

REPORTER.

SCARRITT COLLEGE FOR CHRISTIAN WORKERS

We are glad to forward you a program of the Scarritt College Summer Convocation. You will observe that Miss Bessie Mansfield, a former resident of your community, or student of your institution, will receive her Master of Arts degree from Scarritt College. This news item may be of interest to your public.

Many of the graduates who are completing the advanced training given at Scarritt, a Senior College and Graduate School, will immediately enter areas of service that will help to meet the inescapable tasks of social, religious and educational reconstruction. Welfare agencies, schools and churches are requesting hundreds of young women trained as directors, assistants, and specialists, to serve underprivileged groups in this and other countries. Regular courses of study throughout the year offer preparation for teachers of Bible, directors of religious education, and other social-religious workers.

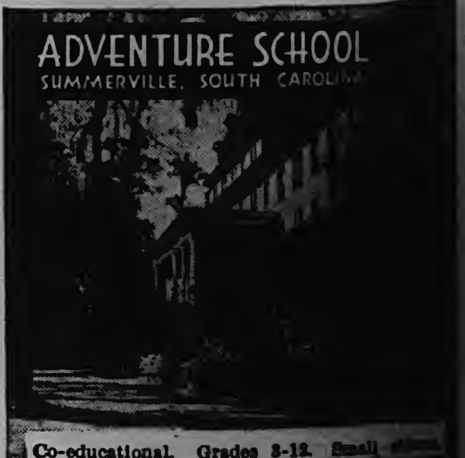
Miss Mansfield, whose home is in Bogalusa, La., will report in September for her ne wduties as Director of Religious Education in the Larger Parish, Hudson, Michigan. She will teach in the week-day religious education program of the schools, and direct the religious education program in the churches in the Larger Parish.

It is not true that by faith alone every broken spirit and be healed. . . . Recognition of the limits as well as the possibilities of prayer leads to release from the bitterness of expectations unfulfilled, but also to clearer direction and more potent faith as we seek to work with God by meeting his conditions for the lifting of the burden.

—Georgia Harkness.

Hostess—And this, Nelly, is Mr. Ware.

Nelly—Oh, Mr. Ware, I've heard about you—we've got some furniture stored in one of your houses.



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campus. Horseback riding. Gymnasium.
swimming pool. Reasonable rates.
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HAROLD M. PATRICK, Di

IN MEMORY OF DANIEL C. WARNER AND LAURA D. HOLMES WARNER

Dear Father and Mother, we think of you
still,
As in the days before you went away.
We know it was our Heavenly Father's will
That you should no longer with us stay.

We love the songs you used to sing,
Your favorite ones and many others.
We love the memory of many things,
But most of you, dear Father and Mother.

He took you to live with Him up there
In that peaceful and beautiful home above.
You are happy in that world so fair,
In that land where all is love.

We shall soon meet you in that home
That Christ has prepared for us all,
If in sin we cease to roam,
And obey our Heavenly Father's tender call.

LETA WARNER and
MRS. W. R. PITTMAN.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

that she finds the societies which read the two publications are the ones which do the best work. The larger societies of the district share their study materials with the smaller ones.

Mrs. Mahaffey announced the action of the Town and Country Commission in placing Miss Catherine Ezell in the Brookhaven district, beginning September 1. She will make her headquarters in Monticello.

The Executive Committee voted to give Miss Carryer a love gift before she goes to her work at Lincoln Center, Poughkeepsie, N. Y. Mrs. Paul Arrington and Mrs. H. V. Perry were asked to serve as the committee to select the gift.

Dates and speakers for the annual meeting in 1945 were discussed and referred to the Program Committee.

Mrs. Mahaffey closed the meeting with a brief worship service.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

lives were saved by Christian natives who guided them out of enemy territory. I've heard of shipwrecked soldiers and sailors who have been rescued by Christian natives. When I was a kid I used to wonder why my mother was so enthusiastic about the missionary society and its work. Now I know why she was—and still is. I've seen with my own eyes what has been accomplished by missionaries in the most remote and uncivilized sections in the world. Who would ever have thought the money you have spent for missionaries to Christianize the heathen would eventually have meant the saving of your own sons' lives? Keep up the good work!

Ed: We've enjoyed our visit with you, but Bob and I will have to leave now for another engagement. Thank you for asking us to come to your meeting.

Bob: So say I. (Both leave).

Mrs. Bored: These boys have made me realize I've been a shirker. Hrereafter, I'm going to try to do my share in missionary work.

Mrs. Knapp: And so am I.

Mrs. Bright: I feel sure we all are going to try harder and do more, since our own boys have given such convincing proof that even the most primitive peoples can work and live in harmony with the most advanced ones, when both are motivated by Christianity. We can see more clearly that Jesus speaks as deeply to the hearts of natives of the Solomons and Fijis as to the highly educated persons in our own United States. Truly, "The ground is level at the foot of the Cross."

"For this I am very grateful to my home church - - - -"

"Because of the gruesomeness of the task for which we boys are training," a soldier writes to his pastor, "we tend to stray from our normal spiritual attitude. The Upper Room, when used correctly, can help us to maintain our normal balance. For this, I am very grateful to my home church."

●

"The Upper Room is the only daily devotional used at this post, and is of widespread influence," says a chaplain overseas. Another says: "Of all the quarterly daily devotions, The Upper Room is the most popular with our men."

●

Another chaplain writes from the South Pacific: "If this book has become a necessary help for the folks at home, you may be assured that it is also a needed companion in the hands of their sons out here near the front line. The men go for them in a big way."

●

So we say—Share your Upper Room! For each copy you use at home, mail at least one copy each quarter to some boy—or girl—in the service.

The October-November-December issue is now ready for mailing. Send your order today. Ten or more copies to one address, 5 cents each, postpaid. Single yearly subscriptions in U. S., Canada and Latin America, 30 cents, postpaid; four years, $1.00. Other countries, 40 cents; four years, $1.35. Special envelopes for remailing The Upper Room to service men or others, $1.00 per 100.

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SUNDAY SCHOOL LESSON

(Continued from page 13)

sponsiveness to the divine realities which Saul had spurned. After the anointing by Samuel, the orders were that he should wait. To one less schooled in the ways of God, this might have been a difficult assignment, but the new king was equal to the situation; he grew to his responsible task in the very shadow and under the vindictiveness of the monarch who had so signally failed.

David Chosen, Anointed

The record is that Samuel grieved long over the failure of Saul. Saul had been anointed by his hand and he could not accept lightly a command which meant the undoing of the act which he had performed, and to which he was so thoroughly committed. According to our way of speaking, we would probably say that it was an exhibition of the disposition to endorse one's own acts. Saul did have many virtues to commend him, but all his good qualities were submerged in his failure to honor God in the high ministry to which, in the providence of God, he had been called. God had given the king his chance and now he did not propose to temporize. He tells Samuel that the rejection is final.

Since Saul had refused to cooperate in the very relation to which he had given his sacred pledge, God had no alternative except to break off relations with the traitorous and self-seeking king. Here we have an example of the principle of the Divine operation for recovering a situation which has gotten out of hand, whether national or personal. It is not a method of reformation, but a new start. I have rejected Saul, and I will find me a king among those who are obedient to my will and in sympathy with my righteous design. That was the way of God then, and it is still His way. He does not reform men by moral disciplines, but He makes them new in Christ.

Samuel's heart was heavy and his mind was filled with apprehension as to what might be the reaction of the jealous and the treacherous king should he learn of the mission to Bethlehem. But all that was taken care of in the sacrificial ceremony which was to precede the fulfillment of the mission. Samuel was held in awe and the elders of Bethlehem trembled lest his coming might mean something terrible for them, but he assured them that his coming was in peace. In the house of Jesse, seven sons were passed in review. Samuel was still disposed to accept the man of commanding appearance, but God chose the ruddy-cheeked lad and he was anointed.

The Spirit of Jehovah Came Upon David, Departed from Saul

The rise of David to the eminence of leadership in the life of Israel parallels the decline of Saul, his contemporary, in exactly the same relation. The ascending David and the descending Saul furnish a significant contrast of lives in which the support of Jehovah is given, or denied. Saul's reign gave great promise in the beginning. He had the support of God and the counsel and encouragement of Samuel. But there came a day when, for his disobedience and disloyalty, the divine approval of his reign was cancelled and the spirit of Jehovah withdrawn. Then the desperate and vengeful ruler took a precipitous plunge into ruin, despair and death. David, on the other hand, marched steadily upward because he had the support and approval of his God. He was not perfect and once he fell into grievous sin, but, unlike Saul, he always arose from his fall with his face toward God. Thus he developed a noble character and his fame has come down the years as the "Sweet singer of Israel."

Saul, the bitter, distrustrul, and the vindictive man, is a perfect example of the habit of playing fast and loose with the commands of God. Sin has narcotic tendencies which are progressive and end in hopeless addiction. In the course of such, everything roseate and hopeful in life flees and only the gruesome shadows remain. On the other hand, David, a mere lad, walking with his hand in the hand of God, became the harper, the minister, who chased away the shadows from the mind of the demented Saul. David could not redeem Saul from the fate that awaited him, but Jehovah shielded David from the harm that the jealous and enraged monarch would have done him. His religious regard for the Lord's anointed caused him to spare the king's life on two occasions.

Like David, we should ever keep the avenues toward God open that we may escape the doom of a sinful life. Let us remember, too, that the way to happiness and abiding worth is summed up in the words: "Man looketh upon the outward appearance, but the Lord looketh on the heart." The first question for all should be: "Is it right in the sight of God?"

NOTICE!

No paper will be issued next week, September 7. It has been our custom for a number of years to omit the issue of the week of Labor Day. Remember this and do not write us that you failed to get your paper. Thank you.

LOUISIANA W. S. C. S.

(Continued from page 9)

to share in the same clerical status as our white Methodist ministers.

Our Indian ministers, regardless of their qualifications and training, are not assigned to white churches, but the white minister may be assigned to the Indian churches. All of the superior officers are white men, and the native workers usually under their discipline.

In some of these offices where the white minister is assigned pays good salary, but in the case that he may be promoted to higher office and the place may be filled by an Indian minister, the salary usually is subtracted.

Two Forces Have Drawn Closer Together

The U. S. Indian Service and the missionary forces have been drawn together. They do not see eye to eye in all things yet, nor perhaps will they, but they are beginning to cooperate, as indeed they must; for whatever their surface differences may be, they have a common objective—the welfare of the Indian, and in seeking this each need the other.

The American Indian Offers to the White Man the Opportunity to Atone for the Past Injustices of their Forefathers

Here is a great challenge to our Christian friends who this year study the American Indian. Perhaps some wonder what tney might do to contribute toward the welfare of the American Indian.

"He that ruleth over men must be just."
—2 Samuel 23:3.

The President of the United Sta his message to the world, promised li tion to the subjected countries of Eur

Shall the American Indian look up to same hope? Shall our Indian youth answered the call of their beloved land, now are fighting to liberate the sub countries in Europe and in the S Pacific, shall the Indian youth who hav ready given their lives at Guadalcanal, Saipan Island, and in Normandy die for rights and freedom that may be denied still after the war?

Shall those Indian youth who have wo in defense plants day and night wit strike or a walk-out from their work, even a slight evidence of sabotage, work vain?

Will it be too much to expect that our dream that the Indian of today may come to pass? The beautiful dream of simple justice and an opportunity for development

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MISSISSIPPI CONFERENCE

Brookhaven District—Fourth Round

McComb, LaBranch Street, Sept. 3, 11 a.m. and 1:30 p.m.
McComb, Pearl River Avenue, Sept. 3, 4 p.m.
Scotland, at Bethel, Sept. 24, 11 a.m. and 1 p.m.
Barlow, at Pleasant Valley, Sept. 24, 3 p.m.
Adams, at Adams, Sept. 24, 8 p.m.
Bogue Chitto, at Bogue Chitto, Oct. 1, 11 a.m. and 1 p.m.
Summit, at Summit, Oct. 1, 8 p.m.
Hazlehurst, Oct. 11, 8 p.m.
Nebo, at Nebo, Oct. 15, 11 a.m. and 1 p.m.
Utica, at Utica, Oct. 18, 8 p.m.
Meadville, at Meadville, Oct. 25, 8 p.m.
Bassfield, at Carson, Oct. 29, 8 p.m.
Silver Creek, at New Hebron, Oct. 29, 11 a.m. and 1:30 p.m.
Wesson, at Wesson, Nov. 1, 8 p.m.
Magnolia, Nov. 5, 11 a.m. and 1:30 p.m.
McComb, Centenary, Nov. 5, 8 p.m.
Monticello, at Monticello, Nov. 8, 8 p.m.
Tylertown, Nov. 9, 8 p.m.
Gallman, at Gallman, Nov. 12, 11 a.m. and 1:30 p.m.
Harrisville, Nov. 12, 3:30 p.m.
Georgetown, Nov. 12, 8 p.m.
Crystal Springs, Nov. 15, 8 p.m.
Brookhaven, Nov. 13, 8 p.m.
Prentiss, Nov. 16, 8 p.m.
Foxworth, Nov. 19, 11 a.m. and 1 p.m.
Sartinsville, at Darbun, Nov. 19, 3:30 p.m.
Osyka, at Fernwood, Nov. 19, 8 p.m.

Please have all nominations for officers to be elected in triplicate.

VAN R. LANDRUM, D. S.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Fourth Round

Vardaman, at Lloyd, Sept. 3, 11 a.m.
Calhoun City, Sept. 3, p.m.
Derma, at Derma, Sept. 6, 11 a.m.
Houston, Sept. 6, p.m.
Coffeyville, at Gray Rock, Sept. 10, 11 a.m.
Water Valley, Main and Taylor, at Taylor, Sept. 10, 3:30 p.m.
Water Valley, First, Sept. 10, night.
Tupelo, Sept. 13, night.
Nettleton, at Evergreen, Sept. 17, 11 a.m.
Amory, Sept. 17, p.m.
Salem and Friendship, at Christian Rest, Sept. 20, 11 a.m.
Pontotoc, Sept. 20, p.m.
Verona, at Union, Sept. 24, 11 a.m.
Okolona, Sept. 24, p.m.
Woodland, at Palestine, Oct. 1, 11 a.m.
Shannon, at Pleasant Grove, Oct. 1, p.m.
Algoma, at Hunter's Chapel, Oct. 4, 11 a.m.
Houlka, at Wesley Chapel, Oct. 5, 11 a.m.
Toccopola, at Springville, Oct. 6, 11 a.m.
Becker, at Green Briar, Oct. 8, 11 a.m.
Aberdeen, Oct. 8. p.m.
Smithville, at Van Buren, Oct 11, 11 a.m.
Buena Vista, at Pleasant Grove, Oct. 12, 11 a.m.
Tremont, at Tremont, Oct. 15, 11 a.m.
Mooreville, at Mooreville, Oct. 15, night.
Paris, at Raper's Chapel, Oct. 22, 11 a.m.
Pittsboro and Bruce, at Pittsboro, Oct. 23, night.
Prairie, Strong, and Hamilton, at Strong, Oct. 29 11 a.m.

W. B. BAKER, D. S.

Greenville District—Fourth Round

Dublin, Sept. 3, p.m.
Coahoma, Sept. 10, a.m.
Dubbs, Sept. 10, p.m.
Alligator, Sept. 17, a.m.
Friar Point, Sept. 17, p.m.
Arcola, Sept. 24, a.m.
Boyle, Sept. 24, p.m.
Hollandale, Oct. 1, a.m.
Glen Allan, Oct. 1, p.m.
Clarksdale, Oct. 4, p.m.
Dundee, Oct. 8, a.m.
Tunica, Oct. 8, p.m.
Greenville, Oct. 9, p.m.
Shipman, Oct. 15, a.m.
Shaw, Oct. 15, p.m.
Shelby, Oct. 18, p.m.
Gunnison, Oct. 22, a.m.
Rosedale, Oct. 22, p.m.
Indianola, Oct. 25, p.m.
Cleveland, Oct. 29, a.m.
Leland, Oct. 29, p.m.

The pastors will meet at 10 a.m., Wednesday, September 13, at Cleveland. Bishop J. L. Decell will be the guest speaker.

J. W. WARD, D. S.

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

It is much easier to find words in which to pour out our griefs to God than to find words in which with any sort of adequacy to bless and praise His Name.
—Dr. Nathaniel Micklem.

THE PRAYER-ROOM TODAY

I thank Thee, my Saviour, even for those humbling experiences that have made me know, with shame and sorrow, that apart from Thee I am nothing and can do nothing. Let not my proud self-confidence ever forget those hours of failure and defeat. Yet I would humbly thank Thee for rare and beautiful moments when I have realized even a little of what is to be a branch in the living Vine, drawing upon Thy store of strength and love and patience. Let it not be only glimpses that come to me. Help me to abide in Thee. Hold me fast, when I would slip away from Thee. Come Thou Thyself and abide in me, my strength, my joy, my fruitfulness, my peace. Amen.

Vol. 91. No. 34.
NEW ORLEANS 12, LA.
THURSDAY, SEPT. 14, 1944

"The Thinker"

By Berton Braley

"Back of the beating hammer
By which the steel is wrought,
Back of the workshop's clamor
The seeker may find the Thought,
The Thought that is ever master
Of iron and steam and steel,
That rises above disaster
And tramples it under heel!

"The drudge may fret and tinker,
Or labor with lusty blows,
But back of him stands the Thinker,
The clear-eyed man who knows;
For into each blow and sabre,
Each piece and part and whole
Must go both brains and labor,
To give the thing a soul!

"Back of the motors humming,
Back of the belts that sing,
Back of the hammers drumming,
Back of the cranes that swing,
There is an eye which scans them,
Watching through stress and strain,
There is the Mind which plans them,
Back of the brawn, the BRAIN!

"Might of the steaming boiler,
Force of the engine's thrust,
Strength of the sweating toiler,
Greatly in these we trust.
But back of them stands the THINKER,
The planner who sees things through;
Back of the job, the Dreamer
Who's making the dream come true!"

—(c) Used by special permission of the author.

WALLET OF THE WEEK

THE PEPPER TREE, common in Athens, Greece, and around the eastern end of the Mediterranean, is a very indifferent shade tree. Its leaves are very small and it has the appearance of being almost bare. It is said to give an appearance of cleanness, as the leaves exude a substance to which dust and dirt will not adhere. No matter how much dust may be in the air, the pepper tree has the appearance of having just been drenched by a shower of rain. This same pepper tree grows in Southern California.

* * *

THE DISASTROUS CIRCUS FIRE which occurred in Hartford, Connecticut, not long ago, is having its repercussions in causing the resurrection of statutes and ordinances against public assemblies being held in any but fireproofed canvases. Other towns are enacting such fire measures. In Anniston, Alabama, a revival under a non-fireproof tent was prohibited, and a furor was raised on account of the abridgement of religious freedom, and especially since war restrictions make it impossible to secure a fire-proof tent until after the war shall be over.

* * *

THE CITY TEMPLE CONGREGATION, which has worshipped in St. Sepulcher's Anglican church since the destruction of its building in the early days of the German blitz, has now decided to move to Regent-street Polytechnic. The church council considered discontinuing the services altogether on account of the robot bombings, and the vicar of St. Sepulcher's felt that he could not take the risk of inviting the congregation to his church under the existing conditions. It was finally determined to hold only a morning service and that in Regent-street. Dr. Weatherhead is the minister.

* * *

WESTERN CORN GROWERS are said to be achieving great success in the "detasseling" of the corn and an artificial pollenization. The hybrid varieties thus produced are said to be drouth-resisting and high-yielding. Severe drouths in large corn areas of the country have almost caused a complete failure of the crop, but despite that loss, the total crop will be only about five per cent under the yield of last year. Credit for the yield is given to these hybrid varieties. Iowa farmers are said to have harvested forty-seven bushels per acre from ninety-nine per cent hybrid corn.

* * *

WESTERN CIVILIZATION is ordinarily thought of as being rather new as contrasted with the civilizations of the Orient, the Near East, and even European countries. In Mexico, however, are to be found five civilizations piled one on top of the other. It is said that they were worthy and each entitled to be regarded with pride by its successors. It is also said that they sank into decay and achieved their sepulture by the complaisance of the people toward the problems of the day in which each flourished. Those problems were for the people then, in no way different from the problems which confront us today.

THE DOMINICOS MASONIC LODGE in London is made up largely of officials of Barclays Bank, a banking chain of the British Commonwealth of Nations. The name is derived from three words, "dominions," "colonies," and "overseas," and indicates the Empire-wide service which the membership represents in the banking world. The name is the telegraphic address which is used by the bank and its branches. It is evidently an exclusive group. The new Master was installed recently by the Lord Mayor of London.

* * *

FOREIGN LANGUAGE TRANSLATIONS of Scripture are said to pose some very difficult problems for the translators. A case in point was the translation of the Gospel of St. Mark for the Salon, who appear to have been of Chinese and Mongolian origin, and who were pushed off the mainland and became "sea gypsies." It required the translator two years to discover the word "kamo-i," the word for "our." The word was finally found when one of the "sea gypsies" said to his companion, "Come, let us have our food." This is but one of many such problems encountered.

* * *

EUROPEAN JEWS numbered nine million four hundred thousand in 1912. Of that number, three hundred thousand were in Great Britain. During the nineteenth century two hundred and fifty thousand Jews became Christians—an average of two thousand five hundred a year. This change was made despite the ostracisms and the violent opposition upon the part of their own people and despite the lukewarmness of the Christian Church toward the conversion of the Jews. They are bitterly persecuted because of their religion and they have little enough encouragement to accept the Christian way.

* * *

A RECENT BREAKDOWN of America's forty-three million gamblers is said to have provided some embarrassing facts for church folk. It was found that church lotteries furnish twenty-four per cent, playing cards and dice for money, twenty-four per cent, slot machines twenty-four per cent, punch boards twenty-three per cent, betting on elections and athletic events twenty-one per cent, betting on horse races nine per cent, and playing the numbers game eight per cent. It is said that more than half the adult population gamble in one form or another in the course of a year.

* * *

THE FEDERAL COUNCIL OF CHURCHES is said to be urging the establishment of more counseling centers and courses in marriage relationships for the special benefit of returning service men. The message is entitled "Marriage Happiness After Wartime Separation" thinks that more "sound strategy" and "effective tactics and coordination of effort" will be necessary to avoid a period of marital disaster among service men who come back when the war is over. This is doubtless true, but the value of the counseling will depend upon a "sound" understanding as well as a "sound strategy."

New Orleans

CHRISTIAN ADVOCATE

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Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

IS THE JURISDICTIONAL ORGANIZATION SOUND?

The revival of the Jurisdictional issue by an article which appeared in **The Michigan Christian Advocate** of July 27, seems to us to have been unnecessary and unwise. The writer, Rev. Benjamin F. Holme, Detroit, seems to us to be particularly unfortunate in approaching the issue as being a "threat to Unification" and supporting his charge by alleged excessive costs, futility, racial segregation, and a tendency to disunity. It is our purpose to discuss the Jurisdictional organization as administrative policy.

The writer of the article in question claims for himself an open mind on the subject, but the fact that he asked "many delegates" the almost leading question, "if they believed the business transacted was of enough importance to warrant the expense involved," etc., makes one wonder whether he may not be more biased than he thinks. We say frankly that we are for the Jurisdictional plan, and we did not arrive at our conclusion by a quiz touching matters of secondary importance. Our theory is that a scheme which fits into the general pattern of public thinking, develops the resources of individuals and groups, and at the same time ministers to their legitimate satisfactions has in it the elements of a workable plan.

We think that it is far-fetched and gratuitous to assume that the Jurisdictional plan was a dire and diabolical idea which was originated for the purpose of "implementing race prejudice." Basically it was a means adopted for adjusting administrative inequities which might be beyond the reach of the General Conference and its impersonal mandates.

Whatever the origin of the Jurisdictional principle, it follows the American idea of state autonomy in the Federal Government. The coordination of the states in the Federal plan was doubtless a reaction against a centralized and remote political authority—the result of the Revolution. The state organization was certainly intended to preserve a measure of autonomy for those subdivisions under the Federal constitution. Opposition to state autonomy existed from the beginning. Washington, Hamilton, and John Adams were not democrats, but the state organization survived despite their distrust and opposition. In 1875, Dr. H. von Holst, professor at the University of Freiburg, Germany, offered criticism of the American system in the caustic observation: "The Americans ventured to outdo the mystery of the Trinity by endeavoring to make thirteen one, while leaving the one thirteen," (Constitutional History of the United States, Vol. I, p. 16). That "Made in Germany" opinion is still a pattern argument for those who would ride down the autonomous principle involved in state organization.

It seems to us that the opposition to Jurisdictions for purposes of Church administration is of the same kind. There is a well-defined tendency to centralization of authority in Church administration. In 1784, Mr. Wesley undertook to set up a Methodism in America which he manifestly designed to be subordinate to himself, but the shrewd Asbury saw to it that our Methodism should be autonomous and independent. In 1808, when the constitution of Methodism was fixed, it was grounded upon the Annual Conference as the source of authority, and a bill of rights known as the "Restrictive Rules" was fixed as a safeguard against encroachments by the overall Conference. We do not think that the history of Methodism justifies the assumption that the Church was handicapped because of the autonomy retained by the Annual Conference.

We are unalterably opposed to Federal meddling in public education, but we were interested to note that the political schemers knew better than to propose a Federal system operated wholly from Washington. They did ignore state units, but they offered instead a system broken into twelve "regions," (Bulletin, Friends of the Public Schools, March, 1943, p. 8). This arrangement is said to have the support of the General Education Board (Rockefeller), and other educational foundations. It is in sharp contrast with the superficial and nebulous talk about "global planning in education."

The Congregational-Christian Church is congregational in its government, but it now faces the need for a more centralized system for the effective placement of its ministers. In Dr. Horton's Column, **Advance**, March, 1943, p. 97, is a plan which proposes a "Brotherhood of Churches and Ministers" covering the country, but divided into seven "**regions** for administrative purposes." The idea is further illuminated by the observation that "A placement system in which ministers and churches put themselves in the hands of a central authority which **knows the needs and possibilities**, is more likely to solve problems of maladjustment than ours." (Bold face type ours). We fail to see anything sinister about the regional arrangement here suggested. It is a proposal to set up autonomous units for the more effective functioning of the congregational churches. It is the same autonomous arrangement, approached from the opposite administrative pole, about which our Jurisdiction critics are making such ado.

At the very time Methodist Union was approaching consummation, the Methodist Episcopal Church had suggestions of plans to "regionalize" that Church. Certainly the South was not involved in that move. In our opinion, it had for its aim to make over-all planning more effective by bringing Administration closer to the people and fitting it into local situations. As for the Negro members, they were already in racial Conferences, presided over by Negro bishops, elected by the overwhelming white majority composing the General Conference. By sheer force of circumstances, the Negro members were living on an ecclesiastical dole and in six brief years, under the Jurisdictional system, they have achieved a status which they never had in the Methodist Episcopal Church and, without the Jurisdictional arrangement on a racial rather than a geographical basis, they would not have achieved under Union. We do not know of any arrangement which could have been more just or favorable toward the Negro than the very arrangement which now prevails. Surely, an administrative arrangement which gives the Negro a chance in his own right is not wholly bad.

In our view, the Jurisdictional system is practical and members with American public thinking and ideals, it provides the autonomy necessary for the development and the satisfaction of all constituencies, and we are absolutely committed to it as policy for Methodist administration. We feel that agitators should consult facts rather than feelings, and if they do not know the facts, surely there is definite and even imperative reason for silence. No one need expect the Southeastern nor the South Central Jurisdiction to wait for "the nod" from any group which admits doing nothing and confesses to mutterings indicative of a spirit of belligerency and disloyalty. It is somewhat naive to say that the Jurisdictional plan may become "irrevocably fastened upon the church;" it is a part of the Plan of Union which has been declared to be the **Constitution** of the Church.

Finally, we say without intending discourtesy, that we cannot believe that any Methodist is wise who would create distrust of the Jurisdictional plan or of any unit of that plan by surmises and apprehensions. In our opinion, the Southeastern and the South Central Jurisdictions are entitled to great credit for their initiative in daring to pioneer in the use of their constitutional autonomy for making the cause and the message of Methodism effective in every corner of our Southland. Surely the irrepressible urge of world events is summed up in the one great word, "March!"

BISHOP JAMES CANNON, JR.

The death of Bishop James Cannon, Jr., in Chicago last week, brought to a sudden end one of the most remarkable and dynamic careers of our times, a career without a parallel in this generation. For many years, he had been attacked by many foes and he resisted almost alone all efforts to wreck his character and his career. In sheer intellectual power, he was a paragon and in personal achievement his career was amazing. He was more than a match for those who opposed him and his bitterest enemies admitted that his was the most brilliant mind of his day.

Although he was a bishop of the Methodist Church, his fame rested less upon his churchmanship than upon his great leadership in social problems and interests. His name was familiar to social reformers across the world. He crossed the Atlantic ten times or more upon such missions, and in the current volume of Who's Who in America will be found an amazing list of his social connections and activities. At the very hour when he met the angels, he was keeping tryst with the forces of Temperance—the fight upon the saloon in which he had been a knightly crusader for half a century. Henceforth the militant opposers of drink must carry on without their mightiest counselor and most fearless warrior. Peace to his ashes!

"THE GOOD IS OFT INTERRED WITH THEIR BONES"

The above title, which is very familiar to readers of Shakespeare, has often been pointed out as a pessimistic view of the life of man on this earth. Be that as it may, my interest in the quotation is to point up a story which I heard a week or two ago at the session of the Board of Stewards of the Galloway Memorial Church.

Dr. A. P. Hamilton

By way of preface, it should be said that the present Galloway Memorial Church stands on ground that was given by the city over a hundred years ago and that the present structure is the third to stand on this spot. The original church building faced Smith Park and occupied only half of the church lot. The other half was a cemetery, and the early settlers of Jackson who were Methodists were buried in this plot. With this background of history we can understand the following story:

On the occasion of our last board meeting one of the members, Mr. William Pullen, said that a long-time member of the church had told him about this first church building and the graveyard next to it. It seems that during the Civil War and the Period of Reconstruction, white and colored alike were buried in this graveyard, and in the course of time when the present church structure was projected the plans called for a much larger building than had ever been on the lot before, and the question was what to do with the graves and hallowed shrines of the old churchyard. It was finally decided to dig up all the bones of the deceased and departed members of sacred memory, to build a great vault under the present church, put all the bones together in this vault, seal it up, and await the Resurrection morn.

This plan was followed out, and today when the congregation assembles on Sunday and devoutly worships in the great commodious building of the present church, all unconsciously they are sitting over the moldering remains of their Methodist forebears and some, perhaps, who were the former slaves of these same ancestors.

In connection with this story it is interesting to know that in Greenwood Cemetery, on West Street in Jackson, the graves of Negroes that were buried there during the Reconstruction Period have never been disturbed. All of which moves us to think that if thus the white and colored inhabitants of our city could compose their difficulties and troubles in death so peacefully, their descendants of the present day ought to be able to find a way out for any harrassing problems that face all of us in this new day of readjustment.

A. P. H.

A CALL FOR THANKSGIVING AND PRAYER

The belfry-man will be going to his station. When Victory Bells ring, let them be calls to thanksgiving and prayer.

It appears that the Day of Triumph is not far away. Again, through great sacrifices, valiant armies of freedom dispel the forces of bondage and mark the dawn of a better day.

Bishop J. Lloyd Decell

Let our preachers and members plan and make well-known public services of thanksgiving and prayer in all our churches, and for community or family devotions in the homes of our people. As we shall have just cause for thanksgiving and praise, so we shall have great need for praying God's guidance in securing a just peace in a world of law and order.

This will be twice that opportunity for participation in organizing the world for peace has come to our generation. It will not knock at our door again. We should not be deterred by isolationism or defeatism.

The shout of victory must be more than emotional release. It should be life lifted to the high level of courage and consecration with a will to sacrifice and suffer for peace as much, if necessary, as in war. Millions have died and millions must live for the same high ends for which they died. When the hour comes, let us give thanks and pray.

J. L. Decell.

Bishop-in-Charge,
Memphis and Mississippi Conferences.

STATEMENT OF NEW ORLEANS METHODIST MINISTERS

The New Orleans Methodist preachers, in regular business session, requested that the district superintendent, Dr. W. W. Holmes, issue the following statement: On several occasions during the present world conflict our people have been called to prayer. In the crisis hours our churches have been opened and hundreds of our people have knelt at our altars in prayer for a cause dear to us all. The tide of battle has most assuredly turned in our favor. None of us can tell when the final victory may come. It may be months away, and yet it may come tomorrow. Whenever it comes, gratitude and thanksgiving would naturally turn us toward the house of God. We have devoutly prayed for the cessation of war and the coming of peace. When the victory is won and armistice is called for, the least we can do—and certainly the most important—is to thank God. This is to notify the New Orleans public that on the day war is ended with either or both of our enemies all of our Methodist churches in the city will be open at the evening hour of that day for heartfelt thanksgiving and consecration to Almighty God. How much better is this and how much more appropriate than a wild carousal of hilarity and drunkenness. The liquor commission of Detroit entered an agreement that their liquor bars will be closed immediately upon the announcement of victory and will remain closed for twenty-four hours. This is most commendable and it is hoped that liquor dealers in other cities will adopt a like policy. This war is being won by an unthinkable sacrifice of life and property, and the ending of it is no time for drunkenness and hurtful excesses.

STATEMENT

My election to the office of Executive Secretary of the Southeastern Jurisdictional Council of the Methodist Church was altogether unexpected. It has been my fixed policy to accept any clear call of the Church, and I find great joy in entering upon the duties of this new office. All of us understand that this is a venture in the full development of the Southeastern Jurisdiction and at the same time the maintenance of the closest cooperation with other Jurisdictions, boards, and agencies of the United Methodist Church.

I recognize that there will be problems and difficulties. I am deeply conscious of my own limitations. However, with faith in God and the full cooperation of our bishops, district superintendents, pastors, laymen, youth and the splendidly organized Woman's Society of Christian Service, I am sure that we will make great progress. Time will be required for clearly defining the functions and plans of the Council, but with the guidance of our Executive Committee and the members of the Council under the presidency of Bishop Arthur J. Moore, we shall go forward. Let us cooperate in every Conference and Area to make this Jurisdiction what God desires it should be. Socrates has said, "If you would reach Mt. Olympus do all your walking in that direction." If we would realize the will of God for this Jurisdiction, let us move forward together with that prayer and purpose.

Signed: WILLIAM F. QUILLIAN.

SEASHORE DISTRICT NEWS

The Rev. and Mrs. Ernest E. O'Neal, Jr., both commissioned missionaries to Brazil, now visiting relatives at Saucier, Miss., while awaiting sailing orders, are available to Methodist pastors for week-day or Sunday services through the month of September and recently have filled several speaking engagements. Upon request, Mr. O'Neal furnished the following statement for the Advocate:

"You asked for a few lines about myself and I am glad to comply. I am a native south Mississippian, being born at Saucier, Miss., the son of Mr. and Mrs. E. E. O'Neal. I received my B.S.C. degree from the University of Mississippi and my B.D. from Duke School of Religion. In 1938 I entered the Virginia Conference on trial and served as assistant pastor at First Methodist Church, Charlottesville, Va., and Director of Wesley Foundation at the University of Virginia from 1938 to 1940.

"In the fall of 1940 I married Maynarda Wolcott, of Hartford, Conn., and we both enrolled in the Hartford Seminary Foundation for post-graduate study, both taking our Master degrees in Religious Education. While doing graduate work at Hartford, we served student charges nearby. In the spring of 1943 we both felt the call and the challenge to go to Brazil and spend our lives doing evangelistic and educational work in that country. We were accepted and commissioned by the Methodist Board of Foreign Missions.

"We both spent this past year at the Kennedy School of Missions, taking special preparatory courses. We have a 10-months-old daughter, 'Narda Suzanne. Our sailing date is not as yet definite, but we plan to leave from New Orleans late in September or early October.

"We both feel that Brazil is a land of unlimited need and opportunity—a great fertile field for the sowing of the seeds of the Gospel and a country where the Christian community is growing faster than most anywhere else on earth. Needless to say, we are eagerly waiting for the day when we shall take up our new work in this corner of the World Parish."

Date for the district Youth Rally has been moved up to Friday night, September 15, instead of September 22, as previously announced. Main Street, Biloxi, is host church for the rally, which gets under way at 6:30 p.m., with a fellowship supper, followed by business at 7:30 p.m., platform hour at 8 p.m., and closed with a recreational program. Donald Coleman, Kreole, district youth president, said the date was changed to enable a larger number of Methodist youth from the 28 charges of the district to be in attendance.

With a total of $24,983.80 reported spent at the third quarterly conference, the congregation at First Church, Pascagoula, is anticipating holding at least one service in their new auditorium before Annual Conference convenes. The Rev. E. W. Ulmer, concluding his fourth year as pastor, says the building program is progressing satisfactorily. At Wiggins, where the Rev. N. U. Boone is pastor, a beautiful new parsonage is nearing completion and will soon be ready for occupancy.

A marriage of Conference-wide interest occurred last week, when Miss Martha Godwin, Terre Haute, Indiana, a member of the youth evangelism team which visited the Pascagoula area for three weeks in July, became the bride of the Rev. Q. C. Roberts, Jr., former pastor of Eastlawn, now awaiting transportation to Elizabethtown, Africa. The young couple would welcome correspondence from friends at 20 Walnut, Evansville 8, Indiana. Mrs. Roberts will not accompany her husband to Africa but hopes to go later to begin missionary service there herself.

Sunday, September 10, the Ocean Springs Methodist Church, now beautifully improved under the pastorate of the Rev. W. C. M. Baggett, was re-dedicated in impressive ceremonies by Bishop J. L. Decell, Jackson Area.

Having been recommended by their respective quarterly conferences, these two young men are now pursuing the course of study for local preaching license: Jett W. Walley, Hurley church, Americus charge; and Lauren Wayne Ware, U. S. Navy, from Van Cleave charge.

An historic original copy of the "History of Cosmopolite," the famous journal of Lorenzo Dow, printed in 1815, and containing his experience and travels from childhood to 1814 (36 years), has been presented to the Mississippi Conference Historical Society, the Rev. J. L. Neill, president, by the Rev. Lorenzo Dow Posey, Baptist minister at Long Beach.

The Rev. B. L. Sutherland, Hattiesburg district superintendent, will preach in a revival at Long Beach Methodist Church, the Rev. T. M. Dye, Jr., pastor, September 18-24. Alexandria district superintendent R. R. Branton, reared near Columbia, is preaching for the Rev. J. B. Cain in a revival at Columbia this week, closing Sunday night, September 17, and Dr. A. P. Hamilton, Millsaps College, is leading the singing.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON
and B. P. BROOKS ....Associate Editors
W. C. NEWMAN .....Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
C. MILTON CHALMERS ....Publisher

Rev. J. T. Garrett has forty-seven subscriptions to the Advocate on the Chatham, La., charge, where he is pastor, and he says that his people enjoy reading the paper.

Rev. and Mrs. R. Leonard Cooke were made very happy by the arrival of a daughter, Mary Eneile, who arrived on August 29. Mother and babe are both reported to be doing well.

Rev. A. D. George, Glenmora, La., reports that he has been somewhat handicapped in the work of his charge by the recent illness of a grandson. He is now back home and expects to catch up in a short while.

Rev. Addison L. Smith is putting Second Church, New Orleans, high up on the Advocate map, both as respects the number of subscriptions and in the appreciation manifested toward the paper itself.

Mrs. W. E. Williamson, whose husband is now a chaplain in the Army, has moved from Bucatunna, Miss., to 1508 Central St., Jackson, Miss. Chaplain Williams is now at Chaplains School, Fort Devens, Mass.

Rev. E. M. Mouser, pastor at Olla, La., writes: "I have learned that those who read their church papers get more interested in their local church affairs." Our church periodicals have no better friend than Bro. Mouser.

According to the church calendar issued by Rev. D. B. Boddie, five Vacation Church Schools were held on the Morgan City charge. Enrolled were totals of 144 pupils, 18 workers, and 97 others—a grand total of 259.

Rev. T. E. Hightower reports a great tent meeting at Taylorsville, Miss., of which the Methodists and the Baptists were both sponsors. Rev. Waddell Roberts did the preaching and C. H. Kilby led the singing, both of Tracy City, Tenn.

Rev. J. E. J. Ferguson, pastor at Sumrall, reports that he is back at work and in high gear following a month of vacation, by which he was greatly benefitted. Rev. R. M. Matheny did excellent work in the revival at Seminary recently.

According to the church bulletin issued by the church at Homer, La., Rev. V. D. Morris, pastor, has had a busy season with revivals and local activities. At the present time, he is engaged in a Bible Conference led by Dr. J. T. Carlyon, of S. M. U.

Rev. J. E. Selfe reports fine evangelistic services at Boyce, La. ,where he had the assistance of Rev. R. R. Branton, district superintendent. Attendance was excellent and twelve members were received into the church, seven of them on profession of faith.

Rev. W. B. Alsworth, who as district superintendent was an effective promoter and a loyal friend of the Advocate, is living up to that record in Grace Church, Jackson, Miss., where he is now pastor. He has just turned in a list of 29 subscriptions, with check to match.

Rev. Dan P. Yeager reports that he is well and happy at Moselle, Miss., where he is serving Cross Roads charge as retired supply. Neither his vigor nor his interest in church matters shows signs of being retired. Long may he continue in the work of the kingdom.

Rev. G. Eliot Jones writes: "I am happy to add twelve subscriptions to the New Orleans Christian Advocate from the Pachuta charge." To that material demonstration of goodwill, he adds the assurance of his prayer and regard, which we genuinely appreciate.

1883— CHARLES E. SPROTT —1944

Rev. J. E. Stephens writes that the Corinth district preachers met in regular session at New Albany on September 5. The meeting was presided over by Rev. W. C. Newman, and reports reaching us indicate good progress in that section of the North Mississippi Conference.

Rev. G. A. Morgan, pastor at Cedar Grove, Shreveport, La., holds outdoor recreation exercises on the church lawn Monday, Tuesday, Thursday, and Friday evenings from seven to nine. Three of the meetings are for the Intermediates and Seniors, and one for the young people.

Rev. George H. Boyles, as the Advocate report will show, has sent 83 subscriptions from Belzoni, Miss. That is one of the very best reports that we have ever had from a Delta town. There are only five Methodist homes in that town to which the Advocate does not go.

Rev. E. W. Day, pastor at Ringgold, La., and representative of the Advocate for the Ruston district, is actively at work both for the Advocate and in pressing the evangelistic program in his own charge. We appreciate the splendid work which Bro. Day has always done for the paper.

Rev. R. H. Staples, pastor at New Iberia, La., places us in his debt by his more than generous message concerning the Advocate and its editor. Bro. Staples is doing a magnificent work over in the Teche country, but that is but following through in what has been his record all the way.

Rev. D. F. Anders, in addition to splendid work for the Advocate at Rayne, La., is doing a telling piece of work in all respects. He says that he is having the best year of his five at Rayne. The church debt has been fully liquidated, and Bishop Paul E. Martin is scheduled for the dedication service.

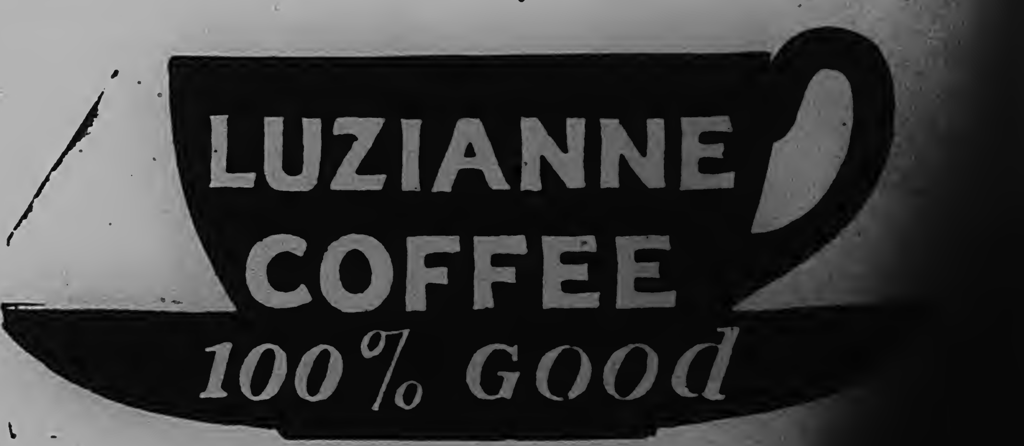
Rev. G. A. Morgan reports progress at Cedar Grove Church, Shreveport, La. The membership is growing steadily and the treasurer has a surplus above the budget requirements of the church. Dr. A. M. Freeman, district superintendent, did the preaching in recent revival services, which were spiritual and uplifting.

Rev. G. E. Allan, Poplar Springs Church, Meridian, Miss., reports that all claims for the year have been paid, with the exception of the part of the pastor's salary not yet due. The church has a new roof, and other improvements have been made amounting to $406, and a surplus of $400 has been set aside as the beginning of a building fund.

Rev. R. Leonard Cooke, pastor, writes that he has recently received priorities for the erection of an educational building for Broadmoor Church, Shreveport, La., to cost approximately $60,000. Plans for the building are being completed and the financial campaign is getting under way. It is expected that building will begin in about 60 days.

Rev. C. B. Krumnow, pastor of Raymond Methodist Church, Elton, La., in addition a splendid list of subscriptions from charge, says that he still expects to send promised report on his work. He says that the work is going well and that he pects to close out the best year yet in history of that fine rural charge.

Rev. G. W. Dameron, Educational tary for the Louisiana Conference, thoroughly publicized and is pressing



the Rally Day and the Christian Education Week program. Rally Day was to be held on September 10, and Christian Education Week is from September 24 to October 1. Programs and literature for both events have been sent to the pastors.

Rev. Thomas A. Carruth, whose charge has a complete Advocate coverage, writes that he desires to assemble some conclusive evidence as to the value of the Advocate to his people. He expects to send this survey to us, and we assure him that it will be appreciated, and it will doubtless be illuminating to those who wish for a better coverage for their churches with church periodicals.

Capt. and Mrs. H. J. Thompson, Carrollton Avenue Methodist Church, New Orleans, have purchased a home at Bay St. Louis, Miss., where they expect to live after Oct. 1. Capt. Thompson, who was a bar pilot, has retired from the service. Their going will be a distinct loss to Carrollton Avenue Church, but we know that they will be an asset to the Methodist Church in Bay St. Louis.

Rev. E. C. Dufresne and the Methodists of Opelousas, La., are seeking $50,000 with which to construct the Centennial Memorial Methodist Church at that place. The project has the approval of the Louisiana Conference, as it was at Opelousas that the Louisiana Conference was organized, and it was there also that one of the early pioneer preachers stopped as he made his way westward from New Orleans.

Friends of Mrs. W. N. Duncan, of Drew, Miss., will be delighted to learn that she has been elected to the position of teacher of English in the high school at Crowder, Miss. She regretted to leave her friends at Becker, Miss., where she has been teaching for a number of years, but the place at Crowder is nearer her home and has other advantages also. She has already entered upon her new work.

Rev. C. J. T. Cotten reports ten accessions to the church as a result of a revival held at Varnado, on the Angie charge. He says that the people are manifesting new interest in all phases of the work. He says that he is looking forward to two things at the approaching Annual Conference—a brand-new bishop and a brand-new district superintendent, but that all he wishes is a humble place where he may do the work of the Kingdom.

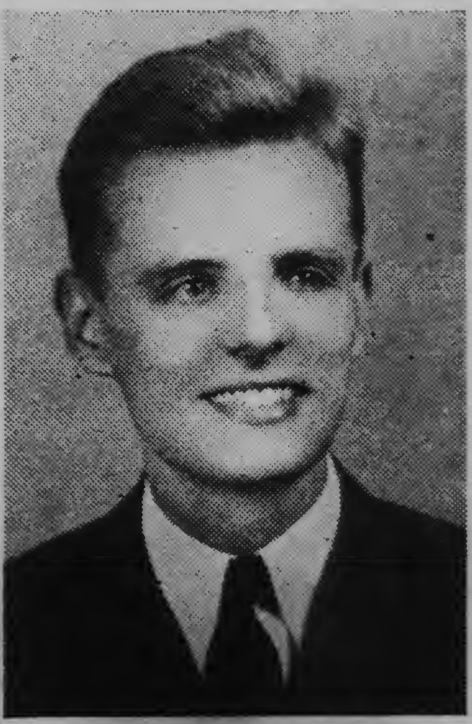
Rev. Addison L. Smith, pastor of Second Church, New Orleans, is having Anniversary Week September 22-October 1, in commemoration of the 104th birthday of the church. Friday night a banquet will be given by Mrs. Haas. On Sunday, September 24, Rev. James V. Reid will preach in the morning and show moving pictures in the evening. Each night of the week following there will be special services—Monday night, Rev. T. F. King; Tuesday, Rev. W. E. Trice; Wednesday, Rev. A. W. Townsend, Jr.; Thursday, Rev. John Harper; Friday, to be announced; Sunday, Dr. W. W. [illegible]; and Sunday night, birthday festivities.

REV. BENJAMIN A. PETTY

[illegible] A. Petty has been ap[illegible] Tulane University [illegible] ing the past year by workers from Carrollton, which has been designated "the University Church of New Orleans Methodism." This is the first time, however, a full-time worker has been assigned to Tulane University.

Bro. Petty was reared and educated in New Orleans. He holds a B. A. degree from Tulane University, awarded in 1942. During the last two years he has been attending the Candler School of Theology at Emory University, in Atlanta, Ga., and has just completed the course leading to the degree of Bachelor of Divinity. He is a member of Eta Sigma Phi, honorary classical fraternity, and Phi Beta Kappa, honorary scholastic fraternity. At the last meeting of the Louisiana Annual Conference, he was admitted on trial. His background includes extensive youth work.

A varied program constitutes the work of the Wesley Foundation at Tulane University. Counseling, religious services during the week, recreation during "liberty" periods, and a full Sunday program are being offered to those of Methodist affiliation or preference among the Navy V-12 and ROTC students at Tulane University as well as civilians at Tulane and Newcomb.



REV. BENJAMIN A. PETTY

The evening of Sunday, September 10, was the time when new officers were installed in the Young People's Department at Carrollton Methodist Church. A Newcomb student, Miss Katherine Levy, of New Orleans, has been chosen president for the new year. All of the commission chairmen have been elected from the Tulane Navy Unit.

DR. R. S. CRICHLOW SUCCUMBS TO HEART AILMENT

Dr. R. S. Crichlow, a New Orleans physician for more than a quarter of a century, died in a local hospital on September 6, following a considerable period of illness and failing health. He was a native of Kentucky and came to New Orleans in 1918. Throughout his residence in New Orleans, he was connected with Carrollton Avenue Methodist Church, and he rendered service as the chairman of the City Mission Board, and as the Lay Leader of the New Orleans District. His first wife, daughter of Rev. R. A. Davis of the Louisiana Conference, died a number of years ago. He is survived by his second wife, one daughter, Mrs. J. Duncan Goodrich, of Lake Charles, La.; and a son, Rev. Robert Crichlow, pastor of Aldersgate Church, New Orleans. Funeral services were held on last Thursday and interment was in New Orleans.

DEATH CLAIMS C. E. SPROTT

Charles Elder Sprott died in a New Orleans hospital on Saturday, September 2, at the age of sixty-one years. He was a native of Port Gibson, Miss., and came to New Orleans about forty years ago. Immediately following his completion of a business course, he accepted a position with the E. C. Palmer Paper Company of New Orleans, with which concern he was associated to the day of his death, but he had advanced to an important executive position. He was a man of sterling character, was widely respected, and was a leader in his church. The Advocate had no better friend than he was. For many years, the paper was his customer and when the paper faced any kind of difficulty he was its unfailing friend.

He is survived by his widow, the former Miss Kate Harvey, of Port Gibson; a son, Harvey, of Lufkin, Texas; and a daughter, Dorothy, who is a teacher in the New Orleans public schools. Funeral services were held at Port Gibson, with burial in the beautiful cemetery there.

MRS. HANNAH SEYMOUR GRAHAM PASSES

On Saturday, September 2, Mrs. Hannah Seymour Graham answered the summons of death and entered in that rest prepared for those who love God and serve Him. She had long been frail in body and for many months before the end, had been in very poor health. She was reared in New Orleans and joined Rayne Memorial Church as a child fifty-seven years ago. For fifty-seven years she was true to the vows which she took at the altar of the only church home she ever knew. In her modest and unassuming way she rendered a ministry whose fruits will abide. Many years ago, her husband crossed to the other side of the River. She is survived by a daughter, Mrs. Pendleton E. Lehde, with whom she made her home; by two sisters, Mrs. A. S. Born and Miss Katie Seymour, both of New Orleans, and by other relatives and friends, who sorrow for her going. The funeral service was held from Rayne Memorial Church on Sunday afternoon.

JACKSON-MEMPHIS AREA SCHEDULE

Tupelo, Miss., September 17.
First Church, Fulton, Ky., September 24.
St. Louis, Mo., September 26, 27.
Epworth, Memphis, October 1.
Galloway Memorial, Memphis (p.m.), October 1.
Centenary, McComb, Miss., October 8.
Raymond, Miss. (p.m.), October 8.
Paris, Tenn., October 15.
Calvary, Memphis (p.m.), October 15.
First Church, Memphis, October 22.
Trinity, Memphis (p.m.), October 22.

The three Annual Conferences are to convene: North Mississippi, First Church, Starkville, November 2; Memphis, at First Church, Memphis, November 8; and Mississippi, at Capitol Street, Jackson, November 22.

J. L. DECELL,
Bishop in Charge.

CHURCH EXTENSION NOTICE—LOUISIANA

Applications for aid from the General or Conference Boards of Church Extension should be in the hands of Rev. Virgil D. Morris, Box 153, Homer, La., as soon as possible for consideration at Annual Conference. Application blanks may be obtained at the above address.

MISS CAVELL RAULINS HOME

Miss Cavell Raulins, daughter of Dr. and Mrs. D. B. Raulins, of Ruston, La., telephoned from Washington on Monday that she had just arrived from Iceland where she has been with the Red Cross for quite a while. Her homecoming will delight many friends, and naturally the homefolk are all a-twitter.

REV. W. S. McALILLY REPORTS FOR SIDON

Dear Dr. Duren: I am sending you my annual list of subscribers. Things are going well in Sidon and Cruger charge. They still remember here that this was your first charge when a young preacher, and you always have a standing invitation to visit us at any time and preach for us. We will have our fourth quarterly conference at Cruger September 17, at 8:15 p.m. We think this is the best year of six at Sidon. We will have a full report for Annual Conference. Come to see us.

Your friend and brother,
W. S. McALILLY, P. C.

CARTHAGE REVIVAL

The annual revival of the Carthage Methodist Church was held August 13-20. The Rev. John W. Moore, pastor of the Centenary Methodist Church in McComb, did the evangelistic preaching, and the Rev. Evon Sharp, pastor of the Methodist Church in Aberdeen, led the gospel singing. Each of these brethren did an excellent piece of work. The inspiration and fellowship of the meeting were great, and we feel that much good which will live through many a day to come was the most important result of the meeting.

J. S. NOBLIN, Pastor.

REV. D. M. ULMER REPORTS FOR CENTREVILLE

Dear Dr. Duren: Along with a few subscriptions, I wanted to give a little news concerning the Centreville charge. Thirty-one have been received into the church this year, a majority of them on profession of faith. Many others have been definitely converted. We have had good meetings thus far and will begin our revival in Centreville on September 27 and continue through October 6. The Rev. Roy Wolfe will be our visiting preacher during this special effort. We have assisted in revivals on the Foxworth, Gloster, Lena, and Ovett charges. We are going to build an educational annex to our church building here in Centreville as soon as the material is available. The cost will be approximately $7,500, and the people are responding to the call in a noble way. We are so thankful for the privilege we have of working with the people of the Centreville charge, and also with soldiers from all parts of our nation. I do not believe that any pastor has ever had a greater opportunity. Continue to pray for us that there will be great spiritual development and growth in our church during these closing weeks of our Conference year.

D. M. ULMER.

ADVOCATE CAMPAIGN REPORT TO DATE

Note: The report by districts is deferred until next week because of the lack of space.—Editor.

LOUISIANA CONFERENCE

Alexandria District—R. R. Branton, D. S.

	1944	1943
Alexandria—B. C. Taylor	7	7
Ball—W. F. Ragsdale	13	9
Boyce—J. E. Selfe	17	19
Bunkie—A. W. Townsend	4	16
Campti—J. L. Lay	11	10
Colfax—J. M. Alford	22	16
Elizabeth—B. M. Waggoner	..	2
Ferriday—J. H. Sewell	24	21
Glenmora—A. D. George	30	45
Jena—W. F. Roberts	19	18
Jonesville—J. A. Knight	5	2
Lecompte—F. J. McCoy	18	19
Marksville—George D. York	6	9
Melville—Clyde Shaw	52	13
Montgomery—Lula Wardlow	11	11
Mt. Zion—Tillman Brown	7	4
Natchitoches—Carl Lueg	21	29
Oakdale—J. C. Sensintaffar	6	13
Opelousas—E. C. Dufresne	67	57
Palestine—J. B. McCann	25	42
Pineville—R. M. Bentley	45	41
Pollock—David McCartney	7	7
Rochelle—G. H. Corry	20	22
Sicily Island—H. B. Teer	5	23
Trout—J. J. Davis	26	22
Tullos—A. Jerome Cain	9	13
Weaver—M. H. Gunn	..	16
White's Chapel—J. A. Jones	17	23
Winnfield—H. B. Hysell	25	24

Baton Rouge District—W. L. Doss, Jr., D. S.

	1944	1943
Amite—A. T. Law	15	12
Angie—C. J. T. Cotten	17	15
Baker—Harvey D. Watts	20	14
Baton Rouge—L. N. Stuckey	22	8
Istrouma—H. A. Gibbs	26	28
North Baton Rouge—D. T. Williams	9	7
University—W. E. Trice	1	5
Blackwater—A. R. Hoffpauir	21	26
Bogalusa—G. W. Pomeroy	20	20
Bogalusa—T. V. Peters	8	15
Clinton—Fred S. Flurry	12	12
Covington—J. C. Rousseaux	16	20
Denham Springs	1	7
Fisher—H. B. Crammer	..	8
Franklinton—I. W. Flowers	19	15
Gonzales—A. J. Ellender	3	12
Greensburg—R. T. Pickett	23	22
Hammond—H. D. Marlin	..	12
Jackson—W. B. Hollingsworth	9	10
Kentwood—L. W. Cain	11	..
Live Oak—O. C. Stapleton	18	14
Lottie—C. M. Morris	54	37
Pearl River—	13	18
Pine Grove—J. R. Strozier	28	43
Plaquemine—E. E. Sylvest	9	5
Ponchatoula—H. T. Carley	21	23
St. Francisville—M. D. Felder	15	9
Springfield—A. W. Coody	25	22
Tickfaw—P. W. Sibley	9	11
Walker—E. W. Corley	17	16
Zachary—B. A. Galloway	4	7
District Conference	13	23

Lake Charles District—Guy M. Hicks, D. S.

	1944	1943
Abbeville—Otis W. Spinks	35	35
Bell City—C. W. Rodgers	4	..
Cameron—. F. Roberts	..	14
Church Point—Harold Hine	9	21
Crowley—C. E. McLean	9	12
DeQuincey—W. T. Gray	24	31
DeRidder—D. W. Poole	19	14
Ebenezer—C. J. Thibodeaux	..	1
Eunice—A. A. Collins	11½	12
Gueydan—C. W. Quaid	18	14
Hornbeck—E. H. House	21	20
Indian Bayou—A. M. Martin	18	18
Iowa—Sam Nader	36	16
Jeanerette—Harley McCall	..	15
Jennings—E. P. Drake	..	..
Jennings Tabernacle—J. W. Waltrip	..	..
Kinder—T. D. Lipscomb	23	18
Lafayette—W. H. Giles	25	33
Lake Arthur—J. W. Waltrip	11	11
Lake Charles—J. H. Bowdon	26	31
Simpson—E. R. Haug	19	6
Leesville—A. A. McKnight	32	24
Many—R. T. Pynes	45	45
Merryville—W. C. Barham	25	13
New Iberia—R. H. Staples	35	26
Raymond—C. B. Krumnow	11	..
Rayne—Dan F. Anders	29	26
Sulphur—L. E. Douglas	41	31
Vinton—J. A. Bell	5	7
Welsh—W. H. Bengtson	1	12
Westlake—Martin Hebert	..	12
District Conference	31	37

Monroe District—H. M. Johnson, D. S.

	1944	1943
Bastrop—J. B. Harper	18	13
Bonita—J. D. Huff	6	12
Collinston—O. H. Jones	..	..
Columbia—W. R. Wendt	16	18
Columbia Circuit—Lea Joyner	12	6
Delhi—E. L. Tatum	..	22
Gilbert—F. C. Collins	16	17
Grayson—G. A. LaGrange	26	6
Lake Providence—A. C. Lawton	3	13
Mangham—J. P. McKeithen	..	15
Mer Rouge—F. A. Matthews	11	8
Monroe, First—A. M. Serex	110	96
Monroe, Gordon Avenue—W. C. Mason	8	8
Monroe, Stone Avenue—I. L. Yeager	14	10
Newellton—W. A. Reeves	..	..
Oak Grove—J. E. Hearn	18	18
Oak Ridge—J. F. Dring	9	16
Olla—E. M. Mouser	20	..
Pioneer—C. L. Moore	15	16
Rayville—J. H. Midyett	19	21
Sterlington—H. E. Pfost	8	14
Sunrise—I. A. Patton	..	..
Tallulah—H. A. Rickey	24	21
Waterproof—C. M. Hughes	..	2
West Monroe—P. M. Caraway	76	25
Winnsboro—O. L. Tucker	13	13
Wisner—W. H. Carroll	9	10
District Conference	46	21

New Orleans District—W. W. Holmes, D. S.

	1944	1943
Berwick—T. F. King	4	7
Donaldsonville—W. W. Perry	13	13
Franklin—W. D. Milton	35	15
Golden Meadow—C. B. Powell	2	3
Houma—L. A. Bodie	3	16
Houma, First Church—A. S. Hurley	..	..
Lutcher—S. J. McLean	1	..
Morgan City—D. B. Boddie	13	11
New Orleans:		
Aldersgate—R. B. Crichlow	9	7
Algiers—D. M. Risinger	1	23
Canal Street—J. T. Harris	12	8
Carrollton Avenue—E. C. Gunn	21	29
Church of Redeemer—P. Palotta	..	6
Chalmette—J. W. Booth	8	7
Eighth Street—Dana Dawson, Jr.	12	4
Felicity—W. D. Boddie	9	6
First Church—N. H. Melbert	37	36
Gentilly—C. R. Hardy	2	10
Gretna—J. P. Bonnecarrere	21	4
Munholland Memorial—Karl B. Tooke	14	12
Napoleon Avenue—R. H. Harper	4	52
Parker Memorial—E. B. Emmerich	26	31
Rayne Memorial—H. L. Johns	126	125
St. Mark's—R. L. Clayton	1	12
Second Church—A. L. Smith	34	18
Slidell—M. S. Robertson	50	51

Ruston District—D. B. Raulins, D. S.

	1944	1943
Arcadia—R. M. Brown	..	8
Athens—B. P. Durbin	4	4
Bernice—J. W. Ailor	14	13
Bienville	..	..
Calhoun—A. G. Taylor	4	2
Chatham—J. T. Garrett	47	28
Choudrant—C. L. Elliott	7	15
Claiborne—R. H. Hearne	6	12
Clay—Jack Shaw	..	4
Cotton Valley—J. W. Lee	20	18
Eros—F. L. Hearne	11	17
Farmerville—J. F. Stone	1	..
Gibsland—N. E. Joyner	6	20
Haynesville—Louis Hoffpauir	20	23
Heflin—A. M. Wynne	15	14
Hodge—J. F. Kilpatrick	7	13
Homer—V. D. Morris	25	26
Jonesboro—J. B. Grambling	30	51
Lisbon—Jeff Paul	13	8
Minden—B. H. Andrews	7	25
Quitman—Morris G. Lee	..	4
Ringgold—E. W. Day	29	38
Ruston—J. J. Rasmussen	7	60
Shongaloo—Percy Hoffpauir	41	..
Sibley—Rex Squwres	5	..
Simsboro—L. P. Moreland	2	35
Springhill—W. D. Kleinschmidt	19	22
District Conference	16	..

Shreveport District—A. M. Freeman D. S.

	1944	1943
Belcher—J. W. Matthews	6	3
Bossier City—J. F. Wilson	16	18
Coushatta—S. S. Holladay	16	16
Grand Cane—W. L. Watson	30	21
Greenwood—A. D. St. Amant	..	5
Hall Summit—H. C. Norsworthy	2	18
Haughton—F. H. Harrison	5	7
Ida-Hosston—Thurmon Spinks	11	15
Logansport—W. O. Lynch	32	36
Mansfield—M. S. Monk	23	20
Mooringsport—Van Carter	2	2
Oil City—Marvin Corley	2	12
Pelican—R. A. Pickett	14	12
Plain Dealing—L. A. Carrington	2	14
Pleasant Hill—T. J. Holladay	16	12
Provencal—	..	9
Rodessa—Jack Cooke	6	3
Shreveport:		
Cedar Grove—G. A. Morgan	21	19
Broadmoor—R. Leonard Cooke	13	22
Caddo Heights—L. W. Smart	..	..
First Church—Dana Dawson	9	11
Mangum—C. K. Smith	8	19
Noel Memorial—F. M. Freeman	..	..
Park Avenue—S. A. Seegers	3	6
Wynn Memorial—B. D. Watson	35	33
Summer Grove—S. S. Bogan	13	12
Vivian—Bentley Sloan	15	10
Zwolle—D. L. Dykes	..	..
District Conference	..	7

MISSISSIPPI CONFERENCE

Brookhaven District—V. R. Landrum, D. S.

	1944	1943
Adams—F. M. Casey	22	[illegible]
Bassfield—D. H. McKeithen	18	..
Barlow—N. A. Dickson	15	..
Bogue Chitto—F. O. Lewis	..	[illegible]
Brookhaven—J. F. Campbell	[illegible]	[illegible]
Crystal Springs—J. W. Sells	1	[illegible]
Foxworth—V. S. Coleman	31	[illegible]
Gallman—T. B. Winstead	[illegible]	[illegible]

Georgetown—W. Bayliss Alsworth	6	4
Harrisville—George Harkins	..	6
Hazlehurst—C. W. Wesley	24	20
Magnolia—J. E. Gray	..	1
McComb, Centenary—J. W. Moore	6	2
McComb, LaBranch—F. E. Dement, Jr.	29	2
McComb, Pearl River Avenue—Roy Wolfe	9	1
Meadville & Bude—Wesley Ezelle	3	18
Monticello—T. M. Ainsworth	3	2
Nebo—J. N. Lambert	3	3
Osyka & Fernwood—H. S. Westbrook	10	1
Prentiss—L. E. Alford	7	30
Sartinsville—J. W. Courtney	8	6
Scotland—J. Noel Ulmer	5	18
Silver Creek—S. C. Moody	1	..
Summit-Felder—T. E. Nicholson	9	4
Tylertown—O. H. Scott	3	15
Utica—E. E. McKeithen	1	1
Wesson—W. S. Cameron	..	1
District Conference	42	35

Hattiesburg District—B. L. Sutherland, D. S.

	1944	1943
Bay Springs—P. O. Nix	28	33
Bonhomie—W. R. Irving, Jr.	9	6
Bucatunna—W. E. Williamson	3	13
Clara—Percy Emanuel	6	4
Collins—T. R. Holt	21	24
Cross Roads—D. P. Yeager	7	7
Ellisville—J. M. Jones	11	10
Hattiesburg, Broad Street—J. D. Slay	15	15
Hattiesburg, Court St.—L. D. Haughton	44	37
Hattiesburg, Main Street—B. M. Hunt	19	20
Hattiesburg Circuit—W. E. Pittman	4	...
Heidelberg—J. B. Vardaman	19	19
Laurel, First Church—R. H. Kleiser	18	22
Laurel, Kingston—L. M. Sharp	29	5
Laurel, West Laurel—B. B. Rogers	5	25
Magee—B. H. Williams	9	11
Montrose—W. T. Mangum	3	15
Moselle—J. A. Bridewell	3	5
Mt. Olive—S. W. Granberry	13	13
New Augusta—H. B. Hilbun	43	37
Oxette—D. W. Ulmer	..	14
Petal—A. M. O'Neill	13	10
Richton—R. M. Matheny	9	17
Sanatorium—H. E. Raley	..	..
Sumrall—J. E. J. Ferguson	22	14
Taylorsville—T. E. Hightower	8	9
Waynesboro—J. H. Jolly	27	22
Waynesboro Circuit—T. A. King	1	6
Williamsburg—F. W. Thompson	..	8
District Conference	66	40

Jackson District—Otto Porter, D. S.

	1944	1943
Benton—A. L. Meadows	15	16
Bolton-Raymond—D. T. Ridgway	1	7
Brandon—G. L. Oliver	42	25
Camden—J. H. Grice	..	2
Canton, First Church—J. L. Carter	11	11
Canton, North Side—Dorsey Allen	..	..
Carthage—J. S. Noblin	16	18
Carthage Circuit—Percy Vaughan	5	6
Clinton—M. E. Burnett		1
D'Lo—J. W. Holston		..
Fannin—W. F. Baggett	..	9
Flora-Bentonia—A. M. Broadfoot	..	3
Florence—E. H. Blumer	1	..
Forest—C. A. Schultz	1	1
Harperville—W. J. Walters	21	1
Homewood—R. E. Case	6	4
Jackson, Bessie Shands—C. E. Downer	..	..
Jackson, Capitol St.—J. W. Leggett	5	11
Jackson, Galloway Mem.—C. G. Chappell	3	16
Jackson, Glendale—J. A. Wells	5	6
Jackson, Grace—W. B. Alsworth	29	20
Jackson, Millsaps Mem.—H. A. Gatlin	..	3
Lake—A. M. Schultz	..	1
Lena—J. H. Dillard	10	7
Madison—L. T. Nelson	11	12
Mendenhall—L. P. Anders	3	6
Morton—A. S. Oliver	18	..
Pelahatchie—R. I. Moore	16	24
Raleigh—Murray Cox	..	4
Ridgeland—Norman Purvis	..	..
Sharon—	..	1
Terry—T. A. Carruth	254	203
Vaughan—J. C. Jackson	4	5
Walnut Grove—J. W. Loudenslager	6	8
District Conference	69	27

Meridian District—C. H. Gunn, D. S.

	1944	1943
Andrew Chapel—Bryan Broadus	..	..
Choctaw Indian Mission—	..	..
Chunky—J. H. Cameron	3	8
Cleveland—	..	2
Collinsville—James Heflin	..	9
Decatur—J. R. Grisham	1	12
DeKalb—	7	8
DeSoto—Roger Cameron	..	4
Enterprise—Guy Sigrest	1	3
Hope—Y. A. Smith	1	2
Lauderdale—W. H. McRaney	1	2
Matherville—E. D. Gemeny, Jr.	7	1
Meridian, Central—T. M. Brownlee	3	1
Meridian, East End—J. O. Ware	35	52
Meridian, Fifth Street—T. J. O'Neil	4	8
Meridian, Hawkins Mem.—W. L. Hamrick	5	6
Meridian, Poplar Springs—G. E. Allan	9	5
Meridian, Wesley—W. R. Murray	1	1
Newton—H. L. Daniels	19	17
Pachuta—G. E. Jones	20	20
Philadelphia—H. C. Castle	11	15
Philadelphia Circuit—G. A. Broadus	2	5
Porterville—E. M. Lane	1	5
Quitman—V. G. Clifford	1	11
Rose Hill—J. A. Lindsey, Jr.	1	5
Scooba—Jas. S. Conner	..	1
Shubuta—C. H. Strait	6	13
Kemper Circuit—	..	..
Union—Roy L. Lane	64	54
[illegible]ville—Wm. Wood	4	2
District Conference	22	23

Seashore District—J. L. Neill, D. S.

	1944	1943
[illegible]—E. D. Simpson	11	15
Bay St. Louis—E. E. Samples	3	1
Biloxi, Main St.—M. L. McCormick	1	5
Brooklyn—M. L. Davis	..	4
Carriere—R. C. DeLaMotte	..	..
Coalville—J. H. Moore	..	2
Columbia—J. B. Cain	50	50
Escatawpa—S. B. Watkins	20	5
Gulfport—C. C. Clark	187	243
Handsboro—Donald O'Connor	37	4
Hickory Grove—J. P. Nix	1	..
Kreole—J. P. Payne	2	..
Leakesville—W. L. Elkin, Jr.	1	..
Logtown—W. B. Jones	..	5
Long Beach—T. M. Dye, Jr.	9	5
Lucedale—W. C. Fulgham	3	15
Lumberton—F. L. Applewhite	7	14
Mentorum—M. N. Howell	..	..
Moss Point—A. J. Boyles	67	74
Ocean Springs—W. C. M. Baggett	..	..
Pascagoula—E. W. Ulmer	42	52
Pascagoula, East Lawn..Roy C. Clark	15	..
Picayune—J. H. Morrow	17	12
Poplarville—S. F. Harkey	..	1
Purvis—C. A. Schultz	..	3
Saucier—E. W. Scott	14	11
Vancleave—G. H. McBride	109	9
Wiggins—N. U. Boone	3	16
District Conference	27	..

Vicksburg District—O. S. Lewis, D. S.

	1944	1943
Amite—D. H. Cassels	..	..
Anguilla—E. A. King	1	6
Centreville—D. M. Ulmer	27	33
Eden—C. Y. Higginbotham	..	10
Edwards—L. L. Matheny	19	24
Fayette—M. H. Wells	7	9
Gloster—R. A. Allums	1	5
Hermanville—R. L. Peyton	18	8
Lorman—D. E. Vickers	7	9
Louise—L. J. Snelgrove	1	6
Mayersville—E. C. Presley	71	80
Natchez—H. M. Bullock	11	19
Oak Ridge—M. E. Sharp	7	7
Port Gibson—J. B. Holyfield	3	7
Rolling Fork—M. K. Miller	..	1
Roxie—R. E. Alsworth	38	21
Satartia—F. J. Jones	20	18
Silver City—B. M. Lawrance	19	16
Vicksburg, Crawford St.—T. O. Prewitt	5	35
Vicksburg, Gibson Mem.—E. L. Ledbetter	30	33
Washington—A. W. Wilson	1	13
Woodville—E. A. Kelly	1	12
Yazoo City—R. H. Clegg	68	41
District Conference	35	17

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—W. B. Baker, D. S.

	1944	1943
Aberdeen—E. M. Sharp	10	1
Algoma—Bob B. Buskirk	2	2
Amory—R. G. Moore	28	17
Becker—Leo Bailey	1	8
Buena Vista—P. B. Grisham	..	..
Calhoun City—Hal S. Spragins	15	14
Coffeeville—G. H. Ledbetter	5	..
Derma—W. M. Langley	3	5
Greenwood Springs—	..	..
Houlka—H. G. Wallace	1	1
Houston—W. C. McCay	11	2
Mooreville—E. C. Abernathy	2	8
Nettleton—W. V. Stokes	3	17
Okolona—W. R. Hammontree	3	10
Paris—H. G. West	..	..
Pittsboro—H. R. McKee	1	..
Pontotoc—G. A. Baker	6	14
Prairie—M. Jay Peden	2	11
Salem—R. M. Papasan	..	..
Shannon—H. L. Beasley	2	5
Smithville—J. F. Elliott	..	1
Toccopolo—J. C. Nelson	..	..
Tremont—I. E. Johnson	..	2
Tupelo—W. A. Tyson	11	10
Vardaman—O. L. Elliott	2	..
Verona—W. C. Mattox	15	15
Water Valley—E. H. Cunningham	20	19
Water Valley, Main St.—A. S. Brisco	8	12
Woodland—R. C. Mayo	3	2
District Conference	20	24

Columbus District—V. C. Curtis, D. S.

	1944	1943
Ackerman—W .L. Storment	4	1
Artesia—S. W. Hemphill	5	5
Bellefontaine—C. M. Ray	3	10
Brooksville—W. M. Wright	11	8
Caledonia—J. L. Nabors, Sr.	3	1
Chester—J. E. Roberts	9	9
Columbus, First—J. D. Wroten	19	38
Columbus, Central—T. E. Gregory	31	28
Ethel—J. T. Humphries	..	10
Eupora—M. E. Scott	9	2
Kilmichael—S. B. Potts	13	9
Kosciusko—T. B. Thrower	40	35
Kosciusko Circuit—J. L. McElroy	11	19
Longview—W. H. Heath	1	2
Louisville—J. J. Baird	18	35
Louisville Circuit—J. W. Holliday	..	4
Mathiston—R. E. Wasson	3	6
Macon—N. D. Guerry	1	21
Macon Circuit—T. A. Filgo	6	2
Noxapater—E. B. Sharp	16	5
Sallis—	..	9
Shuqualak—R. A. Thornton	16	23
Starkville—N. J. Golding	4	4
Sturgis—T. E. Shelton	3	17
Weir—J. N. Humphrey	22	11
West Point—J. A. George	33	31
District Conference	20	14

Corinth District—J. E. Stephens, D. S.

	1944	1943
Abbeville—Glen Miller	..	..
Ashland—J. B. Burns	1	1
Baldwyn—A. C. Bishop	1	7
Belmont—M. N. Hamill	2	4
Blue Mountain—L. K. Alexander	2	4
Booneville—T. H. Ferrell	16	25
Booneville Circuit		..
Burnsville—W. L. Whitener	..	3
Chalybeate—N. L. Threet	..	2
Corinth, First—W. C. Newman	52	60
Corinth, South Side—Z. A. Jumper	22	9
Corinth Circuit—L. P. Jumper	1	2
Dumas—R. B. Burks	..	1
Fulton—E. L. Jernigan	20	21
Guntown—T. W. Smallwood	3	1
Hickory Flat—Joe Grisham	2	..
Holly Springs—Seamon Rhea	15	16
Hopewell—H. M. Bennett	..	..
Iuka—E. G. Mohler	1	..
Iuka Circuit—Joe Caruthers	3	6
Kossuth—E. B. Smith	..	..
Lowry—O. J. Richardson	..	..
Mantachie—W. T. Bazzle	1	1
Marietta—C. L. Ivy	6	5
Myrtle—W. M. Hester	20	17
Oxford-University—W. J. Cunningham	..	1
New Albany—C. T. Floyd	12	34
New Albany Circuit—W. R. Liming	1	11
Potts Camp—J. D. Simpson	5	12
Rienzi—B. F. Bullard	11	13
Ripley—E. R. Smoot	3	15
Sherman—Guy Ray	4	1
Tishomingo—J. L. Nabors, Jr.	8	8
District Conference	14	15

Greenville District—J. W. Ward, D. S.

	1944	1943
Arcola—E. S. Lewis	16	8
Boyle—E. F. Tucker	1	..
Clarksdale—S. H. Caffey	10	10
Cleveland—W. L. Pearson	..	..
Coahoma—M. E. Armstrong	1	3
Dubbs—J. B. Conner	1	1
Dublin—J. M. Bradley	..	4
Duncan—W. W. Jones	9	1
Friar Point—W. D. Smith	1	..
Glen Allen—W. D. Bennett	1	1
Greenville—L. P. Watson	7	1
Gunnison—A. M. West	..	1
Hollandale—G. C. Gregory	1	2
Indianola—S. E. Ashmore	22	38
Leland—W. M. Jones	4	5
Lula—G. R. Meaders	4	5
Merigold—W. R. Crouch	5	4
Rosedale—W. W. Hartsfield	..	3
Shaw—C. W. Avery	..	1
Shelby—A. R. Beasley	1	10
Tunica—G. R. Williams	1	2
District Conference	30	20

Greenwood District—R. G. Lord, D. S.

	1944	1943
Acona—F. H. McGee	7	5
Belzoni—G. H. Boyles	83	51
Black Hawk—Wilson Ray	..	10
Carrollton—E. G. Potts	3	2
Drew—H. H. Wallace	9	17
Durant—W. P. Bailey	27	16
Ebenezer—E. M. Shaw	4	11
Greenwood—W. R. Lott	56	40
Itta Bena—R. T. Hollingsworth	19	22
Inverness—C. L. Oakes	1	10
Lexington—A. Y. Brown	23	31
Minter City—J. M. Guinn	9	15
Moorhead—H. D. Suydam	1	8
Pickens—E. C. Driskell	5	8
Poplar Creek—B. B. Brantley	4	7
Rock Hill—G. T. Sledge	..	5
Ruleville—J. W. York	3	13
Schlater—H. P. Lewis	9	2
Sidon—W. S. McAlily	..	22
Sunflower—J. W. Gibson	24	22
Swiftown—W. W. Bruner	21	6
Tchula—	14	25
Tutwiler—J. V. Stewart	16	20
Vaiden—A. L. Davenport	45	28
Webb—A. W. Bailey	25	18
Winona—J. H. Holder	16	22
Winona Circuit—J. T. Cafferty	..	10
District Conference	23	15

Sardis-Grenada District—C. A. Parks, D. S.

	1944	1943
Arkabutla—G. L. Nicholas	1	3
Batesville—A. C. McCorkle	1	1
Byhalia—W. W. Milligan	47	38
Charleston—N. N. Maxey	6	2
Cockrum—T. R. Poole	5	2
Coldwater—G. W. Curtis	5	5
Como—W. H. Mounger	6	8
Courtland—B. D. Benson	1	4
Crenshaw—J. C. Wasson	..	1
Duck Hill—H. N. McKibben	..	1
Grenada—W. L. Robinson	2	7
Hernando—W. O. Hunt	3	3
Holcomb—Benton Bailey	1	4
Horn Lake—R. C. Nanney	1	1
Lake Cormorant—W. M. Campbell	7	12
Lambert—L. C. Lawhon	2	2
Longtown—H. E. Carter	3	4
Marks—J. S. Maxey	..	1
Mount Pleasant—C. W. Baley	..	..
Oakland—W. S. Selman	4	3
Olive Branch—L. A. Bennett	4	18
Pleasant Hill—J. M. McCay	8	5
Red Banks—T. G. Lowry	..	3
Sardis—J. O. Dowdle	1	3
Sardis Circuit—Clay Moorhead	4	1
Senatobia—G. L. Rogers	1	9
Shuford—	..	1
Tyro—	..	2
District Conference	23	10

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"The Church in Southeast Asia"

As the approved study course for the fourth quarter of 1944, the Conference Committee on Study and Action is suggesting "The Church in Southeast Asia."

On July 12, Mrs. E. E. Deen, secretary of Missionary Education and Service, mailed to each local secretary three helps: (1) A complete biography; (2) An outline worked out in the class taught by Mrs. Paul Arrington at Pastors' School; (3) The playlet written by Mrs. H. R. Fairfax, of Brookhaven, Miss.

With these helps a society should have no difficulty in planning its course.

As originally planned, the text for this study was to be "The Unfolding Drama in Southeast Asia," by Basil Mathews. However, because of the delay in its printing, a change was made and **the text is "West of the Date Line,"** by Hallock. It is hoped that "The Unfolding Drama in Southeast Asia" will be available for the study, since it is an excellent book. To receive Special Jurisdiction Credit for the study, **sufficient supplementary material must be used.**

All of the district secretaries have had the accredited course on "The Church in Southeast Asia," and it has been discussed at all of the third quarter zone meetings, so we are expecting an unusually large number of classes to reach the standard.

* * *

Honor Roll—Second Quarter

The following societies attained the Honor Roll for Perfect Reporting at the close of the second quarter of 1944:

Brookhaven District.—Brandywine, Brookhaven, Tylertown. Honorable Mention: (all except one officer reporting: Crystal Springs, Hazlehurst, McComb, Summit, Foxworth.

Hattiesburg District.—Laurel (First), Montrose, Moselle, Mt. Olive, Petal, Soule's Chapel. Honorable Mention: Bay Springs, Collins, New Augusta, Richton, Sumrall.

Jackson District.—Brandon, Camden, Canton (First), Canton (North Side), Jackson (Capitol Street), Jackson (Galloway Memorial), Jackson (Grace), Harperville, Mendenhall, Ridgeland. Honorable Mention: Carthage, Ellison, Madison, Vaughan.

Meridian District.—Meridian (East End), Pachuta, Bethel. Honorable Mention: Cleveland, Collinsville, Lauderdale, Philadelphia, Pleasant Ridge.

Seashore District.—Bay St. Louis, Biloxi (Epworth), Gulfport (Burton Memorial), Handsboro, Moss Point, Ocean Springs, Pascagoula, Mississippi City. Honorable Mention: Caswell Springs, Gulfport (First), Lumberton.

Vicksburg District.—Fayette, Natchez (Jefferson Street), Cane Ridge, Vicksburg (Crawford Street), Vicksburg (Gibson Memorial. Honorable Mention: Anguilla, Louise, Rolling Fork, Yazoo City.

It is nearly time for reports for the third quarter, and it is hoped that there will be another increase in the number of societies reporting perfectly.

Caution: Names of societies must be clearly indicated, particularly where there is more than one society in a town.

If there are any questions, please write Mrs. T. H. Fore, 105 Arlington, Natchez, Miss.

* * *

Vacation Church School

187 children enrolled in the Vacation Church School held at Foxworth Church, in Biloxi, directed by Miss Sallie Ellis and Miss Sophie Kuntz, of the Moore Community House.

Mrs. M. L. McCormick, Mrs. W. B. Carr, Mrs. W. B. Van Valkenburgh, Miss Katherine Arnold, and a group of service men's wives, assisted with the school.

The devotional was conducted by the pastor, Rev. W. C. M. Baggett.

Letters from seven boys from the church, who are now serving overseas, came to encourage the children in their work. They wrote of the pleasant memories of the Vacation Church Schools which they had attended at Epworth Church. One boy stated that he would like to live those days over again, as they were the happiest of his life, "but we must rely on them for guidance so that our present and future will reflect that good old Methodist teaching." Another, writing from Italy, says the teaching he received in his home church has meant everything to him since he has been so far away.

An offering of $50 was given for China Relief.

* * *

Conference Retreat

(Since the editor of this page could not attend the retreat, Mrs. D. R. O'Connor and Mrs. Archie Meadors very kindly sent us the following report):

The Third Annual Spiritual Life Retreat of the Woman's Society of Christian Service of the Mississippi Conference met August 17-19 at Belhaven College, Jackson. More than sixty ladies were registered, and they were almost equally distributed as to districts.

Mrs. H. E. Kendrick, secretary of Spiritual Life of the Alabama Conference, our guest speaker for the retreat, inspired and challenged us with her soul-stirring messages. Using the theme of our retreat, "Love Never Faileth," she developed her four messages as follows: "Love as Law," "Love as Loyalty," "Love as Light," and "Love as Life."

The planning and directing of the entire retreat was very ably done by Mrs. E. E. McKeithen, Utica, who is Spiritual Life secretary of our Conference.

Following registration and supper, a Fellowship Hour was conducted by Mrs. McKeithen, during which all stated briefly what they expected to get from the retreat. Each lady expressed a deep desire for the enriching of her spiritual life.

"Praise for God's Love" was the subject of Mrs. M. L. McCormick's opening worship for the Thursday evening program. The Good Night service of the evening was led by Mrs. D. R. O'Connor.

Friday morning Miss Mildred Clegg gave a splendid talk on "We Ought Also to Love." Immediately following, a period of Self-Examination was led by Miss Jennie Youngblood. Climaxing the Friday morning service, the Lord's Supper was served by the Rev. J. R. Countiss, the Rev. H. A. Gatlin, and the Rev. J. W. Leggett.

The entire group enjoyed a service of favorite hymns Friday afternoon, led by Mrs. C. S. Schultz, chairman of the Music Committee, with Mrs. O. H. Scott at the piano. Special music by Miss Ruth Carryer, Mrs. William McClelland, Miss Hester Bruce, Mrs. Schultz, and Mrs. Scott throughout the retreat was very uplifting. Miss Mary Thornton Lindsey gave a very fine message on "Growth Through Love," to conclude the program Friday afternoon.

An impressive Candlelight Vesper service was led by Mrs. Charles Ratcliffe. Miss Mary Cameron, a Mississippi Conference girl, who is now a deaconess at Mt. Airy, N. C., led the opening worship service Friday evening. After the message by Mrs. Kendrick, followed by the Good Night service led by Miss Hester Bruce, everyone left the assembly in silence, to remain in quiet meditation until after breakfast Saturday.

At the breakfast hour, Mrs. O. H. Scott, Miss Hester Bruce, Miss Ruth Carryer, and Mrs. C. S. Schultz conducted a beautiful worship service while all ladies ate in meditative silence. It was an inspiring experience and was concluded by forming a friendship circle there in the dining hall and singing, "Blest be the Tie That Binds."

A natural sequence to the extended meditation was a Sharing Hour, in which the ladies exchanged audibly what to each of them was one of the greatest spiritual experiences of their entire lives. Truly, it was a mountain-top experience for everyone!

The glorious and fitting climax to the entire retreat was the very challenging message, "Love as Life," by Mrs. Kendrick. She spoke as one who knows God as a wonderful Friend and Master, and she urged each to face life in its grim reality and prove to the world that "Love Never Faileth."

AN ADVOCATE BOOSTER

Dear Dr. Duren: In looking over our Advocate campaign report, I was greatly pleased to know our great Baton Rouge District was ahead and had even gone over the top ahead of time. I expect always to be a friend to, and a booster for, our good paper. I am trying to get the Advocate in every Methodist home around Angie, and I almost have it.

We are now in our new parsonage, although it isn't quite finished yet. When it is, it will be one of the nicest parsonages in the Baton Rouge district.

We had the privilege of entertaining our district superintendent during our revival at Angie. We enjoyed his stay with us very much.

We have just closed a 10-day revival at Varnado, where Rev. T. V. Peters did the preaching. Bro. Peters is a very sound, efficient minister. I would recommend him to any preacher for revival work.

C. J. T. [illegible]

When thou hast shut thy door and darkened thy room, say not to thyself thou art alone. God is in thy room.—[illegible]

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Greenwood District News

Greenwood

The Woman's Society of Christian Service, First Church, Greenwood, Miss., enrolls approximately two hundred members.

For convenience of members and conservation of gasoline, our Society is divided into neighborhood circles—eight in number —each circle being divided into four groups, and each group given duties for each month. Then the duties rotate.

"Some new gadgets won't work and some won't wear." The group arrangement is definitely new in our society and it works; just how long it will wear—depends. The two most popular brands of excuses in this district are: "I don't have time," and "I've done that all my life." Since every member belongs to a group and no group has the same duty two months in succession—presto!

Standards and goals are not stressed at the church meetings (first and third Mondays all circles meet at the church), but the president sends personal "pep notes" and suggestion bulletins to each circle leader a few days before each home meeting.

So far, we are checking right along. Financially speaking, we are close to 100 per cent; our Spiritual Life Group is more active than ever before (we have nine Spiritual Life Groups); Christian Social Relations, Mission and Bible Study, Wesleyan Service Guild, Childrens', Youth, and Student Work are outstandingly active.

During the summer months, while we have no home meetings, we are concentrating on Red Cross work, writing to service men and women from our church, and visiting.

That isn't all, folks—but "come over and see us some time." We'd love to have you and any suggestions for the good of the society.

MRS. NELSON TAYLOR,
Greenwood, Miss. Reporter.

Belzoni

The Belzoni Woman's Society of Christian Service finished their Mission Study, "For All of Life," the last of May. This was a most interesting study, and we had about 60 per cent of our enrollment taking part.

At one of the meetings we had one of our own boys, who has been in India for two years with the Armed Forces, to talk to us about the people and the country and their attitude toward us.

At the close of our study, we had Miss Louise Killingsworth to come and talk to us, and we invited the ladies of the other churches to come and hear her. After her talk, we had a social hour, inviting all to come into the church yard, where we served coca-colas and cookies.

The Belzoni church is very proud of this backyard, which now has a white fence around it, and the ladies have planted hedge and flowering shrubs inside this fence. There is a large oak tree in this yard, a barbecue pit, and white tables, benches, and chairs. Here our young people can be entertained—not only the young people, but we are all enjoying it. A few weeks ago we had such a fine barbecue for the adult church members.

MRS. JAMES SCROGGINS,
Belzoni, Miss. Reporter.

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

NATIONAL MUTUAL CHURCH
INSURANCE COMPANY
[illegible] South LaSalle Street—Room 1533
Chicago 2, Illinois

Program of Work

September, 1944

1. Business.
2. Plan: a. For fall Mission Study. b. Octagon Campaign. c. Financial obligations —three-fourths pledge paid. d. Life Memberships—Adult, Junior, or Baby.
3. Scarritt Associate program presented to church.
4. Monthly program with items from the **Methodist Woman.**
5. Executive Committee—reports mailed.
6. Supply box.

* * *

Suggestions for Monthly Program

Supplementary materials:

Brewster Hospital—Page 26, World Outlook, May, 1943.

Maynard-Columbus Hospital—Page 32, World Outlook, December, 1943.

Seward General Hospital—Page 11, Methodist Woman, July-August, 1944.

Sibley Memorial Hospital—Pages 39-40, World Outlook, January, 1943; page 7, Methodist Woman, January, 1944.

Hospital International—Pages 4-5, Methodist Woman, July, 1943; page 23, World Outlook, June, 1944; page 24, World Outlook, July, 1943.

* * *

Order Publications

Fall Mission Study

"West of the Date Line," Constance M. Hallock (50 cents).

Picture Map of Southeast Asia (50 cents).

Wall Map of Southeast Asia (25 cents).

Youth Work

"Lights Around the World." Contains monthly programs and worship services for girls' interest groups, September, 1944, to August, 1945 (45 cents).

Week of Prayer and Self-Denial

"A Worship Service for a Quiet Day." 50 for $1.30; 25 for 75 cents; single copy, 5 cents.

"Leaders Handbook." A worship service for dedication, talks, and other suggestions. Six for 45 cents; single copy, 10 cents.

Gift Envelope, free.

1945 Program Material

Program Packet for Adults, 45 cents. Contains one each of following: "Behold, I Have Set Before Thee an Open Door (Program booklet); 3 for 60 cents.

"Worship Services." $1 a dozen.

(The above publications may be ordered from Literature Headquarters, 520 Plum Street, Cincinnati 2, Ohio).

* * *

Scarritt College for Christian Workers

Dear Co-Workers:

In September we ask each Woman's Society of Christian Service to present to the church school, prayer meeting, and large adult classes one program on Scarritt College. Splendid program material has been mailed to every society in the Conference.

We urge that each society and Guild inform its members concerning the program of Scarritt. Wherever possible, young people should be informed of the need for full-time Christian workers, and each district should try to enlist a new candidate for training at Scarritt.

Last year our Conference report for Scarritt Associates was $672. May our Conference minimum this year be not less than a thousand dollars! This will make a minimum of $175 to be secured as Associate members from each district, or an average of less than six dollars from each society. Many societies can do much more; every society can have at least one.

We can become a Scarritt Associate for a year by the payment of one dollar. In the smaller societies, if you do not have any one that feels like becoming an Associate, your society can honor one or more of your members by making them Associates.

Today, as never before, our young people need the training of a Christian College, and we need the workers. We must be concerned in training more Christian workers.

Send the money to Mrs. D. H. Hall, New Albany, Conference treasurer, and the names and amounts to Mrs. W. P. Bailey, Durant, Miss. We want to have an honor roll with every Scarritt Associate's name posted at Annual Conference next spring.

MRS. W. P. Bailey,
Scarritt Associate Representative.
Durant, Miss.

LET SMILING SCOT "CLEAN UP" EXTRA MONEY FOR YOUR GROUP
WRITE NOW FOR SPECIAL INTRODUCTORY OFFER
Hundreds of Cleaning Uses All Over the House

OVERSEAS RELIEF MAKES URGENT APPEAL

Dear Friend:

The American Churches are being called to a new and very urgent service. Under the auspices of the United Nations Relief and Rehabilitation Administration, a nationwide drive by the Churches—Protestant, Catholic, and Jewish—will be made the last week in September, with the object of obtaining fifteen million pounds of clothing, used or unused, for the men, women, and children of the newly-liberated countries. Both winter and summer clothing will be useful.

Here is a chance for **Woman's Societies** and **Youth Fellowships** to serve in a practical way. Even the smallest church can help. The clothing must be clean and usable. Rags, evening clothes, shoes, rubber goods, are not now desired.

When collected, the clothing is to be stored under the following classes:

1. Overcoats.
2. Male woolen goods.
3. Female woolen goods.
4. Male cotton and synthetic goods (rayon, etc.).
5. Female cotton and synthetic goods.
6. Infants garments.
7. Blankets, bed clothing, hosiery, gloves, etc.

These should be carefully and firmly packed by classes in cardboard containers of about 50 (and surely not over 100) pounds each.

These packages should be securely fastened with rope or wire, marked with the weight, the number and character of the contents, and the name of the sending church. They should be delivered to a freight depot to be forwarded to the nearest UNRRA receiving station (to be announced later), the freight charges to be paid by UNRRA.

The Methodist Committee for Overseas Relief, whose particular function is the collection only of funds for relief, cannot itself handle this clothing, but it heartily endorses this effort. It will supply needed information if requested, and it will be happy to receive reports of results from participating churches, to be forwarded to the Protestant central committee.

HOTEL ACCOMMODATIONS, LOUISIANA CONFERENCE

Dear Dr. Duren: Attached is a list of the hotels that have guaranteed rooms for delegates the week of Annual Conference in First Church from November 15 to 19. Shown on the list are the single and double room rates of each hotel, name of the manager, the size of hotel and number of rooms, and the number of delegates each has guaranteed to serve.

We are requesting delegates to the Conference to make their reservations with the hotels, with the exception of the clerical staff, superannuate members in attendance upon the Conference, and the members of the class to be admitted on trial. These are to be guests of the host church and will write directly to us.

Pastors, district superintendents, and delegates are requested to read the report of the Committee on Conference Entertainment, found on page 62 of the 1943 Annual of the Louisiana Conference.

DANA DAWSON.

Hotels and Space Available

Rooms for 75. Washington-Youree Hotel (450 rooms), Jack Tullos, manager. Single rooms, $2.75 to $4.40. Double rooms, $3.85 to $6.60.

Rooms for 30 to 40. Jefferson Hotel (200 rooms), Lucien Marioneaux, manager. Single rooms, $2 to $3.50. Double rooms, $3 to $4.50.

Rooms for 30 to 40. Gardner Hotel (100 rooms), W. W. Keith, manager. Single rooms, $1.50 to $3. Double rooms, $3 to $5.

Rooms for 100. Harris Hotels, J. T. Harris, manager:

1. Colonial Hotel (75 rooms). Single rooms, $1.50 to $2.50. Double rooms, $2.50 to $4.
2. Inn Hotel (120 rooms. Single rooms, $2 to $2.50. Double rooms, $3 to $3.50.
3. Turner Hotel (70 rooms). Single rooms, $1.50 to $2.50. Double rooms, $2 to $3.50.

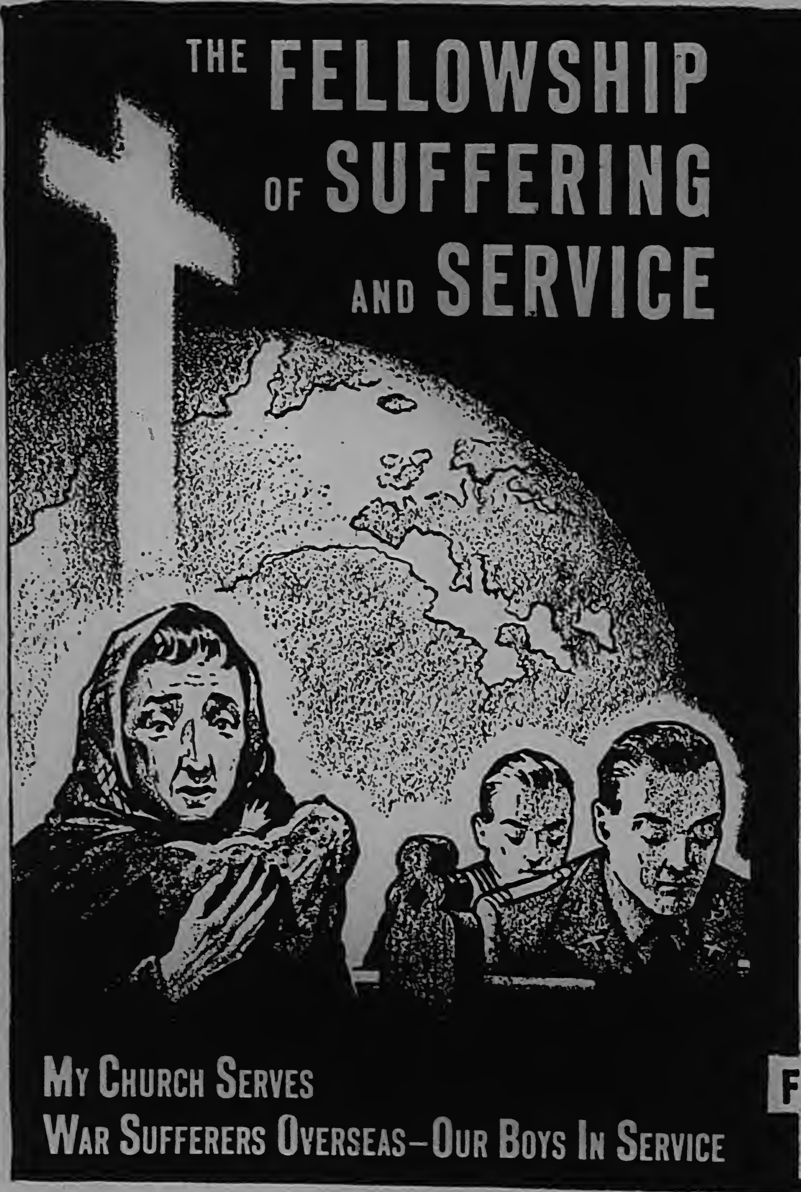
Room for 50. Caddo Hotel (100 rooms), O. D. Harrison, manager. Single rooms, $1.75 to $2.50. Double rooms, $3.50 to $4.

Room for 15. Buckhalt Hotel (47 rooms), Mrs. Eunice Buckhalt, manager. Single rooms, $2 to $3. Double rooms, $3 to $4.

TWO GOOD REVIVALS

Early in August we had two splendid revival meetings on our charge, one at Lock and the other at Murphy. The congregations were fine and the interest most inspiring. We had eight additions to the church at Lock and nine at Murphy. Rev. G. C. Gregory assisted us at Lock and Rev. G. H. Boyles at Murphy. The charge more than met its quota for the Millsaps Center, and I am sure every obligation to the Conference will be paid in full. The church here at Arcola has recently been repaired and painted inside and out. Its appearance has been greatly improved. Rev. J. W. Ward will visit us on the fourth Sunday in September and will hold our last quarterly conference for the year. Our people continue to be good to us and the future looks bright.

E. S. LEWIS.


THE FELLOWSHIP OF SUFFERING AND SERVICE
MY CHURCH SERVES
WAR SUFFERERS OVERSEAS—OUR BOYS IN SERVICE

World Wide
COMMUNION *Sunday*
OCTOBER 1, 1944

Though war divides men and nations, Christians must maintain an unbroken fellowship, and around the Communion table pledge allegiance to the Lord of all. Our Bishops call all Methodists to special remembrance of our youth in the armed forces, in camp and on ship, and the war sufferers and refugees of the world, starving and in despair. This means a special Communion offering. In the breaking of bread, we remember those who are without bread, hungry for the Bread of Life.

FELLOWSHIP OF SUFFERING AND SERVICE
740 RUSH STREET, CHICAGO, 11, ILL.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, SEPTEMBER 17, 1944

THE KINGDOM STRONGLY ESTABLISHED

Lesson Text: II Samuel, chapters i to v. (II Samuel ii.4-7; v.1-10 printed).

Golden Text: They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth forever.—Psalm cxxv. 1.

Our lesson today is not in immediate time sequence to the incident of anointing which occurred in the house of Jesse—last Sunday's lesson. It is, however, in historical sequence, for it follows out the incident in which Samuel anointed David, the shepherd lad, not as the actual king, but as the king designate. As long as Saul lived, he was the king, even though rejected of God. After Saul's death years later, David, the divinely designated king who had served loyally under the unworthy monarch, was now free to enter upon the duties for which he had been designated.

David did not proceed unceremoniously to the high position, but he took the modest and devout course which contributed so much to the strength of his long reign. First, he poured out his soul in lament for the fallen king and for Jonathan, Saul's son and the friend of David. No more beautiful tribute adorns the pages of the world's literature than this tribute to Saul and Jonathan. In it, David recognized the inglorious failure of Israel's first king without losing sight of his virtues and particularly the human grace of his life, but he recognized also that the tragic manner of his death, as the Lord's anointed, would be a source of comfort to the uncircumcised enemies who feared him.

David's Approach to the Crown

In addition to his tribute to Saul, David took the course of caution in that he inquired of Jehovah as to what his course should be concerning the place for which he had been anointed. David was himself of the tribe of Benjamin, but he chose the clansmen of Judah as the way of approach to the crown. Having been directed of the Lord, he took up his abode in Hebron. There the men of Judah came and by their own anointing elevated him to the position of king of Judah. He ruled in Hebron for seven and one-half years and he won the hearts of his people by the ability of his reign, his fair-mindedness in dealing with difficult situations, and his devotion to God. He had many human weaknesses, but his faith survived in spite of them all.

An example of David's nobility of soul and of his political sagacity as well was manifested in his treatment of the men of Jabeshgilead by whom Saul and Jonathan had been buried. Here he gave recognition to Saul as the monarch who ruled by divine appointment. But not less so did David fortify his own future in honoring the friendship of the men of Jabesh for Saul, by whom they had been saved from the vicious and cruel treachery of the Ammonites. In his message, David judiciously included his claim to be the legitimate successor of Saul.

David's Rule Extended

During the period following David's coronation at Hebron as king of Judah, Ishbosheth, the son of Saul, reigned over ten tribes in the north as king of Israel. Ishbosheth was weak and his reign depended upon the ability of Abner who was the virtual king. Following Abner's revolt, the king was murdered by two of his captains. Here again David had opportunity to ingratiate himself by visiting swift punishment upon the men who had slain Ishbosheth in his sleep, and who had thus also ignored the sacredness of the anointing by which he was made king.

At this juncture, the elders of the ten northern tribes paid a visit to David in Hebron and they petitioned him to unite Israel and Judah under his leadership. David, therefore, covenanted with the elders of Israel and in so doing he laid the foundation of the covenant relation of his reign. David, in pursuance of the covenant, was proclaimed king over all Israel. In that relation he ruled for thirty-three years, making a total of forty years royal leadership. His rule was not perfect, but despite his sin and his exhibitions of anger, he kept contact with God. Perhaps it is not too much to say that the charter of his reign was written in his own faith and character. He had no constitution to guide him, and only the disastrous reign of his predecessor by which to chart his course. He was truly a pathfinder, politically and morally, but he was not lacking in either the courage or the faith necessary to carry him through to victory.

Jerusalem Becomes the Capital

The final stage in the establishment of the kingdom under David was reached when the armies of Israel captured the stronghold of the Jebusites on Mount Zion and David moved the seat of royal authority from Hebron to Jerusalem. This move had political as well as strategic values. It made it easier to unite the twelve tribes than it would have been if the capital had remained in the extreme south, and it aided in the disposition of the military forces for the defense of the land against its enemies.

At this point we come upon one of the difficult passages in the story. The response of the Jebusites to the demand of David for the surrender of the city is couched in sarcasm, language whose meaning is inverted. In that manner they expressed their contempt for David and his armies. They looked upon him as one of the marauding chiefs for which the land and the times were notorious. They responded that even the blind and the deaf of the city could defend it against his armies, not that they would actually be set as the defenders of the stronghold.

David accepts their conceited estimate of his weakness and orders that the cripples and the blind be assaulted. In effect, he turns their figure back upon themselves, by the intimation that the defenders might actually turn out to be such, as they did. Thus David established himself on Mount Zion and equally in the hearts of the people for the long and worthy reign which under God he was destined to exercise over a united Israel.

NORTH MISSISSIPPI CONFERENCE

Greenwood District—Fourth Round

Greenwood, September 10, preaching, 11 a.m.; Q. C., Sept. 12, p.m.
Sunflower-Doddsville, at Sunflower, Sept. 10, night.
Belzoni, Sept. 17, preaching, 11 a.m.; Q. C. afternoon.
Sidon-Cruger, at Cruger, Sept. 17, night.
Winona Station, Sept 20, night.
Carrollton, at North Carrollton, Sept. 24; Q. C. following morning preaching hour.
Winona Circuit, at New Hope, Sept. 24, 3 p.m.
Webb-Sumner, at Webb, Sept. 24, night.
Drew, Oct. 1, preaching, 11 a.m.; Q. C. afternoon.
Tutwiler, at Rome, Oct. 1, night.
Itta Bena, Oct. 2, night.
Schlater-Phillip, at Schlater, Oct. 4, night.
Black Hawk, at Enon, Oct. 8, all day.
Vaiden-West, at Vaiden, Oct. 8, night.
Tchula, Oct. 11, 3 p.m.
Lexington, Oct. 11, night.
Ebenezer, at Liberty Chapel, Oct. 12, all day.
Acona, Oct. 15, preaching 11 a.m.; Q. C. afternoon.
Pickens-Goodman, at Pickens, Oct. 15, night.
Rock Hill, at Spring Grove, Oct. 18, all day.
Durant, Oct. 18, night.
Poplar Creek, at Shiloh, Oct. 19, all day; dedication of church.
Ruleville, Oct. 22, preaching, 11 a.m.; Q. C. afternoon.
Minter City-Glendora, at Glendora, Oct. 22, night.
Moorhead, Oct. 24, night.
Swiftown, at Morgan City, Oct. 29, preaching, 11 a.m.; Q. C. p.m.
Inverness-Isola, at Isola, Oct. 29, night.

R. G. LORD, D. S.

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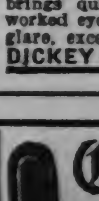

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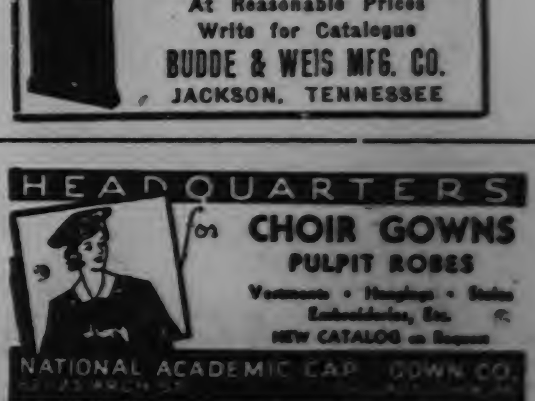

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VICKSBURG DISTRICT NEWS

The reporter has been requested by the district superintendent, Rev. O. S. Lewis, to ask all pastors of this district to send in reports on their work. By reports, he means the high points of your work. Do not go into detail, but just give in brief form the most interesting and outstanding things that have been accomplished on your charge. The New Orleans Christian Advocate, our Conference paper, is anxious and in the business to print just such news as this. Former pastors, friends, and members are always interested to hear and read of their church and community of years past. Then, too, other preachers and laymen are often spurred to higher ideals and tasks by the challenge of what others have done. We are often hesitant to tell what has been done for fear some cynic will say we are bragging. Let him say it, for that will not hurt you or the church. You will notice that this type of person is advertising or bragging about his work; watch the whole-page ad in the most popular magazines. It is time to begin telling the world what is being done in the name of Christ and for the rebuilding of His kingdom. Our church papers will print these things; the average newspaper will not. How many articles on church and religious matters have you seen printed in either of the daily newspapers printed in Jackson, Miss.? But you will certainly read in bold headlines and front-page articles all of the dirty work that goes on. Pick up just any newspaper and check this and see how seldom you will find an article on something that's for good.

Send your report to E. C. Presley, Mayersville, Miss., or to your district superintendent. He will see that they get to the Christian Advocate. Some will prefer sending it on direct to the Advocate, which will be all right if that is you desire. But the main thing is for every pastor to let the Conference know what he is doing. It may be that too many of us are not doing anything that we feel would be worth reporting. Well, maybe so; then let's get busy and do the unusual, the out-of-the-ordinary, the plus, and get out of the rut of status-quo.

Beginning in the next issue, we will give a few of the reports sent in each week.

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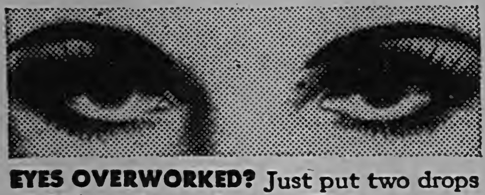

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MERIDIAN DISTRICT NEWS

The Licensing Committee of the Meridian District of the Mississippi Annual Conference has licensed three very fine young men to preach, viz: William Robert Dement, James D. Compton, and Wilmer H. Clay. Bro. Compton is now pastor of Cleveland charge. Bro. Dement is in Millsaps College preparing himself for the itinerant ministry. Bro. Clay is in Emory University under the auspices of the U. S. Navy, taking a special theological course preparatory to becoming a chaplain in the Navy.

The first Sunday in September, a Memorial Communion Service was held in Fifth Street Church in Meridian, in honor of the 170 men and two girls that Uncle Sam has taken from this church to do military service.

During the last two weeks the prayer meeting at East End Church in Meridian, where Rev. J. O. Ware is the very efficient pastor, has had an attendance of more than eighty per week.

August 27-September 3, a revival meeting was held at Hawkins Memorial Church in Meridian, where Rev. W. L. Hamrick is the very popular pastor. Rev. T. O. Prewitt, of Vicksburg, did the preaching, and Rev. F. E. Dement, of McComb, directed the music. The church was filled to capacity almost every night. Some of the tangible results were: Twelve conversions and reclamations, the church greatly revived, and five added to the church roll.

September 3, a revival meeting, sponsored by Central Methodist Church, First Christian Church, First and Central Presbyterian Churches, was opened on Meridian City Hall lawn, with Dr. Pierce Harris, pastor of First Methodist Church in Atlanta, Ga., doing the preaching, and Mr. Harry Armstrong leading the singing.

T. J. O'NEIL, Reporter.

REVIVAL AT MAYERSVILLE, MISS.

Rev. O. S. Lewis, district superintendent of the Vicksburg district, did the preaching for our revival at Mayersville from August 20 to 27. We all had the opportunity to hear the Gospel preached in a strong and forceful manner. Two fine young ladies, Misses Mary Ray Younger and Johnie Younger, accepted Christ. They were baptized and received into the Methodist Church.

A very unusual and unique meeting took place at this gathering in Mayersville. Two of the Lewis Brothers Quartet met in this little church. These two preacher-brothers thrilled and stirred the hearts of those present with a duet, "The Beautiful Garden of Prayer." These same brothers were pastors of the Mayersville charge in years past. Rev. H. P. Lewis came on the Mayersville charge in 1903. This was his second appointment, having served two years at Anguilla before coming to Mayersville. He and his good wife, who passed on to her reward in Christ a few months ago, had four children born into their home. Two of these sons are chaplains in the U. S. Army, the daughter married a preacher, and the other son is making good as a mechanical engineer. Now, who says preachers' children are the worst? Two of these fine children were born while Rev. and Mrs. H. P. Lewis pastored in Mayersville. His family physician, Dr. W. H. Scudder, is still active and was seated with him in the Mayersville church at this meeting.

We experienced something in this meeting that will not be repeated often. Rev. O. S. Lewis was also pastor of the Mayersville charge in 1907-08. These brothers coming to meet in the little church which they pastored years ago. Then their family physician, who has been practicing medicine in Issaquena County for over fifty years, to be present with them. Several were present who were members of the church when the Lewis brothers pastored here. Those present were Mr. and Mrs. C. S. Elliott, Dr. W. H. Scudder, and Mrs. Marshall White.

EARL PRESLEY, Pastor.

RESOLUTIONS OF SYMPATHY

Whereas, on March 9, 1944, God said to "Uncle" Bruner Goff, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Thus was removed from Pleasant Hill Methodist Church of the Americus Circuit one of its outstanding members. Uncle Bruner's winsome personality, unusual intelligence, and consecration made him a leader in church and civic affairs. With his fine singing, he led the congregations to praise God through the great hymns of the Church. Through his wonderful prayers he lifted all who heard him to the throne of grace. For many years he faithfully served his church as steward, Sunday School superintendent, trustee, and various other responsibilities. Salem camp meeting has lost one of its most ardent, spiritual leaders and soul-winners. Therefore, be it

Resolved, that the Americus Circuit quarterly conference hereby express our deep sympathy to his beloved children and relatives in the loss of their loving father, and thank God for his pure friendship to everyone, his brotherly kindness, his liberality, and his love of God and service to mankind.

Signed:

E. D. SIMPSON,
For Committee.

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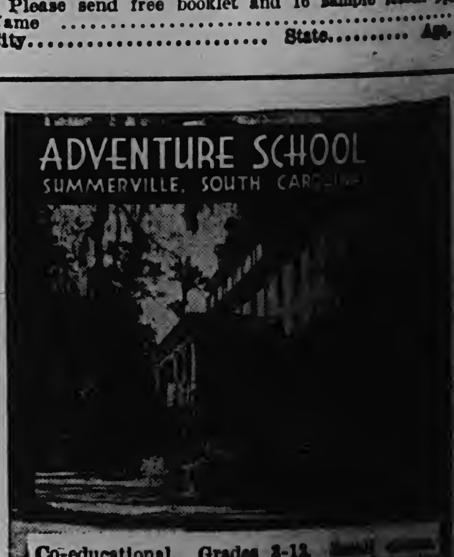

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HAROLD M. PATRICK, [illegible]

THOMAS MACAULAY BABINGTON

When death called Mr. Thomas Macaulay Babington to his eternal abode on August 17, 1944, this little town and entire community were deeply saddened by the passing of one whose life had shed so benign an influence upon all who knew him. His imprint upon the personal lives of many, and upon the educational, business, and religious life of this town can never be obliterated. We pay reverent tribute to the blessedness of his sacred memory.

Mr. Macaulay, as he was affectionately known to all of us, was born in the town of Franklinton on November 1, 1860, the son of the late Robert Babington and Mrs. Ellen L. Babington, and was a life-long resident of the town. He received his secondary education in the public schools of this parish and for his higher education attended old Centenary College at Jackson, La.

He was the first pharmacist of this parish and one of the first in the state, having received Certificate No. 38 on November 14, 1888. During his entire life he was identified with the drug business, the Babington family having established the first drug store in Washington Parish. In 1927 Mr. Babington retired from active business life.

He was vitally interested in education and helped to organize the Franklinton Central Institute, of which he was a trustee during the existence of that institution. He had a large part in changing the Institute from such into a high school duly accredited by the state, and for many years he served as a member of the local school board. He always maintained a high interest in the school, seeking to secure the best for it in teachers and equipment, never losing interest in its progress even during the period of his retirement. He was indeed proud of the splendid progress made in public education in Washington Parish..

A member of Franklinton Lodge No. 101, F. & A. M., since November 1, 1890, he had an uninterrupted membership for a period of nearly fifty-four years. In December, 1940, he was presented with a certificate from the Grand Lodge of Louisiana showing a membership of fifty years in the Masonic Order. He served as treasurer of Franklinton Lodge for something over thirty-five years and donated the site for the present lodge building. He was a true Mason.

Mr. Macaulay was a member of Centenary Methodist Church of Franklinton and rendered faithful service to it throughout all his life. In 1907 he was made a trustee of the church, and in 1911 was appointed steward, in which capacities he was serving at the time of his death. From July 6, 1879, to August, 1881, he served as secretary of the Sunday school and again from May 1, 1904, until his retirement in 1930. During this last period he was never absent a single Sunday and his records of the Church School were perfect. Those of us who remember when there were no city or school libraries tenderly recall how Mr. Macaulay guided and influenced our reading by maintaining for us a small library of well-chosen books in connection with his duties as Sunday School secretary. In addition to these duties he served for many years as recording steward and church treasurer.

Coupled with all the above affairs were manifold civic duties which he performed diligently. Among the outstanding of these were one of the directors of the Ellis Cemetery Association and for several years a member of the board of supervisors of election.

Funeral services were held at the residence Friday afternoon, August 18, at 5 p. m., with Rev. Ira W. Flowers, pastor of Centenary Church; Rev. L. W. Cain, former pastor and close friend; and Rev. O. H. Scott, visiting minister to the church, officiating. The simple and quiet dignity of the service was well in keeping with the quiet and retiring dignity of the deceased.

He is survived by his widow, the former Alma Evelyn Magee; three sons, W. M. Babington, executive vice-president of the

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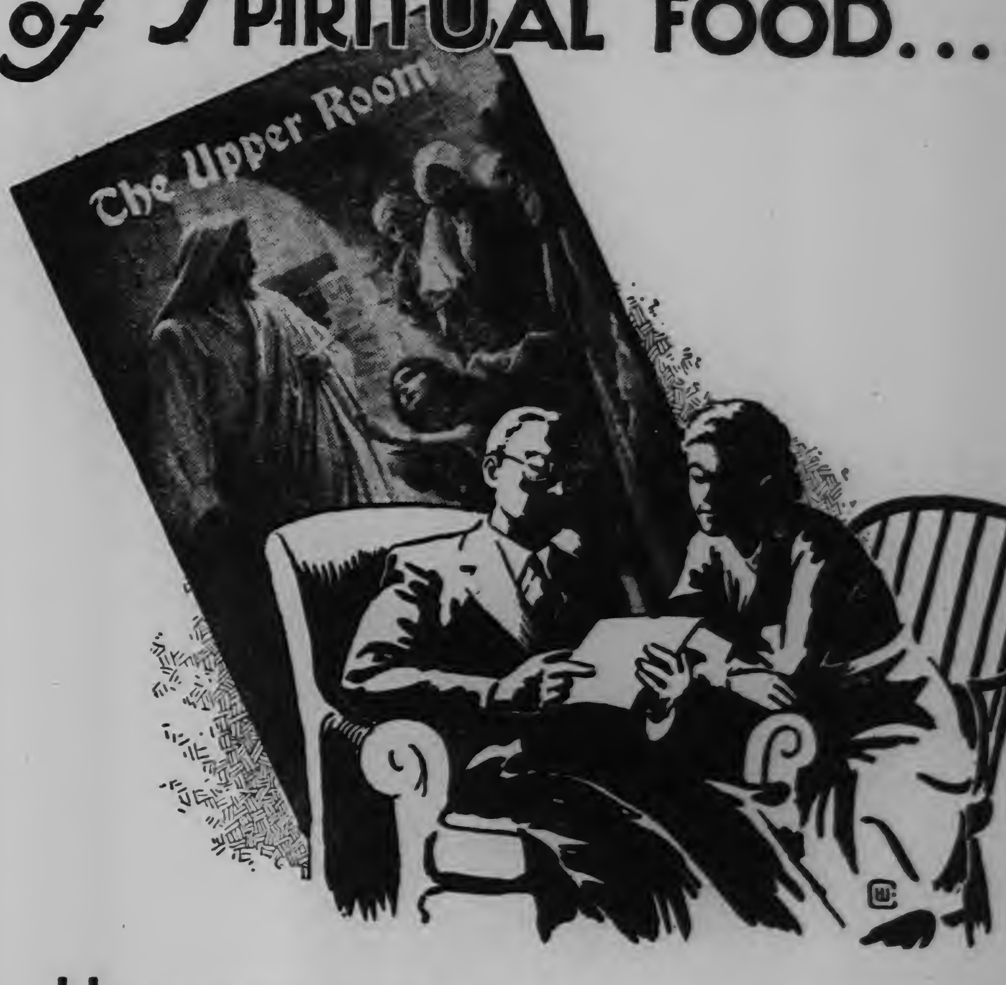

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First State Bank and Trust Company of Bogalusa; T. M. Babington, Jr., pharmacist of Franklinton; and Herbert R. Babington, cashier of the bank at Meadville, Miss., and two daughters, Mesdames K. I. Bean and O. B. Magee, of Bogalusa.

In his going his family has lost a devoted companion and father, his associates and acquaintances a true friend, his church a faithful Christian, and his town, parish, and state a noble citizen. We mourn his passing, but we thank God for the inspiring and comforting influence of his life, that will "breed perpetual benediction" in our lives.

J. ADOLPH PIERCE.

NORTH MISSISSIPPI CONFERENCE

Corinth District—Fourth Round

District meeting at New Albany, Sept. 5; Bishop Decell preaching.
Booneville, Sept. 10, a.m.
Iuka, Sept. 10, p.m.
Lowry, at Clear Creek, Sept. 14.
Sherman, at Bethel, Sept. 17, a.m.
New Albany, Sept. 17, p.m.
Belmont, at Golden, Sept. 20, a.m.
Corinth, Sept. 20, p.m.
Blue Mountain Circuit, at Jacob's Chapel, Sept. 24, a.m.
Ripley, Sept. 24, p.m.
Abbeville Circuit, at Abbeville, Oct. 1, a.m.
Oxford, Oct. 1, p.m.
Potts Camp, at Bethlehem, Oct. 4, a.m.
Holly Springs, Oct. 4, p.m.
Myrtle, at Union Hill, Oct. 5.
Guntown and Saltillo, at Liberty, Oct. 8, a.m.
Fulton, Oct. 8, p.m.
Burnsville Circuit, at Jacinto, Oct. 10.
Southside, at Shady Grove, Oct. 11.
Iuka Circuit, at Harmony, Oct. 12.
Tishomingo Circuit, at Mt. Pleasant, Oct. 13.
Chalybeate-Walnut, at Campground, Oct. 15, a.m.
Corinth Circuit, at Gaines Chapel, Oct. 15, p.m.
Booneville Circuit, at Oak Grove, Oct. 17.
Kossuth Circuit, at Mt. Pleasant, Oct. 18.
Marietta Circuit, at Gilmore Chapel, Oct. 19.
Mantachie Circuit, at Ozark, Oct. 22, a.m.
Rienzi Circuit, Oct. 22, p.m.
New Albany Circuit, Oct. 24.
Dumas Circuit, Oct. 25.
Ashland Circuit, Oct. 26.
Hickory Flat Circuit, at Bethel, Oct. 29, a.m.

J. E.STEPHENS, D. S.

* * *

Sardis-Grenada District—Fourth Round

Arkabutla, at Arkabutla, Sept. 17, 11 a.m., preaching and Q. C.
Byhalia, at Byhalia, Sept. 17, night, preaching and Q. C.
Mt. Pleasant, at Marshalls Inst., Sept. 21, 11a.m., preaching and Q. C.
Red Banks, at Marvin, Sept. 22, 11 a.m., preaching and Q. C.
Marks-B D, at Marks, Sept. 24, 11 a.m., preaching.
Sardis Station, at Sardis, Sept. 24, night, preaching.
Pleasant Hill, at Lewisburg Oct. 1, 11 a.m., preaching and Q. C.
Olive Branch, at Olive Branch, Oct. 1, night.
District rally at Sardis, Oct. 3; Bishop Decell will be guest speaker.
Shuford, at Mt. Olivet, Oct. 8, 11 a.m., preaching and Q. C.
Crenshaw-Sledge, at Crenshaw, Oct. 8, night, preaching and Q. C.
Longtown, at Truslow, Oct. 10, 11 a.m., preaching and Q. C.
Sardis Circuit, at Davis Chapel, Oct. 11, 11 a.m., preaching and Q. C.
Tyro Circuit, at Looxahoma, Oct. 12, 11 a.m., preaching and Q. C.
Courtland, at Center Hill, Oct. 13, 11 a.m., preaching and Q. C.
Oakland, at Enid, Oct. 13, night, preaching and Q. C.
Lambert-Crowder, at Crowder, Oct. 15, 11 a.m., preaching and Q. C.
Senatobia, at Senatobia, Oct. 15, night, preaching and Q. C.
Batesville, at Batesville, Oct. 16, night, Q. C.
Marks-B-D., at Marks, Oct. 17, night, Q. C.
Duck Hill, at Hopewell, Oct. 18, 11 a.m., preaching and Q. C.
Holcomb, at Sparta, Oct. 19, 11 a.m., preaching and Q. C.
Cockrum, at Independence, Oct. 22, 11 a.m., preaching and Q. C.
Horn Lake, at Horn Lake, Oct. 22, night, preaching and Q. C.
Sardis Station, Oct. 23, night, Q. C.
Como, Oct. 24, p.m., Q. C.
Coldwater, at Brooks Chapel, Oct. 25, 11 a.m., preaching and Q. C.
Hernando, Oct. 25, night, Q. C.
Charleston, Oct. 29, 11 a.m., preaching and Q. C.
Grenada, Oct. 29, night, preaching and Q. C.
Lambert-Crowder, at Crowder, Oct. 15, a.m., preaching and Q. C.

All pastors are urged to be prepaed to answer questions 1, 14, through 24, 31 and 32 of the quarterly conference minute blank. Nominations in triplicate should be made, using the quarterly conference roll and record blank prepared for that purpose. Organization report form for church school officers, sent to all pastors by Rev. J. Noel Hinson, should be carefully filled in and ready for distribution. Attention is called to the resolution passed by the last session of the Annual Conference requiring all pastors to have their yearly report in final form and in the hands of the district commitee on statistics at least one week before the meeting of the Annual Conference.

C. A. PARKS, D. S.

* * *

MISSISSIPPI CONFERENCE

Hattiesburg District—Fourth Round

Hattiesburg Circuit, at Batson, Sept. 3, 11 a.m.; Q. C. Nov. 9, 7:30 p.m.
West Laurel, Sept. 10, 11 a.m.; Q C. Oct. 9, 7:30 p.m.
New Augusta, at New Augusta, Sept. 17, 11 a.m.; Q. C. Nov. 6, 7:30 p.m.
Broad Street, Sept. 17, 7:45 p.m.; Q. C. Nov. 13, 7:30 p.m.
Waynesboro, Oct. 1, 11 a.m.; Q. C. 2 p.m.
Clara, at Clara, Oct. 1, 7:30 p.m.; Q. C. Nov. 6, 11 a.m
Collins, at Collins, Oct. 15, 11 a.m.; Q. C. Oct. 15, 2 p.m.
Kingston, Laurel, Oct. 15, 7:30 p.m.; Q. C. after.
Moselle, at Moselle, Oct. 18, 7:30 p.m.; Q. C. after
Waynesboro Circuit, at Pleasant Grove, Oct. 22, 11 a.m.; Q. C. 2 p.m.
Bucatunna, at Bucatunna, Oct. 22, 7:30 p.m.; Q. C. 4 p.m.
Cross Roads, at Cross Roads, Oct. 25, 7:30 p.m.; Q. C. after.
Ovette, at Ovette, Oct. 29, 11 a.m.; Q. C. 1:30 p.m.
Montrose, at Louin, Oct. 29, 7:30 p.m.; Q. C. 4 p.m.
Williamsburg, at Williamsburg, Nov. 1, 7:30 p.m.; Q. C. after.
Taylorsville, at Hebron, Nov. 1, 11 a.m.; Q. C. 1:30 p.m.
Bonhomie, at Dixie, Nov. 2, 7:30 p.m.; Q. C. after
Richton, Nov. 5, 11 a.m.; Q. C. 1:30 p.m.
Petal, Nov. 5; Q. C. 4 p.m.
Ellisville, Nov. 5, 7:30 p.m.; Q. C. after.
Heidelberg, at Heidelberg, Nov. 8, 7:30 p.m.; Q. C. after.
Bay Springs, at Bay Springs, Nov. 12, 11 a.m.; Q. C. 1:30 p.m.
Sumrall, at Sumrall, Nov 12, 7:30 p.m.; Q. C. 5 p.m.
Court Street, Nov. 14; Q. C. 7:30 p.m.
Laurel, First Church, Nov. 15, 7:30 p.m.; Q. C. after
Hattiesburg, Main Street, Nov. 16; Q. C. 7:30 p.m.
Magee, Nov. 19, 11 a.m.; Q. C. 2 p.m.
Mount Olive, Nov. 19, 7:30 p.m.; Q. C. 4 p.m.

District-wide Victory Rally will be held at Court Street Methodist Church, Hatiesburgt, Miss., Oct. [illegible] 4 p.m. Supper will be served at Court Street Church. All pastors, charge lay leaders and their wives [illegible] expected to attend.

Pastors will please have their nominations for officials and committees made on the regular quarterly conference roll blanks in triplicate at the [illegible] quarterly conference.

B. L. SUTHERLAND, D. S.

MILLSAPS COLLEGE

JAKSON, MISSISSIPPI

MILLSAPS CHRISTIAN CENTER CAMPAIGN QUOTA BY CHURCHES FOR JACKSON DISTRICT

Dr. Otto Porter, District Superintendent

		Quota	Paid
Benton	A. L. Meadows	300.00	176.05
Bolton-Raymond	D. T. Ridgeway	500.00	600.00
Brandon	G. L. Oliver	300.00	310.00
Camden	J. H. Grice	100.00	
Canton, First Church	J. L. Carter	1,000.00	600.00
Canton, North Side	D. A. Riley	100.00	102.00
Carthage	J. S. Noblin	300.00	305.00
Carthage Circuit	Percy Vaughan	100.00	60.00
Clinton	M. E. Burnett	100.00	50.00
D'Lo	J. W. Holston	100.00	100.00
Fannin	W. F. Baggett	100.00	87.50
Flora-Bentonia	A. M. Broadfoot	200.00	208.00
Florence	E. H. Blumer	100.00	200.00
Forest	C. A. Schultz	1,000.00	900.00
Harperville	W. J. Walters	100.00	100.00
Homewood	R. E. Case	100.00	87.33
Jackson, Bessie Shands	C. E. Downer	100.00	100.00
Jackson, Capitol Street	J. W. Leggett	5,000.00	5,632.10
Jackson, Galloway Mem.	C. G. Chappell	7,500.00	8,519.67
Jackson, Glendale	J. A. Wells	200.00	200.00
Jackson, Grace	W. B. Alsworth	400.00	500.00
Jackson, Millsaps Mem.	H. A. Gatlin	400.00	403.22
Jackson, West End	Jim Wroten	100.00	100.00
Lake	A. M. Schultz	100.00	108.00
Lena	J. H. Dillard	100.00	100.00
Madison-Pocahontas	L. T. Nelson	300.00	307.50
Mendenhall	L. P. Anders	300.00	300.00
Morton	A. S. Oliver	200.00	314.50
Pelahatchie-Shiloh	R. I. Moore	200.00	153.00
Raleigh	Murray Cox	300.00	253.00
Ridgeland	Norman Purvis	100.00	111.00
Sharon		100.00	24.55
Terry	T. A. Carruth	300.00	751.00
Vaughan	J. C. Jackson	100.00	102.00
Walnut Grove	J. W. Loundenslager	100.00	[illegible]
		$20,300.00	$21[illegible]

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

I believe that we do most for those whom God has begun to teach us to love . . . by never thinking of them apart from God, by always connecting their beauty and purity with a higher Beauty and a higher Purity, by seeing them in God, by seeing God in them.

—Forbes Robinson.

THE PRAYER-ROOM TODAY

I thank Thee, Lord, for the lengthening years in which I have proved Thy wise and loving ordering of my life. Better hast Thou been to me than my fears, many a time, and better than my brightest hopes. Help me to trust Thee more simply, who art so worthy of my trust. Teach me to go without questioning where Thou dost send me, nor to murmur when my plans and purposes are set aside. Let me be Thy servant still, serving as Thou wilt and where Thou wilt, till, when Thou wilt, this earthly day shall close. Amen.

No. 35

[illegible] ORLEANS 12, LA.
[illegible] SEPTEMBER 11, 194[illegible]

To a False Patriot

By Owen Seaman, in **Punch**

He came obedient to the Call.
He might have shirked like half his mates
Who, while their comrades fight and fall,
Still go to swell the football gates.

And you, a patriot in your prime,
You waved a flag above his head,
And hoped he'd have a high old time,
And slapped him on the back and said:

"You'll show 'em what we British are!
Give us your hand, old pal, to shake;"
And took him round from bar to bar,
And made him drunk—for England's sake.

That's how you helped him. Yesterday,
Clear-eyed and earnest, keen and hard,
He held himself the soldier's way—
And now they've got him under guard.

That doesn't hurt you; you're all right;
Your easy conscience takes no blame;
But he, poor boy, with morning's light,
He eats his heart out, sick with shame.

What's that to you? You understand
Nothing of all his bitter pain;
You have no regiment to brand;
You have no uniform to stain;

No vow of service to abuse,
No pledge to King and country due;
But he had something dear to lose,
And he lost it—thanks to you.

—The Voice.

WALLET OF THE WEEK

TWO DISTINCT TRENDS in the larger Protestant bodies of America, according to Dr. Russell J. Clinchy, are the acceptance of the moral issues involved in the meaning of the war, and the evangelical note of the Christian witness. The chief emphasis of the present-day evangelism is described as a "synthesis of the basic presentation of the direct action of God and the redemptive power of Christ as the son of God." Dr. Clinchy says there is no possibility of mistaking the trend.

* * *

CHILD LABOR LAW VIOLATIONS are charged to six industries in New York State under minimum wage orders. The industries involved are said to include hotels, restaurants, laundries, beauty service, cleaning and dyeing, and confectionery establishments. It is alleged that more than one-half of the boys and girls under eighteen years of age worked in violation of some section of the child labor law. It would seem that we may have to begin at the bottom and rebuild the entire fabric of our civilization in the postwar era.

* * *

EXPENDITURES AND CONSUMPTION figures for 1943, as given in the July issue of **The International Record,** show increases over 1938 as follows: Food, less than six per cent; Drink and Tobacco, approximately one hundred and thirty-five per cent; Rent, about four per cent; Fuel, less than eighteen per cent; Clothing, no gain or loss; and Travel, a loss of a little more than twenty-one per cent. It is pointed out that of every dollar spent almost as much of it went for alcoholic drinks and tobacco as for food, and the expenditures for fuel and clothing were almost negligible.

* * *

HONAN UNIVERSITY, one of the "refugee" universities of China, is said to be moving for the fifth time as the result of the Japanese invasion of that country. In May, thirty students in the school were killed, forty others were captured, and many were wounded, when the thirteen hundred students took refuge ten miles from Sunghsien in the mountains. No people with less of stolid resistance than the Chinese have shown could have survived repeated assaults upon their institutions and homes as they have. Sadly it must be confessed that the end does not yet seem to be in sight.

* * *

COMPULSORY MILITARY TRAINING in the post-war era seems headed for rough going. Opposition, ranging from pacifist attitudes, the fear of "excessive nationalism" (military dictatorship), to the effect that such a step might have upon peace prospects, is becoming vocal in many quarters. Temporizers are advising a "wait and see' policy. Compulsory military training may involve many factors, among them national security, permanent peace, and by no means the least, American morality and sobriety. We should be slow to commit the training of post-war youth to the crowd who doused our Army camps with alcoholic drinks and attendant vice.

CHURCH FIRES in the United States during 1942 were responsible for a property loss of five million one hundred thousand dollars. There were approximately two thousand eight hundred fires, and in addition to the figures for the United States, one hundred and seventy-two fires in Canada caused a loss of more than half a million dollars. The chief causes of the high fire loss include inferior construction, inferior heating and lighting installations, and lack of protection against lightning, especially in the case of churches with high steeples.

* * *

KIWANIS INTERNATIONAL'S CONVENTION for 1944 went on record favoring the support of the spiritual program of the churches during the postwar period, and that local clubs seek to marshall the leadership within their communities in efforts to find a practical solution for the problems relating to youth, and the retention of the recreational facilities established by the federal government by the localities in which such exist. This constructive purpose on the part of Kiwanis clubs should do much to promote an early return to normal pre-war status.

* * *

CATHOLIC PUBLICATIONS to the number of fifty-four have been forced to suspend in invaded China. The suspensions have been due chiefly to Japanese aggression. It is now reported that the Roman Catholic Church is taking steps to establish twelve papers in as many key cities of China. These twelve papers may not fully replace the great number which have been forced out of existence. but they will at least serve to bridge the gap until peace and the restoration of Chinese society may make possible the full complement of Catholic journals.

* * *

A REAL BOOK FAMINE is reported to have been created by the armed forces overseas. Publishers report that there never was a keener demand for books of a serious and substantial character. This new factor, added to the normal demands, has created a situation not often experienced in the book business. The conditions are such that it is now being argued that priorities for publishers should be second only to food if we believe in and would promote a wholesome civilization. Of course, this would be stoutly contested by numerous other interests, but it should have serious consideration.

* * *

LONDON EVACUEES, the price imposed by the ruthlessness of German war desperation, and numbering many thousands, are the result of a precautionary measure on the part of the Government. This does not mean that there has not been many casualties, but that England feels that it is better to evacuate thousands from the south of England rather than risk the losses and the demoralization which would result from such ruthless and desperate attacks upon civilian populations. This new situation imposes upon the churches the obligation and responsibility of providing for the social and religious [illegible] of these homeless exiles.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
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W. L. DUREN, D. D., Editor-Manager
C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

"KNIGHTS OF GOD"

A missionary conference of young people which met in England early in August had for its title, "Knights of God." Under this challenging title, fifty young people considered for a week the problems which challenge the spirit of knighthood in the generation which must largely settle the issues and the controversies of a world ruined by war. The sponsors and speakers of the conference were missionaries and missionary leaders and the discussions were concerned largely with their interests and fields of labor. They discussed the problems of China after seven years of relentless war, the political and social turmoil of India, and the acute problem posed by the Rhodesian Copper Belt. In the consideration of those problems, there was a romantic interest in civilizations dissociated and apart, and in peoples who have lived for centuries in illiteracy and spiritual destitution.

The acid test of loyalty to the responsibilities of knighthood came when the light was focused on their own England. One of the speakers, who had for her subject, "If any country is pagan, it is England," made the startling statement that "much less than five per cent of the young people are connected with any church." No one would have been surprised if that statement had been made with reference to the youth of Germany, but with reference to England it was amazing. The speaker supported her statement by a convincing array of statistics and citations concerning the alarming prevalence of juvenile drinking, a situation very much aggravated by high wages and easy money.

This home challenge indicates the need for a comprehensive and discriminating knowledge of what is involved in being a "Knight of God." Christian knighthood implies infinitely more than the lure of romantic service, or the martyr complex which is developed out of our little obsessions regarding some segment of Christian responsibility. It is easy to imagine that a fleck of cloud covers the dome of blue across which it floats. No one issue fills the whole horizon of God's thought for his children, and a true "Knight of God" faces evil in its totality. It is much easier to be a reformer and requires less understanding than is necessary for chivalrous crusading against the wrong which God has fought from the angel-guarded gates of despoiled Eden until now. Looking at [illegible] a [illegible] hole develops a narrow obsession. [illegible] a "Knight of God," he must see the world [illegible] the Cross.

BISHOP PAUL E. MARTIN PAYS OFFICIAL VISIT

Over last week-end, Bishop Paul E. Martin, in charge of the Arkansas-Louisiana Area, paid his first official visit to New Orleans. He preached at the session of the New Orleans District Conference, held dedicatory services for Chalmette and Aldersgate churches on Sunday morning and afternoon, and preached at First Church at a union service of the Methodist churches of the city on Sunday night.

It would be both easy and natural to speak in adulatory terms regarding the impression made by our new leader, but we will only say that his visit presages an effective leadership for the years ahead. His preaching is sound and sensible and bears the marks of cultural elegance. He has a pleasing and impressive style of delivery, he speaks to the point and his thought deals directly with life now. His bearing toward preachers and laymen alike is that of friendliness without affectation. We predict for him a fruitful ministry in Louisiana.

NEW ORLEANS—GAMBLING, VICE, CRIME, FILTH

It seems to us that no city in America could be much worse as respects its challenge to decency and sanitation, or more poorly administered politically than is New Orleans at the present moment. The gambling situation, always bad, has not been worse in our knowledge of the city, and, fortified by indifference upon the part of those under solemn oath to protect the city against such leeches of civilization, they defy rightminded people who make protest against their practices and they make every effort to intimidate those who openly oppose them by anonymous threats of every kind.

A few days ago, Dr. W. W. Holmes, who has waged unrelenting war against the whole underworld gang, was holding a conference at his home, when a city undertaker walked in and said that he had come for the body of Dr. Holmes' son in response to a telephone call stating that he had died. The preying of vicious public women upon the sanctities of homes and the decencies of life is notorious, and on Nashville Avenue, in front of the place where we live and less than a block and a half from Fortier High School, is a pile of garbage and rubbish which is added to from day to day, and other garbage for overdue collection simply smells to heaven. These are some of the conditions imposed upon the decent people of New Orleans by the so-called guardians of the law. These conditions are intolerable and a threat to both the moral and physical health of the people. The City Hall has been told before and we now tell them again.

CHIPS

People are funny things:

One day, soon after I had reported for duty as superintendent of schools in a new position, a boy was sent to me for stealing a purse containing three dollars. The mother was sent for. Realizing how delicate a matter it is to call a mother in and have to inform her that her son was caught stealing money, I used every form of circumlocution in order to break the news to her as gently as possible. Finally, I told her the purpose of the conference. Very nonchalantly she asked me for a blank check, wrote out the amount, and then very cordially thanked me for calling the matter to her attention.

B. P. Brooks

Two days later the check came back from the bank marked "no account."

Another boy stole a book. I called him in, talked to him about the virtue of honesty, told him how habits of this kind grew on people, and that eventually no one would trust him. He listened very attentively to the whole discourse while great tears rolled down his cheeks. When I had completed my lecture, he thanked me profusely, said no one had ever pointed these things out to him as I had done, and promised never again to be guilty of such an offense. I told my wife about the incident that night. I told her I had made some investigations and found that he had been beaten nearly to death on several occasions by his parents and others when he had been "caught" when all he needed was a little kindness and for some one to take a personal interest in him.

The next day he stole two books.

I punished an Italian boy right severely one morning for a continued infraction of regulations. He came by my office that afternoon and told me his mother wanted to see me. She operated a little store which was located on the direct route between my office and my home. Knowing this mother as I did, she was the last person in the world I wanted to see. So, that afternoon I went two blocks out of my way to avoid passing her place of business. I continued this for about a week. Then, feeling ashamed of myself and thinking, too, that perhaps she had cooled off a bit, I decided one afternoon to go home the usual way. When I got within a hundred yards of her place, I saw her standing in front of her store with a broom stick in her hand as if she were waiting for me. Soon she saw me and began to call, "Mr. Brooks, Mr. Brooks, come here." I wasn't a bit comfortable. She said, "You whipped my son, Joe?" When I, with a tremor in my voice, admitted that I had, she said, "Well, I just want to tell you how much I appreciate it. Other teachers have been letting him get by, but you are interested in him and I want to thank you for it. Whip him every time he needs it and I'll give him another one when he gets home."

I enjoyed my supper that night more than any meal I had had in some time.

People are funny things: B. P. B.

A FOURTH TERM

Mr. Roosevelt has made his decision as to standing for the Presidency for a fourth term. He will serve again, he says, if he is elected, not in the usual partisan, political sense, but because he feels that if the people command him to continue in office he will have as little right to withdraw as a soldier has to leave his post. A Presidential election is America's business, not ours. We should have no right to quarrel with the American people, or even to grumble at them, if they should decide that another President would serve them as well as Mr. Roosevelt, or that the precedent of a fourth term of Presidency was in itself an undesirable modification of the American tradition. Having said that, however, our American friends will not quarrel with us if we express a natural desire that the man who, in effect, brought America into our war, and has so devotedly served our ideals, should continue in power during the critical years of post-war reconstruction.—Editorial, Christian World, London.

INCREASING USE OF PROFANITY

Two leading New York ministers spoke out recently about the increasing use of profanity by men in public life and in the armed forces. Dr. Norman Vincent Peale, pastor of the Marble Collegiate Reformed Church, attributed the practice to a lack of good taste. He declared: "It seems that we are developing quite an aggregate of 'tough boys' in American public life today. I refer to the fact that it is scarcely possible to read a newspaper any more that does not contain the explosive 'damns' of public figures. . . . For example, a leading public figure arrives from a trip and leaps from his plane shouting, 'I am damn glad to be back.' . . . Just today, one of our officials in Washington, speaking of a certain board's policy, said, 'It would be pretty damn tough.' . . . The public men of other years may have cussed plenty in private, but they had the good taste to keep it out of public address." Dr. John S. Bonnell, pastor of the Fifth Avenue Presbyterian Church, called the increase in profanity a "manifestation of instability." War times generally see a rise of profanity due to widespread resentment against war conditions which limit human freedom. It is disgusting to hear public men reveal their "personal instability" by a profanity which only evidences the desire to be regarded as "tough." They cannot have our respect. The sooner thy stop this silly and debasing practice the better. If they will not, we must do our best to eliminate them from positions of public importance.—Editorial in the Watchman-Examiner.

GOD DELETED

In a recent Religious News Service dispatch, the story is told of the complaint of Dr. Temple, Archbishop of Canterbury, because newspaper accounts had reported nothing he had said about God and had reported "everything that could have been said by any heathen." Surely London is not alone in this type of newspaper reporting. The sermons that get into our Eastern newspapers usually are meagerly reported—and—on the "Obituary Page" at that! Granted, many sermons are not [illegible] reporting, but the secular press does organized [illegible] a poor service when it fails to speak of the [illegible] phases and great gospel of the church. If the [illegible] movie artists are worth reporting, are not [illegible] cures of equal public concern?—Zions Herald.

BISHOP CANNON DIES IN CHICAGO

Bishop James Cannon, Jr., retired, of Richmond, Va., died in Wesley Memorial Hospital in Chicago on September 6, following a heart attack that brought on a cerebral hemorrhage. The 80-year old churchman had been one of the dynamic characters of the Methodist Episcopal Church, South, and was known throughout the world for his fight for prohibition.

The bishop is survived by Mrs. Cannon and six children, none of whom were with him at death. He had been in Chicago for a meeting of an Anti-Saloon League committee, while Mrs. Cannon was visiting relatives in Port Clinton, Ohio. She was on her way to his bedside when death came.

Funeral services were held in Broad Street Methodist Church, Richmond, Va., on September 11, with Rev. J. W. Moore, Roanoke, Va., retired member of the Virginia Conference and a long-time friend of Bishop Cannon, preaching the sermon. Interment was made in Hollywood Cemetery, Richmond. Arrangements were in charge of the eldest son, Dr. James Cannon III, professor in Duke University Divinity School, Durham, N. C.

Known as a militant leader for the things in which he believed, Bishop Cannon had an interesting range of activities and interests, including the positions of preacher, teacher, editor, missionary bishop, political leader, and educator. He was best known as a leader of dry forces, having been a member of the executive committee of the Anti-Saloon League since 1902.

Born in Salisbury, Md., on November 13, 1864, Bishop Cannon was educated at Randolph-Macon College (A.B., 1884; D.D., 1903); Princeton Theological Seminary (B.D., 1888), and Princeton University (A.M., 1889). He entered the ministry of the Virginia Conference in 1888, the same year he was married to Lura Virginia Bennett (died 1928). From 1894 to 1918, he was president of Blackstone College for Girls, and served as secretary of education, Virginia Conference, 1896-1918.

Elected bishop by the Methodist Episcopal Church, South, in 1918, Dr. Cannon had charge of mission work in Mexico, Belgian Congo, Cuba, and Brazil from that year until 1934. He was bishop of Alabama, 1920-22, and of Pacific Coast work, 1934-38, when he was retired. He was chairman of the Southern Commission for Unification of Methodism from 1918 to 1926.

Entering the journalistic field in 1893 as editor of the Farmerville Methodist, Bishop Cannon was made editor of the Baltimore and Richmond Christian Advocate in 1904, serving until 1918. He also was founder of the Richmond Virginian. He was a delegate to five General Conferences, and in 1928 won the first American award of the Christian Herald "for distinguished religious service."

Other positions of leadership and honor held by Bishop Cannon include the following: Member of executive and administrative committees of Federal Council of Churches since 1918; chairman, Commission Marriages and the Home, [illegible]; superintendent, Anti-Saloon League of Virginia, [illegible]; chairman, [illegible] Temperance [illegible] Episcopal [illegible]; chairman, executive [illegible] Against Alcoho- [illegible] thereafter until 1937; delegate to Methodist Ecumenical Conference, London in 1921, and Atlanta, 1931; delegate to World Conference on Life and Work, Oxford, World; World Conference on Faith and Order, Edinburgh, and World Peace Conference, Geneva, 1937; trustee Church Peace Union since 1924; member Phi Beta Kappa.

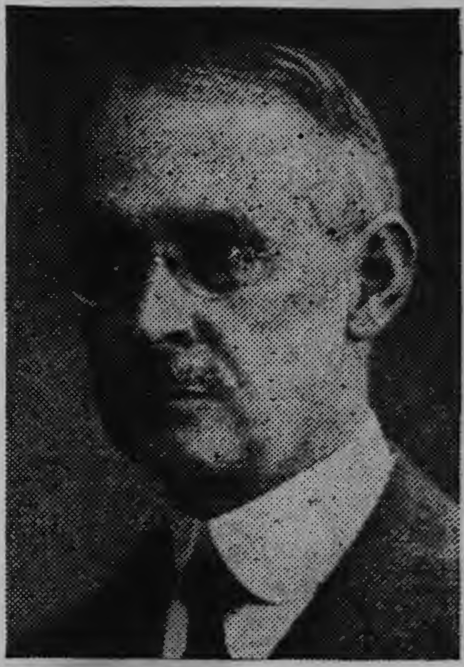
In the political campaign of 1928, Bishop Cannon was chairman of the committee of Southern Anti-Smith Democrats, traveling 12,000 miles in two months in his efforts to prevent the election of a candidate favoring repeal of some prohibition laws.

In addition to Mrs. Cannon (the former Mrs. Helen H. McCallum of New York) and James III, the other surviving children are: Edward, a lawyer in Durham, N. C.; David, Washington, D. C.; Richard M., who is overseas in military service; Virginia (Mrs. Herbert Stockham), Birmingham, Ala, and Laura (Mrs. Bart D. Stevens), wife of Navy chaplain now located at Newport, R. I.

CHURCHES OR CHARGES

By A. T. McIlwain

In planning for the proper administration of the work of the Church, should we measure the extent of the effort by the number of churches in a given area, or the number of pastoral charges?



THE LATE BISHOP JAMES CANNON, JR.

As this writer sees it, in the last analysis, everything depends upon the local church. For example, to arrive at the total membership of the Church, or any division thereof, we must add the total membership of individual churches. When we figure on the enrollment in the Church School, or the average attendance, we must deal with individual churches. When we speak of the Every Member Canvass, we are thinking of the last person in each local church. In view of the above, it is very apparent that the extent of any effort to administer the work of the Church properly should be determined by the number of the local churches rather than the number of pastoral charges. This is particularly true of the work of the district superintendents. The one-church pastoral charges—the stations—are usually well organized and served by experienced pastors. The charges composed of many churches—the circuits—usually scatter a man's efforts to such an extent that he is unable to perfect a workable organization anywhere. Then, too, most of our young men begin their ministry on the charges made up of many churches, which means that these charges are often served by inexperienced men, making closer supervision very necessary.

All of which means that a Conference made up largely of charges having from two to eight churches needs more supervision than a Conference composed mainly of one-church charges. One of our prominent Church leaders recently remarked "That the Methodist Church in New England is quite different from what it is in the deep South." This difference manifests itself in many ways, but particularly in the number of churches in the charges, as the following figures will indicate:

New Jersey Conference, Trenton District—74 charges, 97 churches.

New England Conference, Lynn District—64 charges, 65 churches.

New England-Southern Conference, Norwich District—34 charges, 52 churches.

New York East Conference, New Haven District—73 charges, 83 churches.

New Hampshire Conference, Northern District—39 charges, 64 churches.

Total number of charges, 284; total number of churches, 361.

It will be interesting to compare the above to most any given area in the deep South. Let us take a look at a Conference that this writer is familiar with, North Mississippi. There are 577 churches in the North Mississippi Conference. If the district lines were fixed so as to equalize the number of churches, there would be 96 churches in each of the six districts. In the judgment of this writer, based upon actual experience, that many churches, mostly rural, call for more supervision than the district superintendent can possibly furnish if the field is to be properly looked after. From the above table it will be noted that there are 284 pastors and 5 district superintendents serving 361 churches—or 1 minister to every 1¼ churches. In the North Mississippi Conference there are 166 pastors and 6 district superintendents serving 577 churches, or 1 minister to every 3 1-3 churches.

In the August 24th issue of the **Chicago Christian Advocate** there is a very timely article by the editor on "Let Us Look at the Facts." In this article, Dr. Smith says:

"The hope of any great church-wide evangelistic campaign rests very largely with the smaller churches. City churches, in many instances, depend upon transfers of members from smaller communities to provide them with their natural growth."

This will remain true just so long as the small rural churches are properly looked after. It is also true that most of our ministers come from small churches and rural areas. One of the most alarming things confronting the Methodist Church today is the shortage of ministers. A recent survey shows that more ministers retire each year than are received into the Conference. In other words, the retirements exceed the recruitments. It is our conviction that many of the problems now facing the Methodist Church will be solved only when we give "proper attention" to the small rural churches, and supervision is an important part of "proper attention."

Preaching is not the performance of an hour. It is the outflow of a life. . . . The sermon is forceful because the man is forceful. The sermon is holy because the man is holy. The sermon is full of divine unction because the man is full of divine unction.

—E. M. Bounds.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

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and B. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
C. MILTON CHALMERS ....Publisher

Mrs. W. E. Bradshaw, Route 1, Bentonia, Miss., places us in her debt by her cordial words of appreciation of the Advocate and its meaning to her.

Rev. J. T. McCafferty reports everything as going well on the Winona Circuit, which he is serving as a retired supply but not at the gait which the designation might indicate.

The editor appreciated the loyal support and the generous commendation of Rev. T. D. Lipscomb, of Kinder, La. He always does a good job in his support of the Advocate cause.

Mrs. J. H. Brown, Sallis, Miss., writes: "I am an old woman but don't remember when the Advocate did not come to our home. It is like a visit with old friends without which I would be lonely."

Rev. Dan P. Yeager, the constant friend of the editor and the Advocate, has our thanks for his generous word of commendation. He says that he is well and happy in his work at Moselle, Miss.

Rev. John W. Moore, pastor of Centenary Church, McComb, Miss., reports that the indebtedness on the church building has been fully liquidated and that Bishop Decell will dedicate the church on Sunday, October 8, at 11 o'clock.

Rev. Morris G. Lee, reporting on September 12, says that he has been at Bienville, La., only a few days and not long enough to get hold of the ropes. We appreciate that the Advocate was among the earliest of his interests.

Mr. W. B. Loudon, Baton Rouge, La., writes that he inherited the Advocate habit from his father, Mr. A. J. Loudon, who was a subscriber at the time of his death, and that the paper has been an inspiration to the household for more than 60 years.

Rev. C. C. Clark, whose magnificent work at First Church, Gulfport, Miss., will commend him to all ardent Advocate friends, was a caller at the Advocate office on Wednesday of last week. Bro. Clark is now a member of the Advocate Publishing Committee.

Rev. E. E. O'Neal, of Saucier, Miss., missionary to Brazil, will preach at Pine Grove Church, on the Vancleave charge, the fourth Sunday in September, morning and night. The pastor, Rev. G. H. McBride, will be assisting at the Palmer Creek camp meeting that week.

Rev. J. F. Dring speaks in high praise of the good people of Oak Ridge, La., where he is now rounding out his fourth year. Twenty-four persons have been received into the church on profession of faith, and he expects the charge to be a two-point charge another year.

Rev. Frank A. Matthews reports a great congregation and a splendid service for the dedication of the "Service Roll" at Mer Rouge, La. He and the people of Mer Rouge are looking forward to having the Bishop for the dedication of their church building early next year.

Mrs. R. J. Lucius sent us a check some time ago for the renewal of her paper. The remittance was duly credited but somehow it failed to get posted to the mailing list. We are sorry for the error which was entirely ours, and of course she will be given credit for a full year.

Rev. M. S. Robertson was a caller at the Advocate office last week. In his Advocate campaign he had a total of 63 subscriptions, 13 of which were at Pearl River. In a recent revival at Pearl River, Rev. J. P. Bonnecarrere did the preaching and there were 9 additions on profession of faith.

Rev. W. C. Beasley, a retired member of the North Mississippi Conference, writes that he has gone into winter quarters at 474 North Church Street, Tupelo, Miss. He says that his physical improvement has been slow, but he is now able to pace around the house, but not at the rate of "Dan Patch."

Mrs. Lucy Brewer Simpson says that she is now keeping house in her own home at Coffeeville, Miss., for the first time since she left the farm following the death of her husband eight years ago. She expresses regret at missing some of the contributions which appeared in the Advocate in days gone by, notably the contributions of Dr. Carley and Dr. Felts.

Rev. A. M. Martin reports that Miss Eva Cranshaw, of Georgia, has been appointed as deaconess rural worker for Indian Bayou and Ebenezer charges and has received a cordial welcome from the Indian Bayou congregation. Bro. Martin reports 21 members received on profession of faith this year and every prospect for a good report at Conference.

Rev. Porter M. Caraway is not marking time in his pastorate at West Monroe, La. According to his bulletin, there were ten stewards present at prayer meeting on a recent Wednesday evening. The West Monroe group was the largest of any group at the State Assembly of the Methodist Youth Fellowship, and 75 subscribers are now reading the New Orleans Christian Advocate.

MYRTLE CIRCUIT HAS GOOD REVIVALS

Dear Dr. Duren: We on the Myrtle Circuit have just finished our summer revivals. Much to my liking, we used pastors as our visiting preachers, namely, the Revs. W. J. Cunningham, James X. Elliott, Seamon Rhea, and W. S. Hemphill. Our charge responded well to the ministry of these brethren. The preaching was of power and truth, helpful indeed to all of us. When in need of help, as all pastors do, I recommend any one of these my brethren as being faithful, earnest and true ministers of the Gospel of Christ, and useful as pastor-evangelists to many of our charges..

Brotherly in the relationships they sustained to pastor and people, leaving us with the best outlook for finishing a year of splendid progress in all the work of our church, which is the best proof of a revival in anybody's church. Not that we have as many New Orleans Christian Advocates and Upper Rooms going into our homes as we should have, but we have the largest circulation of each ever to come into the Methodist homes regularly. This is a note our people deserve for their fine spirit of cooperation and brotherly kindness.

WALTER M. HESTER, Pastor.

REV. J. A. PHILLIPS DIES IN FLORIDA

The Rev. John Albert Phillips, a retired missionary of the Methodist Church, died on August 10, at Tampa, Florida, in the seventy-sixth year of his age.

Mr. Phillips was born January 9, 1869, in in Caldwell County, Texas. He was married to Miss Mary Emma Smith on October 15, 1896. They were appointed missionaries of the former Methodist Episcopal Church, South, in 1903 and served in Cuba and Mexico. Mr. Phillips was a pastor between 1903 and 1928, and a presiding elder between 1908 and 1922. He was president of the Mexican Methodist Institute, San Antonio, Texas, from 1917 to 1918, and principal of the People's Institute, Piedras Negros, Mexico, from 1924 to 1926.

Mr. and Mrs. Phillips were transferred to the Cuba Conference in November, 1926, but had to leave the field after a year, due to poor health. Mr. Phillips gave eight years of his life in work under the Home Department among the Mexicans in Texas and the Cubans in Florida, and twenty-seven and a half years under the Foreign Department of the Board of Missions of the Methodist Episcopal Church, South.

Mrs. Phillips survives her husband.

LUZIANNE
COFFEE
100% GOOD

VACATION BIBLE SCHOOL AT GRAYSON, LA.

At Grayson Methodist Church, Rev. Geo. A. LaGrange, pastor, we have just closed a successful Vacation Bible School, with an enrollment of 140—average attendance 129.6. The "high water mark" was 151, and the lowest mark was 100, the first day.

A thorough canvass of the town and vicinity was made by the superintendent, Mrs. LaGrange and her committee, and children of families of all denominations were solicited. It was learned that over 80 of the school are not regular attendants of any church school, due to various reasons, chief of which is lack of transportation, which was provided for our Vacation School. 67 of the 140 enrolled members received awards for perfect attendance, and all received beautiful diplomas. Each child also was presented with one of the Gospels by the pastor and his wife.

The courses taught were: Nursery—"Learning to Live, Play, and Share Together," ages 2 and 3; Beginners—"Our Happy World;" Primary—"Learning About the Church;" Juniors—"What is in Your Bible?" Intermediates—"Discerning God in the Beautiful;" Seniors—"O Come, Let us Worship."

On the last evening of the two weeks an interesting program was presented, and parents and friends gathered to listen and discover what good work was being done for the children of the community, and went away convinced that seed had been sown that should bring forth much good fruit in later years, when these are the citizens—Christian citizens, we hope—of Grayson. The pastor added a splendid feature to the already good program, in a sermonette to both children and parents.

The hand-work of the children was on display and elicited many fine words of appreciation. Some of the scrap-books and toys will be sent to children wards in hospitals. A cool drink and cookies were served each day, and ice cream was added for the closing day.

Thirteen teachers and twelve helpers were on hand daily, and numerous committees added much to the success of the school. The Baptist church of Grayson held a similar school for an equal period of time, thus providing our children four weeks of very worthwhile and most enjoyable vacation days.

THE SECRETARY.

CENTENARY COLLEGE NURSE TRAINING COURSE

Centenary College, of Shreveport, La., and five Shreveport schools of nursing recently inaugurated a centralized, cooperative program of student nurse training, which is a pioneer educational venture designed to render a vital service to the development of nurse education and the needs and interest of the community. According to a representative of the U. S. Cadet Nurse Corps, the program is the first of its kind in the nation. Plans for its operation were effected by a committee representing the administration of Centenary College and the directors of the Shreveport schools of nursing, which are participating in the program: Charity Hospital, Highland Sanitarium, North Louisiana Sanitarium, Schumpert Sanitarium, and Tri-State Hospital.

Approved by the U. S. Cadet Nurse Corps and the Louisiana State Board of Nurse Education, the new training program provides that the students enrolled will receive 18 weeks' training in subjects to be taught by regular members of the Centenary College faculty, assisted by special teachers. Subjects in the course include Chemistry, Anatomy and Physiology, Micro-biology, Nutrition, Psychology, Sociology, History of Nursing, First Aid, Health and Hygiene, and a minimum of 3 hours of Physical Education per week. College credit will be given for the work completed.

During their 18 weeks of college work, the student nurses will be housed in Rotary Hall and Colonial Hall, dormitories on the main Centenary campus. At the completion of their classroom work, the students will report to the schools of nursing in which they are enrolled for the clinical practice and other class work needed in their training.

Prime benefits of the new training program are that it permits a standardization of curricula for schools of nursing serving a wide area, permits an increased enrollment in the schools, and aids both school directors and students to take full advantage of new and important educational methods.

ATTENTION, MEMBERS MILLSAPS CLUB, MISSISSIPPI ANNUAL CONFERENCE

This is to remind you that your dues for Club Membership ($1.25) is to be placed in the hands of the Rev. G. Eliot Jones, Pachuta, Miss., within 60 days prior to the opening session of the Annual Conference.

Plans are under way for a real "feast" and get-together in Jackson in November, and in order to be able to go forward with our plans it will be necessary that the memberships' dues be in the hands of the above on time.

The payment of your dues will take care of your plate for the Annual supper. You will be able to bring a guest with you, but we are asking that you wait a short while to make reservations for same in order that we might work out some details concerning the matter.

Please give the matter of sending your dues in your immediate attention.

FRANK E. DEMENT, Jr.,
President, Millsaps Club.

LOUISIANA ORPHANAGE APPEAL

"Harvest Day" for the Orphanage is only four Sundays off. The second Sunday, Oct. 8, is the day our Conference has set aside for this great cause. I am sure you will do everything you can toward receiving a good offering on that day.

Our work has moved along quite well since I last appealed to you and your people for help. The Easter contributions were more than usual, which enabled us to continue our improvements program. We have completely refinished the three boys' buildings and added new equipment wherever necessary. The same was done to the girls' large building. Considerable repairs and improvements have been made generally also, including a concrete tennis court for the playground, the tearing down and rebuilding of the old potato kiln, rebuilding the calf barn on the farm, and a number of other minor repairs. We consider the plant in the very best physical condition at present.

The cost of living is much higher than at any previous time. Labor, food, clothing, feed—in fact, everything, is higher. I trust all of us will bear this in mind when we make our offerings.

I will mail you the regular supply of offering envelopes, also the Orphanage paper, and I trust you will place them in the hands of your people, urging them to make a fine offering.

The enrollment of our Home averages from 120 to 125. We do not have capacity for more than this number. The law regulating institutions of this kind requires certain specified room for each bed, every child in a single bed to itself, and a worker to every eight children. It is a good plan, but it increases the cost and decreases the capacity.

Thanking you for your cooperation and help, and asking God to bless you in your work, I am,

Cordially yours,
C. B. WHITE, Superintendent,
Louisiana Methodist Orphanage.

LETTER FROM A HOSPITAL PATIENT

Dear Sirs: I will be very happy if you will publish this letter in your paper. I have been ill almost two years and have spent over a year in hospitals. I have been in the Shreveport Charity Hospital eight months. Since I have been here I came to know and admire Bro. Ware, who is chaplain for this great hospital. He is doing a wonderful work here in the hospital and it is a blessing, especially to the ones of us who have been here so long. He deserves much credit and cooperation for his efforts here. It was through his kindness that I just recently received a very lovely Bible, given to me by the Wesleyan Sunday School Class of Rodessa, La., and I want to take this means of letting Mrs. T. F. Ryan and all the class know that I appreciate their gift more than I could possibly say. I know God will bless them for giving it, as He has blessed me in receiving it. I intend to spend a lot of time reading my new Bible, and I trust the Lord will help me understand His word more than I ever have.

Yours very sincerely,
MRS. MYRTLE DOTY,
Ward 308, Charity Hospital.

A COURSE IN THE RUDIMENTS OF MEDICINE FOR NON-MEDICAL MISSIONARIES

Beginning October 6, 1944, a course of training in hygiene, tropical sanitation, community health programs, first aid, home nursing and the elements of preventive and curative medicine and minor surgery, will be given, under the auspices of the Christian Medical Council for Overseas Work, a functional committee of the Foreign Missions Conference of North America, at 150 Fifth Avenue, New York City, primarily for furloughed and newly-appointed missionaries working in areas where competent medical aid is readily available.

The course will consist of thirty-two weekly periods of two hours each—from October 6, 1944, to June 15, 1945. Former medical missionaries from various countries, members of the Christian Medical Council, will assume the chief responsibility of the teaching, assisted by visiting members of the medical, dental, and nursing professions.

For further details and application forms, those interested are asked to communicate with the Secretary, Christian Medical Council, 150 Fifth Avenue, New York 11, N. Y.

PERSONAL NOTES AND INCIDENTS

Rev. R. E. Smoot, pastor at Ripley, Miss., says that everything continues on the up-and-up on his charge. This brief message was enclosed in a business note.

Rev. J. E. Selfe, pastor at Boyce, La., calls our attention to the fact that the revival to which we referred in a recent personal was not at Boyce, as we indicated, but at Lahey's Chapel.

Rev. R. A. Thornton, pastor at Shuqualak, Miss., says he is having the best year of his ministry. Everything will be paid in full, and the total amount of money raised this year will be double that of the year before he was assigned to the charge.

Rev. W. P. Bailey, pastor at Durant, recently underwent a serious operation at the Methodist Hospital, Memphis, Tenn. The operation was successful and Bro Bailey is rapidly recovering. We trust that he will soon be at home and back in his pulpit.

Rev. and Mrs. Ellis, missionaries of Brazil, have been spending some time in the States following the session of the General Conference, of which Bro. Ellis was a delegate. They recently paid a visit to Judge and Mrs. R. E. Bennett, of Meadville, Miss., whose daughter is also a missionary in Brazil.

On Wednesday night, September 6, the Tchula church held a social-fellowship meeting. About 100 people were present and had a most joyous and helpful time. Rev. S. A. Brown is supplying the church there since the death of Rev. W. T. Phillips, and the good people of Tchula are enjoying his ministry.

Rev. W. T. Gray, who will be retired at the forthcoming session of the Louisiana Conference, says that he will make his home in Waco, Texas. The Advocate has had no more loyal friend than is Bro. Gray. We trust that he may have many happy years in which to enjoy the memory of his labors and the friendships which he has made.

Henry Leon, the Advocate mailer for more than thirty years, had the misfortune to collide head-on with an automobile last week. Fortunately, the car was not moving very fast, and he suffered only skin abrasions and bruises of the body. He has been laid up at home recovering from the experience, but was able to come back to work on Monday.

Rev. Jim H. Sharp, now pastor at Amarillo, Texas, reports that Methodism is making progress in that section and that the reports at the forthcoming Conference will be the best in its history. Bro. Sharp is a former Mississippian, whose brother, L. M. Sharp, is now a member of the Mississippi Conference. We had the pleasure of a short visit with Bro. Sharp on the way to one of the district conferences last summer.

Rev. Andrew J. Boyles reports his continued pleasure in serving the people of Moss Point, Miss., church. The claims for the year are practically paid in full. He has assisted his brethren in three revivals and the revival in his own church is now in progress. The church at Moss Point has been reroofed at a cost of approximately $1,000, and 88 new members have been received, 30 of them on profession of faith.

Measure your acts by the Golden Rule, for this is Christianity simplified and nobly appliced if practiced.—E. S. McClelland.

DEDICATION NOTICE

Bishop Martin will preach and dedicate the Church School annex at Mer Rouge, La., at the 11 o'clock service on September 24. All former pastors are invited to attend the service.

FRANK A. MATTHEWS, Pastor.

DEDICATION OF THE REILY MEMORIAL CHURCH, COLLINSTON, LA.

Bishop Paul E. Martin will preach at Collinston at 9 o'clock on the morning of September 24 and will dedicate the lovely memorial church immediately following the preaching service. All former pastors of the charge are invited to be present for the occasion.

OBIE H. JONES, Pastor.

MRS. O. Z. THOMS

In the death of Mrs. Lula Cain Thoms, wife of O. Z. Thoms, of Richton, Miss., the town, and particularly the Methodist church, lost one of its noblest and most devoted women. Her beautiful life came to an end following a long period of illness, and she will be greatly missed in the community. She was a native of Vaiden, Miss., and is survived by her husband, two daughters, three sons, and a number of grandchildren. She will be mourned by friends wherever she was known. Throughout her years she made a fine contribution to both community and church life.

BISHOP DECELL VISITS GREENWOOD DISTRICT

On Tuesday, September 12, Bishop and Mrs. J. Lloyd Decell were the honored guests of the Greenwood Ministerial Association and the Preachers' Wives Auxiliary. Bishop Decell preached at the 11 o'clock hour, bringing what many said to be one of the finest messages that they had ever heard him give. He was truly at his best and at home among his many friends of the district.

At the lunch hour a most delightful fellowship hour was enjoyed by all, when each pastor and wife was presented. Miss Alice Decell, a kinswoman of the Bishop, was an honored guest. All of the pastors were present except four, who were kept away either by illness or some other unavoidable cause.

RESOLUTIONS OF APPRECIATION

To Bishop Paul E. Martin and Rev. D. B. Raulins, D. S.:

Whereas, the Rev. Louis Moffpauir, pastor of the Haynesville Methodist Church, is finishing the most successful year of his six-year pastorate at this place and, in many ways, the best year in the history of the local Methodist church; and,

Whereas, the Rev. Hoffpauir and his people are praying and planning for even greater things in the future; and,

Whereas, the official board, meeting in regular session on September 4, 1944, in appreciation of the good work being done by the Rev. Hoffpauir voted unanimously for his return for another year. Be it therefore

Resolved, that the official board of the Haynesville Methodist Church petition and pray that the Bishop and his cabinet might see fit to return Rev. and Mrs. Hoffpauir to us for another year. Be it further

Resolved, that a copy of these resolutions be placed in the records of the church, that a copy be sent to Bishop Paul E. Martin, Little Rock, Ark.; a copy to Rev. D. B. Raulins, Ruston, La.; a copy to Rev. and Mrs. Louis Hoffpauir, Haynesville, La.; a copy to the Haynesville News, Haynesville, La.; and a copy to the New Orleans Christian Advocate, New Orleans, La.

Signed: J. H. Hearne, C. E. Miller, T. W. Sherman, A. H. Hunt, F. M. Graves, resolutions committee.

T. H. Arnold, chairman; C. B. Miller, secretary, official board.

UP IN ARMS

By Dean R. E. Smith

It galls me!
It riles me!
It irks me!
It nauseates me!

I refer to that hideous Resolution No. 3, passed by our recent Legislature, whereby no local option elections may be held in Louisiana for the duration and one year later.

Reminds me of what happened just before the Civil War. Congress had passed the Fugitive Slave Act and the Supreme Court had approved it. It enraged good men everywhere. It precipitated combat. Emerson said it oppressed him so that he could scarcely breathe; the very air seemed tainted and the sunlight glowed with suppressed and lurid glare. He said he walked the earth as one dazed because of the infamy abroad in the land.

So feel I about this dastardly act of our Legislature. The very perfidy of the thing—representatives of the people refusing the people the right to express themselves on one of the greatest moral and economic issues of the day! Refusing to allow the people to arm themselves against the most insidious foe that increasingly attacks our homes—a foe relentless, deadly, never sleeping.

All under the excuse that it would be wrong to hold such local options while so many of our boys are away! As if our noble soldiers were all topers! Depriving all who remain here at home of our rights because a few have to be away! Strangling democracy in Louisiana while our boys fight for it in Africa, France, and Timbuctoo!

It all might not be so woozy-woozy if they had said, "We'll freeze both sides of this liquor question—both wet and dry—till the boys get back!" But no! They say to the wets, "Go ahead, sell all you can; advertise all you please; open up extra saloons galore—we'll not let any parish or any community even lift a finger against you. No local options until you've soaked the state!"

Even Beelzebub ought to be ashamed of that act of our legislators. Let's do something about it. What say, brothers?

SEASHORE DISTRICT NEWS

Pastors of the Seashore district have received a total of 603 new members on profession of faith and 553 by transfer from other churches through the second Sunday in September, with two charges not reporting to the district check-up meeting held at Gulfport September 12. With $8,1[illegible] already paid to World Service, and many charges indicating they will overpay their acceptance, there is a possibility that this district will pay its askings in full this year.

The W. S. C. S. held an all-day retreat at the same time of the pastors' meeting, with Mrs. John Cirlot, Moss Point, and Mrs. M. L. McCormick, Biloxi, leading.

Less than $400 remains to be paid in meeting the Millsaps quota, with only a few of the charges having failed to pay in full. Subscriptions to the New Orleans Christian Advocate reported by pastors totaled 671, and the district quota reached. The fifty dollar reward was given to the Millsaps fund.

With Annual Conference yet two months away, the 28 pastors of the district already have an aggregate record in World Service giving, profession of faith, vacation schools, and total new members, as reported at the check-up meeting, that exceeds the totals for recent Conference years, and possibly some new district records have already been set.

Americus circuit, the Rev. E. D. Simpson, pastor, is up to date on all finances and held Layman's Day in all eight churches. World Service askings of $400 will be paid.

The Rev. E. E. Samples, Bay St. Louis pastor, is to be assisted by the Rev. A. L. Meadors, Benton, in a revival October 1-8, and has already received a total of 67 new members, 38 on profession of faith.

Main Street, Biloxi, the Rev. M. L. McCormick, pastor, has received 35 on profession of faith and had a church school rally day offering of $50. Brooklyn-Bond, the Rev. M. L. Davis, pastor, has 23 on profession of faith, and fourth Sunday World Service offerings now total $83.74. Coalville, the Rev. J. H. Moore, pastor, met its $100 quota for Millsaps and sent $13 to the Memorial Mercy Home-Hospital.

Columbia, the Rev. J. B. Cain, pastor, has paid the entire World Service askings of $1,200, and gave $1,300 to Millsaps. Escatawpa, the Rev. S. B. Watkins, pastor, has paid World Service askings of $400 for the year and $50 for specials, and received 23 on profession of faith. Gulfport, First, the Rev. C. C. Clark, pastor, has 23 on profession of faith, overpaid Millsaps quota, and paid $60.89 for narcotic education.

Handsboro, the Rev. D. R. O'Connor, pastor has 32 on profession of faith, and has paid all finances in full for the year, including World Service askings, Millsaps quota, and specials. Kreole, the Rev. J. P. Payne, pastor, has 18 on profession of faith and paid $400 on World Service. Leakesville, the Rev. W. L. Elkin, pastor, met its Millsaps quota of $100, and is up-to-date on all finances.

Logtown, the Rev. W. B. Jones, pastor, is contributing to narcotic education fund, made generous offerings to the special causes, and the regular budget is overpaid. Long Beach, the Rev. T. M. Dye, Jr., pastor, is having a revival this week, with Dr. B. L. Sutherland, Hattiesburg district superintendent, the visiting minister. The budget is up-to-date and Millsaps quota exceeded. Lucedale, the Rev. W. C. Fulgham, pastor, has 42 new members, 17 on profession of faith, and only $335 remains unpaid on a budget of $9,100, including installation of a pipe organ.

Lumberton, the Rev. F. L. Applewhite, pastor, is 68 per cent over quota on Millsaps to take the percentage lead in this district. Mentorum, the Rev. M. N. Howell, supply, this year has already paid its World Service askings, which is 40 per cent of the pastor's salary, and this leads the district, if not the Conference, on that percentage relationship. Moss Point, the Rev. A. J. Boyles, has 30 on profession of faith, leads the entire district on total offerings to Golden Cross, Race Relations, Sanitorium, and Memorial Mercy Home-Hospital, and leads the district on subscriptions to the general organ.

The Rev. W. C. M. Baggett, pastor at Ocean Springs, is recovering satisfactorily from an automobile injury which barely escaped a tragedy, and could not attend the district meeting. However, all causes are well cared for at his three churches. Eastlawn, Pascagoula, the Rev. Roy Clark, pastor, has 31 on profession of faith, paid the Millsaps quota, and is supporting narcotic education.

First Church, Pascagoula, where the Rev. E. W. Ulmer is completing a quadrennium of service, is paying $3,600 on pastor's salary, has already paid $1,000 on World Service, $400 to Conference Claimants, $500 to Millsaps, and $400 to the Orphanage. Confessions of faith this year total 110, to lead the district, if not the entire Conference. Picayune is rallying to the pastorate of the Rev. J. H. Morrow, with $3,000 salary. overpayment of Millsaps quota, $750 paid on World Service, $375 to Conference Claimants, and heavy giving to the special causes. Poplarville, the Rev. S. F. Harkey, pastor, reported everything would be paid in full by Annual Conference.

Purvis, the Rev. C. S. Schultz, pastor, has met its Millsaps quota and is paying World service askings in full. Saucier, the Rev. E. W. Scott, pastor, is ahead on its regular budget, has paid generously to the specials, and has 19 on profession of faith. Van Cleave, the Rev. G. H. McBride, pastor, has 109 subscribers to the New Orleans Christian Advocate, and has received 41 on profession of faith. White City Chapel, the Rev. R. F. Harrell, pastor, has 16 members, and the Rev. Chas. Assaf, Conference missionary, is now doing evangelistic work there. Wiggins, the Rev. N. U. Boone, pastor, is putting the finishing touches on a new parsonage, has met the Millsaps quota, and has paid the sustentation fund in full for the year.

REPORT FROM ROXIE CHARGE

My Dear Friend:

I noticed in a recent issue of the Advocate where the district superintendent of the Vicksburg district is asking for each pastor, or some member of the church, to give the highlights of the work on their charges. May I say, Doctor, I have been somewhat timid about making public the improvements or progress on my charge for two reasons: First, some may say he is playing politics and looking for a bigger appointment by the advertising route through free columns of the church press. Second, it may be offensive to the former pastors, who are my brethren, and I wish to cause them to love me rather than be displeased with my attitude.

However, I am giving a few of the outstanding things the good Methodists of the Roxie charge have done since I was sent to try to lead them unto greater things. And when I use the term, "we," I have reference to the people of the charge rather than to the parsonage family.

We have an increase on the charge of both salary and acceptance of Benevolences, and have paid same.

We have bought new song books (I mean Methodist books, not some off-brand of book, but one which will lead them into the worship program of the church in two of the churches, and we expect to do same in the other churches of the charge before Annual Conference).

When I came on the charge, there was one subscription to your good paper. Today we have thirty-eight subscribing.

We have observed each year Orphanage Day, and this year there was on that day donated to this cause $118.75.

We have painted one church at a cost of $90, and are now in the course of repairing another that will cost us around $600.

We have installed a butane gas system in the parsonage and the church building at Roxie. The parsonage has been repaired inside throughout.

We have had 25 additions to the church on profession of faith. We have seven to come from the Baptist Church, one from the Lutheran Church, one from the Christian Church, and one from the Seventh Day Adventist Church.

We have been working toward the program of following up the members who have moved away from our charge and insisting they become active where they are now living by placing their membership in the local church. Through this work we have a much smaller inactive roll than we would have had.

We had with us this year our Governor of Mississippi, Hon. Thos. Bailey, to speak on Layman's Day in the Roxie church, which drew a record attendance for the day.

Our assessment to Millsaps has been paid in full.

All the causes of the church as specials have been met, and we plan to observe World Communion Day on the first Sunday of October, as we have been asked to do by our bishop.

I feel confident that the support of the ministry will be met in full before the pastor leaves for Annual Conference November 22.

As you know, this is our second year at Roxie and we have had a pleasant time working with these good Methodists; the only regret is that the attendance could be improved. These people are good to their pastor. They are eager to follow his leadership in their church work, and when it comes to their Church they are willing to dig deep into their pocketbook and put the program over.

Of course, we do not know who will be their pastor after the meeting of the Annual Conference, but whoever is sent to these people will find them more than willing to carry their part of the program.

Now, Doctor, I am simply trying to submit to you some of the things I consider important in the two years' work I have been with these good people, and you are at liberty to "edit" this as you see best. I also repeat, this is something I have before refrained to do, as it might sound like bragging; but my people are interested in the expansion of the Kingdom, and I feel the Methodists of the Mississippi Conference should know how good they are.

Yours for a greater Methodist Church,
R. E. ALSWORTH, Pastor.

I do not believe that all the statesmen in existence, and all the efforts they have ever made, have tended so much to the greatness and true happiness, the purity and glory of this country, as have the efforts of its Sunday school teachers.—John Bright.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"The Church in Southeast Asia"

Since December 7, 1941, the lands that lie beyond the blue Pacific have been in the news as never before. From vague, faraway places where strange and unfamiliar people lived, they have become lands that have a definite part in our global planning.

"People to whom Southeast Asia was once a blurred spot on the map, can now swiftly locate Singapore, Manila, and Batavia. The neighbor boy who has limped home from New Guinea battlefields has told them about fuzzy-haired Papuans. They have heard of the plucky Filipinos from a nurse who was on Bataan.

"They have realized their dependence on Southeast Asia when they have saved tin cans and wondered how long tires of the old car would last. They have read articles discussing the rights and responsibilities of England, Holland, France, and the United States in the Orient after the war.

"Now and again they have noticed in the newspaper accounts of American airmen being rescued from the seas or jungles by friendly Christian natives. Perhaps they have wondered how the people in such faraway places came to be Christian.

"For the most part, this new interest in the lands that lie half a world away has to do with governments, products, and military significance. We hear little about the men, women and children of Southeast Asia who belong to the world-wide Christian church.

"The purpose of the course, 'The Church in Southeast Asia,' is 'to introduce to the people of North America their fellow-Christians of Southeast Asia.' We shall meet a few of the missionaries who have made outstanding contributions. Particularly, we shall meet dark-skinned and olive-skinned Christians who are following Jesus with courage and devotion. We shall see something of the background of superstition, poverty, and ignorance from which these native believers come.

"As we read of these loyal Christians, we shall feel a glad confidence that the way of Jesus is safe in their hands. We shall know that when freedom comes to Southeast Asia, there will be a group of strong native Christians ready to carry on."

(From "Helps," by Alice Geer Kelsey).

* * *

Mrs. Mahaffev Attends Meetings

During the latter part of August, Mrs. Mahaffey attended the meeting of the Board of Missions and Church Extension of the Southeastern Jurisdiction, held in Lake Junaluska, N. C. Dr. John Branscomb, of Orlando, Florida, presided, with Rev. Gunn, of Norfolk, Virginia, as secretary. Twenty members were present.

Bishop Costen J. Harrell, representing the Episcopacy, summarized the work of the Committee on Program and Policy of the Jurisdiction as presented to the Conference held in Atlanta.

Bishop Arthur J. Moore challenged the group with the importance of the Jurisdiction set-up; the acute missionary problems in the Southeastern Jurisdiction; the need for the Jurisdiction Council with an Executive secretary to assist in working out plans.

Mrs. Mahaffey served on a committee which recommended the following projects for the Jurisdiction, which were accepted:

1. Mountain work.
2. Rural work.
3. Opportunity for full-time Christian service to be presented to boys and girls who are now in the service of their country.
4. Circulation of Christian literature from an office in Atlanta, Ga.
5. New churches as population shifts and needs require (taking church to the people).
6. Cooperation in the fall Crusade and the raising of the $25,000,000.

Mrs. Mahaffey had an opportunity to sit-in on a part of the organizational meeting of the Council of the Southeastern Jurisdiction. Dr. W. F. Quillian was elected Executive secretary, with offices in Atlanta, Ga.

Dr. Otto Porter and Dr. Lanier Hunt were present at the Council meeting as delegates from the Mississippi Conference.

Dr. M. L. Smith, president of Millsaps College, was a visitor, having attended the Board of Education meeting which was also held at Lake Junaluska.

There will be eight women on the Jurisdiction Council, two of whom will be the president and the secretary of the Jurisdiction W. S. C. S.

* * *

Reporting!

In about ten days it will be time to send in reports for the third quarter. Let's see if we cannot double the number of societies making the Honor Roll. Remember, there were 35 for the second quarter.

In the list published last week, in the Brookhaven district we listed "McComb" for an "Honorable Mention." This should have been "McComb, Pearl River Avenue." Also, East End, Meridian, should have been listed for an "Honorable Mention" in the first quarter—they got on the Honor Roll for the second quarter.

Mrs. Fore says: "You remember that your reports must be in the hands of the officers by the **fifth of the month** which follows the close of each quarter (this time it will be the 5th of October). There are ten officers to whom reports must be sent for Honor Roll credit:

1. District secretary.
2. Treasurer—Mrs. C. E. Mullins, Brookhaven, Miss.
3. Secretary Missionary Education and Service—Mrs. E. E. Deen, 206 32nd Avenue, Hattiesburg, Miss.
4. Secretary C. S. R. and L. C. A.—Mrs. Stanley Wilson, 2212 15th Street, Meridian, Miss.
5. Secretary Student Work—Miss Mary Thornton Lindsay, Box 2355, West Jackson, Miss.
6. Secretary Youth Work—Mrs. Charles Ratcliffe, 1719 Devine, Jackson 41, Miss.
7. Secretary Children's Work—Mrs. J. B. Cain, Columbia, Miss.
8. Secretary Supplies—Mrs. R. E. Rollings, 617 Main Street, Hattiesburg, Miss.
9. Secretary Literature and Publications—Mrs. H. E. Hamrick, Collinsville, Miss.
10. Secretary Spiritual Life—Mrs. E. E. McKeithen, Utica, Miss.

"You will find that the quarterly Executive Committee meeting is the best way to get reports together accurately and to check on the mailing of every report on time."

* * *

Week of Prayer and Self-Denial

Program material for the Week of Prayer and Self-Denial, to be observed the last of October, will be mailed to each society and to each Wesleyan Service Guild by Mrs. H. E. Hamrick, secretary of Literature and Publications. It is being sent to the president of each organization.

It is generally understood that the planning of the observance in the local W. S. C. S. comes under the direction of the secretary of Spiritual Life.

Every society in the Mississippi Conference should observe the Week of Prayer tnd Self-Denial this year—let us put the emphasis on both **prayer and self-denial.** Our offering should exceed that of any year for two reasons: (1) God has richly blessed us financially; (2) the need for the money is so great.

* * *

Simplified Program Material

A committee, composed of our vice-president, Mrs. B. V. Perry, and the six district secretaries, is busily working on the experiment of simplified program material for the fourth quarter. We should say, "simplifying the program material."

Watch this page closely, for we think there are going to be some very helpful surprises.

* * *

Information Concerning Youth Work

Dear Secretary:

I had more societies reporting the past quarter than ever before. I hope your report was one of them. Many societies are kept off the honor roll for lack of reports on Youth Work and Student Work. Be sure that your Youth Work report comes to me. Please be sure about the name—Mrs. Charles F. Ratcliffe, 1719 Devine, Jackson 41, Miss. Reports are still going astray.

I attended Assembly at Wesson in June. The attendance was the largest yet and the enthusiasm of the group was contagious. If young people from your group attended, be sure to use them in your planning groups.

It is unfortunate that we have just talked through and explained about the Youth Fund at all the district meetings, for General Conference changed the setup to this extent: **The local Youth treasurer of the Youth Fund does not divide the fund in any way but sends the entire amount collected to the Methodist Youth Fund, Box 2355, West Jackson, Miss.** In other words, none of the Youth Fund goes to the treasurer of **your local** W. S. C. S. The W. S. C. S. still gets one-half of the Youth Fund; but it is divided only once, which simplifies the handling considerably **Please get this [illegible] to the proper persons in your church. [illegible] this plan with quarter, which started July 1.**

The new name for the Commission on World Friendship is **The Commission on Missions and World Friendship.**

Many have written me concerning the

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Mid-Year Meeting of the Executive Committee of the North Mississippi Conference Woman's Society of Christian Service, August 31, 19944

The mid-year meeting of the Executive Committee of the North Mississippi Conference Woman's Society of Christian Service met at eleven o'clock a.m., August 31, 1944, in Room 214 at Hotel Peabody, Memphis, Tenn., with twenty-two members present. The following members were absent: Mrs. G. B. Blake, secretary of Supplies; Mrs. Richard Lord, secretary of Student Work; Mrs. J. R. Priest, secretary of Aberdeen District; Mrs. Ralph Bryan, secretary of Columbus District; Mrs. Jim Dunn, chairman on Status of Women; Mrs. E. L. Jernigan, chairman of Life Membership; and Mrs. M. E. Armstrong, editor of Woman's Page, New Orleans Christian Advocate.

The president, Mrs. E. M. Sharp, opened the meeting with prayer, after which vice-president, Mrs. W. R. McCormick, led the worship meditation, "We are God's Witnesses."

After recognition of the presence of Mrs. H. L. Talbert, Jurisdictional secretary of Foreign Work; Mrs. W. H. Ratliff, former Conference president; and Mrs. R. P. Neblett, former Conference secretary, the minutes of the informal executive meeting of June 7th were read.

As the roll was called, each officer gave her report and plans for the fourth quarter.

Mrs. Sharp announced the following scholarships: Misses Nelda Comer, of Dorsey, and Helen Ghisham, of Ripley, to Wood Junior College; Misses Nowlin, of Corinth, and Carolyn Ghisham, of Ripley, to Scarritt College. A Scarritt Scholarship has been offered to Miss Catherine Cobb, of Maben.

The president stated that, beginning September 1, Miss Cora Lee Glenn, Conference Rural Worker, will open the new Conference Project at Prairie, Miss. Mrs. Ruel Turner (the former Mavis Shinn) will be Director of the Malvina Community Center, with Mrs. Earnest Moore and Mrs. J. D. Dorrah as assistants. These agreed to carry on the work as voluntary workers, the Conference to pay expense of upkeep of the Center.

Mrs. Sharp reminded the group of its responsibility in cooperating with the leaders of the Church in the Crusade for Christ during December and June. Definite plans will be given later.

Mrs. Ratliff stated that Dr. Smith, of Millsaps College, will cooperate with us through scholarships.

Mrs. McCormack gave a brief report, stating her assistance to Miss Elizabeth Nowlin in regard to the Scarritt Scholarship.

Mrs. N. N. Maxey, Conference secretary, announced that she had assisted in the organization of two new societies, the New Salem, on the Courtland charge, and Pope. The zone program for the fourth quarter, prepared by Mesdames Parks, Maxey, and Whitaker, is ready for the mail. Mrs. Maxey read a suggested questionnaire for local societies to assist the Division to evaluate the work of the quadrennium. Motion was made by Mrs. Neblett, and seconded by Mrs. Parks, that Mrs. Maxey send the questionnaires to each local society, asking that they be filled out in an executive meeting of the third quarter and returned by the local corresponding secretary with the third quarter's report. The motion carried.

Mrs. R. M. Boyd, recording secretary, expressed appreciation for kindnesses shown her during recent bereavement in her family. She asked that plans for printing the 1945 Minutes be made before Conference. Motion was made by Mrs. Hall, seconded by Mrs. Maxey, that McCowat-Mercer, printers of Jackson, Tenn., be given the 1945 contract. Amendment by Mrs. Ratliff, accepted by Mrs. Hall, that Mrs. Boyd, Mrs. Hall, and Mrs. Sharp act as a committee to make final decision about publishing the Minutes. Motion carried.

Mrs. D. H. Hall, treasurer, reported more than half the Conference pledge paid; one hundred beds needed for Lewis Memorial Hospital, fifty of which our Conference will furnish. She stated that $1,200 is in the bed fund to date. Motion was made by Mrs. Hall, and seconded by Mrs. Talbert, that the balance in the Malvina fund be transferred to the fund for beds. Motion carried.

Mrs. C. A. Parks, secretary of Children's Work, expressed thanks for the opportunity of attending Lake Junaluska Conference. In her report, she asked that the children workers provide boxes for "Share a Dress and Shoes" offering to be sent to Overseas Relief, 420 Plum Street, Cincinnati, Ohio.

Mrs. Walter Odom, secretary of Missionary Education and Service, stated that outlines for fall study were sent out in July, together with programs for third quarter zone meetings. Cards are to be sent in December, giving outlines of study for each quarter.

Mrs. Whitaker, secretary of Spiritual Life and Message, expressed gratitude for the privilege of attending Lake Junaluska School, and announced future plans to include Spiritual Life studies and a Retreat for 1945.

Mrs. Sharp presented the resignation of Mrs. G. B. Blake as secretary of Supplies. The resignation was accepted with regret. The research committee was asked to meet during the noon hour. Mrs. R. P. Neblett was asked to serve with the members who were present.

Miss Mamie Jones, secretary of Literature and Publications, announced that she would send to each president one copy of the Week of Prayer material as soon as she receives same.

Mrs. W. P. Bailey, Scarritt Associate representative, stated that plans for Scarritt programs had been mailed to local presidents.

In the absence of Mrs. Armstrong, editor of the Woman's Page of the Advocate, Mrs. Sharp announced the following contributors: For January, 1945—Mrs. Ralph Bryan, Mrs. Maxey, Mrs. Odom; February—Mrs. Whitaker, Miss Glenn, Mrs. Parks, Miss Jones; March—Mrs. McCormack, Mrs. Sharp, Mrs. Golding; April—Mrs. J. R. Priest, Mrs. E. L. Jernigan.

After prayer by Mrs. Neblett, we dismissed for lunch.

Afternoon Session

Mrs. H. L. Talbert led the opening prayer.

Mrs. J. W. Hollandsworth, secretary of Christian Social Relations and Local Church Activities, expressed appreciation for the privilege of the week of study at Lake Junaluska, explaining that she returned the Conference check. Plans include sending a letter to local secretaries and cooperation with other Conferences in a regional meeting to be held in Jackson, Miss., in October.

Mrs. R. P. Neblett, Counselor for the Leadership School at Holly Springs, reported the best school in the fifteen years of its history. There were 176 enrolled, 117 credits issued, and 52 different societies sending delegates.

Tribute of appreciation was paid Miss Glenn for her contribution to the school and her work in the Conference.

Miss Glenn, Rural Worker, expressed appreciation for the cooperation received these years at Malvina Center, and asked continued prayers and help as she opens this new project at the Gulf Ordnance Plant at Prairie.

Mrs. Whitaker was asked to send requests to local Spiritual Life Groups for special prayer for Miss Glenn in her new work.

Malvina Community Center will continue under the direction of Mrs. Ruel Turner; therefore, supplies, boxes, etc., will be sent as usual.

Mrs. N. J. Golding, secretary of Youth Work, explained that all the Youth fund is to be sent to Mr. E. A. Tanner, North Mississippi Conference treasurer, Indianola, Miss., who will in turn send one-half to our treasurer, Mrs. Hall.

Miss Susie Parker, secretary of Wesleyan Guild, asked for fuller cooperation on the part of the W. S. C. S. in assisting the Guilds with study, Week of Prayer, and reporting funds.

Mrs. Ratliff reported some facts concerning the Methodist Orphanage at Jackson. After discussion, it was unanimously agreed that these facts should be presented to church leaders.

The following district secretaries gave the outstanding plans for the fourth quarter: Mrs. A. K. Shaiffer, Greenville district; Mrs. Dan Comfort, Greenwood district; Mrs. L. K. Carlton, Corinth district; Mrs. W. G. Gaines, Sardis-Grenada district.

Mrs. E. M. Sharp, by virtue of her office, was nominated for membership on the Conference Board of Missions.

Motion was made by Mrs. Ratliff, seconded by Mrs. Neblett, that the names of Mrs. E. M. Sharp and Mrs. N. N. Maxey be sent to the Jurisdictional Research Committee chairman, Mrs. J. J. Stowe, as available officers in our Jurisdiction.

Mrs. R. A. Tucker gave the following report for the Research Committee: Mrs. B. L. Mercer, Hernando, to fill the unexpired term of Mrs. Blake as secretary of Supplies; Mrs. E. E. McKeithen, of Skein, to serve in case Mrs. Mercer can not serve. The report was accepted.

Mrs. Sharp announced tentative plans for

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

(Copy for this page failed to reach us. —Editor).

YOUTH FELLOWSHIP

The National Convocation of the Methodist Youth Fellowship at Lake Geneva called together in a setting of rare beauty a thousand youth and youth leaders to face the tension areas of the modern world and to declare again the undying faith in Christ's principles as supreme for modern living.

In more ways than one it was a significant conference. Youth leadership and planning were everywhere in evidence, somewhat in contrast to the earlier methods of our Epworth League movement. The evening programs were of the highest order of excellence, with drama, choral speaking, music, and symbols used to create worship moods and to bring stirring prophetic messages. The conference cut across social, national, and sectional lines and dramatised in its very make-up the vast and enriching fellowship of the Kingdom of God. The mornings were given over to a series of addresses by Dr. Allan Knight Chalmers and others; and commission groups in the following areas: The Church, Christian Faith, Vocations, World Order, and Inter-racial problems. In the afternoon, creative arts and crafts groups and recreation were the order of the day.

The adult leadership from our General Board staff and major universities was predominantly in the liberal tradition and, typical of the zeal of youth, strong resolutions were adopted dealing with the major ills of human society. On the whole, these youth leaders reflect attitudes and purposes that give hope for the future of our great Church.

Louisiana was represented by Rev. W. E. Trice, Rev. Bentley Sloan, and seven young people of the Methodist Student Momement and the Youth Fellowship in the Local Church. A. C. Voran, of Centenary College, was a staff member and was the music director of the Convocation.

BENTLEY SLOAN.

LOUISIANA METHODIST YOUTH ASSEMBLY

Dear Dr. Duren: The 1944 Louisiana Methodist Youth Assembly was a good one. In spite of many pessimistic predictions, we had 220 young people, and a total attendance of 261.

Camp Grant Walker, at Pollock, was loaned to us by the Extension Service at L. S. U.. It is a good camp, well equipped in every way.

The young people were mostly seniors, ranging in age from 14 to 17. They entered into every activity with enthusiasm and responded nobly to the objectives of the Assembly.

The staff, without exception, was willing to do anything needed to help put the Assembly over. They were capable and cooperative.

The objectives were:

1. Every camper should return home in better physical condition than when he came.
2. Each should learn to do or make things, that they will want to continue when they get home.
3. Each should fit into the group, putting the welfare of all above their own.
4. Each should have a share in the making of plans, as well as in their execution.
5. Each should take the next step forward in his own religious development.
6. The full impact of the Assembly should then be thrown in behind the Conference program of the Methodist Youth Fellowship.

Centenary College definitely contributed to the Assembly by furnishing Coach R. B. Schaal to direct the recreation, and Mr. A. C. Voran to lead the singing.

Rev. James T. Harris, of New Orleans, conducted the vesper services, in place of Dr. N. C. McPherson, of Macon, Ga. He led the entire Assembly closer to Christ, and paved the way for the never-to-be-forgotten consecration service on the last night.

Any who think that young people do not respond to the call of the Master should have attended that consecration service, conducted by the dean. Nineteen fine young people stood before the Assembly as full-time life service volunteers, mostly for missions and the ministry.

Miss Ruth Lawrence, missionary on furlough from Poland; Mrs. J. A. Alford, former missionary to China, and Rev. Virgil Morris, Conference Missionary secretary, brought stirring messages on missions at the forum hour.

Mr. Charles N. White, treasurer of Camp Brewer, our Methodist Conference-wide Camp, asked the Assembly delegates to go home and raise $5,000 before November 1, to build a swimming pool at Camp Brewer. In thirty minutes the young people present pledged $5,325, and they will raise it. Young people can do things.

The following officers of the Louisiana Conference Methodist Youth Fellowship were elected: President, Miss Arlette Pool; vice-president, Mr. Andy Foreman; secretary, Miss Betty Rose Kinehen; treasurer, Mr. Glen Graves; publicity, Miss Mary Frances Griffin; worship chairman, Miss Betty Martin; Missions, Miss Mantha Carraway; community service, Miss Betty Ray Fox; recreation, Mr. Leroy Filbrook.

Members of the Louisiana Conference Board of Education: Mr. Wallace Babington, Miss Eloise Richmond, and the president of the Louisiana Methodist Student movement.

Members of the Louisiana Conference Board of Missions: Misses Gloria Newcomer and Mary Louise Hudson, and Messrs Roy Wilson and Andy Foreman.

Members of the Louisiana Conference Board of Temperance and Social Service: Miss Dulcie Kennedy and Miss Frances Lanier.

Adult advisors on the Commissions: Worship, Mr. D. C. Owens; Missions, Mrs. E. N. Jackson; Community Service, Rev. Rayhon Porter; Recreation, Miss Dorothy Brook.

Dr. B. C. Taylor was the banquet speaker Thursday night, on the theme, "Day After Tomorrow."

The moving picture, "Christ is Born," produced by First Church, Alexandria, was shown on Wednesday night.

The meals were plentiful and good. The courses taught were well taught. Each day was filled with worthwhile activities. The conduct of the young people was unusually good. The business staff managed the camp well. The Camp Council, Miss Danny Duerson, president, did not have a single disciplinary case brought before it.

The staff and young people shared the feeling that the week had been well spent in the Master's name.

Sincerely,

HENRY A. RICKEY, Dean.

MUST OUR SUNDAY GO?

We are told that eternal vigilance is the price of liberty. It is true. There are conditions tolerated today because of the war —rules and regulations that govern our lives that never would be permitted by any liberty-loving people in time of peace. Unless we are very careful we shall find that these restrictions are perpetuated after the war and the yoke of bondage permanently fastened upon us. It is not necessary to name these things. But, if war tightens restrictions around us in one respect, it removes them in another, and the one is as bad as the other. There are many signs of the latter also that are disquieting, and one of the most significant is the attempt that is being made to remove the sanctions and restraints that our Christian Sunday has imposed upon the people.

In Toronto, a determined effort is being made to have all restraints removed under the specious plea that the "boys" in uniform must have a good time in the city during week-end leave. It is asserted that the city is dull and boring, and that all moving picture shows and sporting places should be wide open, and that soldiers and their friends should be permitted to attend without let or hindrance. If these suggestions are heeded, one may be perfectly sure they will not be dropped after the war is over, but the plea will then be made that, as the entertainment people were so good as to provide for our fighting men on Sunday during the war, they should be permitted to perpetupate their "good" work thereafter.

That the most determined effort is going to be made to repeal all Sunday legislation and introduce to this country what was known in England as the "continental" Sunday there is little doubt. That is what we have for years expected, and have seen it coming. The pathetic thing is that the organized Church, like Samson shorn of his locks, seems unable to make an effective protest against those who would destroy her.—The Evangelical Christian.

In prayer it is better to have a [illegible] out words than words without [illegible]

—J[illegible]

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, SEPTEMBER 24, 1944

RELIGION IN THE LIFE OF THE NATION

Lesson Text: II Samuel, chapters vi. and vii (II Samuel vii. 17-29, printed).

Golden Text: The Lord shall be unto thee an everlasting light, and thy God thy glory.

—Isaiah 1x. 19.

At the time to which our lesson today relates, David had been king of all Israel for a number of years, and he was well established in his rule and well on the way to achieving the unity of the Israelitish tribes. The approach to the passage which forms the printed text of the lesson is found in the meditation of David in which he contrasted his own royal residence with the meanness of the tent which housed the ark of God which David had brought up to the new capital. The king unburdened his heart to Nathan. He could not feel that his dwelling in a house of cedar while the symbol of God's relation to his people was housed in a tent was a proper recognition of Jehovah. Nathan saw only the thing which the king meditated and he bade him "Go do all that is in thy heart, for Jehovah is with thee."

But the prophet, as has happened many times since, reckoned without his host. Commendable as was the motive of David to build a temple to Jehovah, he was not to have that distinction. The task of David was to establish the kingdom and make it secure. God, who had brought him from the sheepcote and had given him a place among the great, would in his own time see to the building of a temple in which he might dwell. He had not the sanction of Jehovah for that undertaking, neither had he the resources for such a building. The most that he might do was to gather material to be used by Solomon, his son and successor on the throne, to whom the building of the temple was assigned. God had other distinctions for David—he was to be the founder and builder of a spiritual kingdom which would be everlasting.

David Makes God's Way His Own Way

Perhaps in no other circumstances of his life was the real greatness manifest than in the grace and humility which he exhibited in accepting Jehovah's refusal of his praiseworthy aspiration. It takes a real man to meet defeat with the perfect composure of David, and it takes more than a man to face the disaster to his spiritual dreams with unshaken devotion and faith. He admits that God had honored him beyond his deserts in that He had taken a mere shepherd lad and made him king over His people. He had the spiritual perspective which enabled him to contrast his own insignificance with the omnipotence of God. Since God had performed the miracle of elevating a shepherd lad to the throne, he found it possible to accept the promise of achievements more permanent than that which might be expressed in architecture, even a temple for Jehovah.

David sat before Jehovah in a pose of worship and in a mood of humility, and remembering the long strides he had taken at the bidding of Him whose leading is not after the manner of men, he found himself overwhelmed with ecstacies of faith. His speech was utterly inadequate for the description of the vision that swept his soul—Jehovah had promised and that was enough. "And what can David say more to thee?"

David Honors God in His Heart

David's prayer turns from himself to the ascription of praise to God for his being and for the honor conferred upon Israel by choosing them to be His people. No God is like Jehovah and no people like His people, the people whom He had redeemed from the corruptions of their idolatrous surroundings as well as from the sinfulness of their own hearts. In this promise to David, God was establishing Israel as the timeless messenger of His grace and truth to all peoples of the earth. Their lives were to be as an open book which should make known His character to all people.

The king declares that the mystic reality of God shall be stamped upon the banner of Israel forever: "Let thy name be magnified forever, saying, The Lord of Hosts is the God over Israel: and let the house of thy servant David be established before thee." His ecstasy was inspired not by the temple which he had meditated, but by the house which God had in his plans for David. The name of God is the symbol of his wisdom and grace and the guarantee of his abiding mercy. If we conceive of God as confined to stone and mortar, or as attached to a mere program of religion or business, the significance of his name may be lost in the smallness of the temple to which He is assigned. In this prayer of Israel's great shepherd king is an anticipation of that proverb: "Righteousness exalteth a nation; but sin is a reproach to any people."

Surely the human race has reached an impasse which should urge upon Church and nation alike the duty to magnify the name of God. Despite all our vaunted scientific achievement, the architectural glories of civilization lie in ruins. In a world shadow-girt by church steeples and haunted by the strains of sacred hymns, the nations of the earth are locked in deadly combat, and in the midst of all the horrors of war at its worst, they even dream of a world remolded after the selfish patterns of the past. Surely the Israel of our day must be God's missionary to a broken and ruined world.

The Everlasting Amen

David brings his prayer of confession, thanksgiving, and praise to a close with a great, Amen. In the last two verses of our lesson, David sets the seal of his faith and confidence in the promise of God. It is probable that he did not fully comprehend the spiritual significance of the promised permanence of his throne. Nevertheless, His name, established in the founding of Israel and the throne, was all the guarantee that was necessary. That Name is still sufficient for those of our day whose hearts are founded in spiritual reality, for the Lord is now, as in that far-away day, "an everlasting light" and "glory" for His people.

RESOLUTIONS—MRS. H. O. MIDDLETON

Resolutions of love and respect from the Woman's Society of Christian Service of Mendenhall Methodist Church on the death of our beloved member and former president, Mrs. Lucille Stafford Middleton, who was called from us on September 1, 1944.

Whereas, God, in His infinite mercy and wisdom, has called from our midst one of our most faithful and beloved members, and,

Whereas, in her going, a thinker of our thoughts, a speaker of brave words, a doer of generous deeds, has reached the silent haven that all dead have reached, and where the voyage of every life must end; and we, her comrades in Christian duty, are met to do the last kind acts for her—to tell her virtues and to place with tenderness and tears these flowers, symbolic of her love for all devotion to this Society, and,

Whereas, our departed member died, as she lived, entering proudly the dawn—that we call death. Unshrinkingly, she passed beyond our horizon, beyond the utmost of human harm or help, and in her going, we recognize the deep loss of leadership, fraternal love, and Christian guidance in our journey through life, and,

Whereas, we who stand with breaking hearts around this altar, have no fear, for her life was spent in doing good. Generous always, helping others to help themselves, filled with the spirit of reform, always thinking of the public good, and,

Whereas, in the spirit of our undying love and devotion for this departed sister, and the realization that her loving guidance will be sorely felt so long as the Woman's Society of Christian Service exists, we have submitted these resolutions, and ask that a copy be read at this meeting and filed in the records of the Society; a copy presented to the bereaved family, and a copy published in the New Orleans Christian Advocate and in the Simpson County News.

Lovingly submitted,

MRS. PAUL GATES,
MRS. D. A. McINTOSH,
MRS. NEIL McNEIL,
Committee.

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THE CHRISTIAN FIRESIDE

SHADOWS

By Vivian T. Pomeroy

Barbara is a very darling little girl indeed. She has big dark eyes—very frightened eyes sometimes; for Barbara, you must know, has a great fear of giants. She has never seen a real giant, but she has read of them in fairy books. Often, when she has gone to bed, she has dreamed of enormous and dreadful giants, standing as high as the curtain rod, reaching as high as the ceiling. You must not laugh at her, even if you are a very brave child. Barbara tries hard to be brave; but it is harder for some than for others. And perhaps trying hard is a bigger and braver thing than not feeling afraid at all.

When it was Barbara's sixth birthday, this strange and queer thing happened. First of all there were the presents. A huge doll's house—so huge that Barbara and her friend Jennifer both could sit in it and have tea. There was the duckiest little table and a china tea set. It was a very exciting doll's house. And there was something else. Instead of sleeping in nurse's bedroom, Barbara was to sleep in a room of her own. It was a dear little room, which had a white door opening straight into Mother's room. Never, indeed, did anyone see such a room! Barbara had not seen it until her birthday came. She had heard sounds of furniture being pushed about, and a new little bed had come from a store. So it was not at all tiresome to go to bed early even on a birthday. When Barbara saw the room she cried. Barbara often cries; and, here again, you must not think her silly, for very often too much excitement runs over in tears: Even a lot of happiness runs over in tears. In Barbara's room there were dear little cupboards, low enough to reach, all painted emerald green; and yellow curtains, and a weeny looking glass, and a small bright green bed, and a new yellow quilt with "Barbara" worked in the middle with green and yellow wool. There was also such a funny picture of a puppy dog with his paw in a sling and a bandage over one eye and sticking plaster on his nose, and the puppy dog was saying, "Who says a black cat brings luck?"

So it was no wonder that Barbara was glad to do the queer thing she had promised herself to do. And this is what it was. She said, as she kissed Mother good-night, "Come up and put out my light, Mummy, because I'm going to sleep without one for the very first time." Barbara felt very brave indeed. You see, it was her sixth birthday.

How lovely the little room looked in the light—the light with the yellow shade! It seemed so soon that Mother came up and said, "Good night, darling," and put out the light and went downstairs again. Barbara was tired and fell asleep very quickly, and slept for quite a time. Till —

Suddenly—quite suddenly—she woke up. She could not tell where she was. Her heart beat horribly. She called softly, "Nursie," and then she remembered. She lay still. Quickly she remembered she was alone in the dark, and she remembered the giants, so big that they reach the ceiling. There was a nasty noise close to the window. Barbara felt very dreadful. I cannot tell you how dreadfully frightened she felt. And then—

Oh, then! Across the ceiling swept a big, big shadow, and there was a light shining from somewhere. To and fro a giant head moved on the ceiling. A giant in the little room! Barbara screamed—a terrible scream. And in a moment there was Mother, and the yellow light was switched on, and Barbara was safe in Mother's arms. "Giants!" sobbed Barbara. "Where?" asked Mother. "On the ceiling," whispered Barbara.

And then—what do you think? Mother showed Barbara what it really was. The light from Mother's room had shone through the open door into Barbara's birthday room, and Mother, moving across her room, had cast a huge shadow. The giant was just darling, darling Mother's shadow.

"You see, my pet," said Mother, "giants are only big persons, and Mother is quite a big person, and her shadow is bigger still."

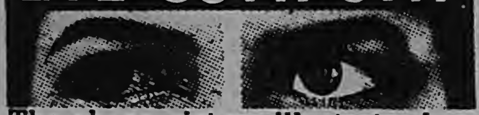
"Are giants always as kind as mothers?" asked Barbara.

"To very little girls they are always kind and good and loving," said Mother.

"Always?" asked Barbara, cuddling down.

"Always, always, always," said Mother.

And Barbara went to sleep.—Reprinted by special permission of the author and the Christian Leader.



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RESOLUTIONS

Whereas, the Almighty God, in His infinite wisdom, has seen fit to call our beloved brother, Herman H. Biedenharn, unto his just reward, and,

Whereas, Herman Biedenharn was truly a pillar of the Crawford Street Methodist Church, having joined it in childhood, supported it throughout his life, having been honored with every lay position, including that of serving as chairman of the Finance Committee of the Board of Stewards which raised funds to rebuild the church after the disastrous fire in 1925, and chairman of the Board of Trustees when the debt for the building of the church was finally liquidated, giving always liberally of his time, counsel, and money, and,

Whereas, his every act exemplified the true Christian, and,

Whereas, the Board of Trustees and Stewards do realize that they have lost a most valued counselor, whose place cannot be filled. Therefore, be it

Resolved, that the Board of Trustees and Stewards of the Crawford Street Methodist Church do mourn his passing, and do hereby extend their sincere sympathy to his loved ones, and further, be it

Resolved, that copies of these resolutions be spread upon the minutes of these bodies, a copy sent to his bereaved family, and copies to the press.

These resolutions were unanimously adopted on September 5, 1944.

EDLEY H. JONES,
Secretary Board of Trustees;
T. E. EDMONDS,
Secretary Board of Stewards.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

terials, so I am listing again material which should be used:

Workshop (monthly), 75 cents per year; necessary.

Highroad (monthly).

Youth Packet, 60 cents; 12 programs planned especially for youth.

If you have not gotten this, I would suggest that you order the new one beginning with September. Order it now, so your will have it on hand to begin with the first program.

World Friendship for Youth, 20 cents; Manual for Commission on Missions and World Friendship.

The Methodist Youth Fellowship a Vital Force, 25 cents; No. 2078H-Rev.

Workers with Youth, 20 cents; for adult counselors—2021H.

Missionary Education of Youth, free; —2166B.

Do You Know the Answer?—free.

Order from Youth Department, 810 Broadway, Nashville 2, Tenn.

Ask for any other free material on the Methodist Youth Fellowship and the Methodist Youth Fund.

Get behind your pastor to convene the **Joint Committee.**

Get your Methodist Youth Fund pledge in, for the year started June 1. Have a pledge service and take the individual pledges. If you have not had one recently, have a series of programs on the work of the Youth Fund, preceding and leading up to the pledge service. Start immediately on this, so your pledges will not get behind.

Plan now for a study or interest group. Page 18 of the June **Methodist Woman** has suggestions.

Would you, as secretary of Youth Work, be interested in a training day to work out a plan of study for your group? The day would be spent in working out detailed plans and methods for presenting a suitable study. Let me know what you think of this. Perhaps you have some idea of the most effective means of helping youth leaders plan for their group. If so, please send it to me.

Sincerely,
MRS. CHAS. F. RATCLIFFE,
Conf. Secty of Youth Work, W. S. C. S.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

Conference the last of March. With pride, she told the group that Mrs. Ratliff had been chosen as one of six women to serve with the Jurisdictional president and secretary as the Jurisdictional Council.

Notes of thanks from Miss Catherine Carlton were presented, in which she expressed appreciation for the Scarritt Scholarship of former years by giving two life memberships through the Conference.

Closing prayer was led by Mrs. Sharp.

Respectfully submitted,
MRS. E. M. SHARP, President;
MRS. R. M. BOYD, Secretary.

THOMAS LEWIS JAMES

Thomas Lewis James was born at Minersville, Ohio, on March 12, 1879, a son of Benjamin and Elizabeth James. He died in the Ruston-Lincoln Sanitarium, in Ruston, La., on Friday, July 28, 1944.

When only six months of age he moved with his parents from Minersville to the state of Arkansas, residing successively at Curtis, Smithton, Emmet, and Junction City.

At the age of 18 he had completed his public school education. Later he completed a commercial course in a business college and became bookkeeper for a commissary at Randolph, La. He later became engaged in the sawmill business at different places in Louisiana, locating in Dubach, La., in the year 1907, where he organized and became the president of Dubach Lumber Company.

With his family he moved to Ruston in 1921, here he made his home until the time of his death.

In the year 1926 he organized and became the active head of T. L. James & Company, Inc. This company engaged in numerous business enterprises with phenomenal success. Prior to Mr. James' death, said company had gained a national reputation in the fields of construction and finance.

The success of that company is due almost wholly to the vision and business integrity and tenacity of its founder.

The life record of Thomas Lewis James should constitute an inspiring example to all who read it. Starting out in life empty handed, he worked his way steadily upward, advancing step by step and acquiring wealth through progressive and honorable methods, his history showing what can be accomplished when there is a will to dare and to do. He used his time and talents wisely and well and his sound judgment enabled him to recognize the value of business situations and opportunities. He gained success but also won an untarnished name, which is rather to be chosen than great riches. Christianity found expression in all of his relationships with his fellowmen.

Mr. James acquired wealth, but his philosophy of wealth is expressed in the words of Dr. Henry Van Dyke, who said: "The greatest happiness in life comes not from getting and receiving, but from giving and serving." To him, wealth had value and use only as an instrument of service. In wealth he saw employment for more people, happy homes, healthy children, a better educated youth, improved moral and civic conditions, the growth and spread of Christianity in and through the churches, a better world in which to live. He was truly a Christian steward. He dedicated the whole of his life—all that he was and all that he possessed—to the service of humanity and the glory of God.

In 1904 Mr. James was united in happy marriage to Maggie Hodges, a native of Cotton Valley, La. To them were born six children, three boys and three girls, named as follows: Thomas Lewis, Jr., who died in 1933; Floyd Benjamin, George William, Maggie Helen, wife of J. C. Love, Jr.; Mary Hodges, wife of Dr. J. B. Harris; and Frances, wife of J. T. Folk, Jr., all residents of Ruston, La.

Mr. James was essentially a family man. His home life was beautiful and happy. His home, his wife, children, and grandchildren were the greatest things in his life. He was a gentle and gracious husband and a kind and loving father. In Mrs. James he had a true and understanding life companion. She shared with him his joys and sorrows alike. When failure and gloom came his way, she gave him encouragement and support. They met and overcame sorrow and tragedy hand in hand. Their church and Christian life was as one. He left to his worthy children a priceless heritage—an untarnished name.

Mr. James, in his daily life, represented the highest in civic ideals. He was a community builder. He was a strong champion of all movements for the uplift of humanity. He loved children, and the welfare of children and youth was one of his first interests. He was a great benefactor of the Louisiana Methodist Orphanage. For many years he was president of its Board of Directors. He wanted every child in the community to have recreational facilities and character-building activities equal to those enjoyed by his own children. His noble benefactions have gladdened the hearts and lives of many children and many there be who will bless his name. The Boy Scouts of America is a movement which was always very close to his heart and always received his hearty and generous support. One of his greatest community building achievements was the founding and endowment of the Louisiana Foundation, a civic project which, in truth and in fact, he dedicated to the uplift and training of the children of the community.

Mr. James was a Christian. He was even more than that. He was a Christian statesman. He and his family joined Trinity Methodist Church soon after they moved to Ruston in 1921. Wherever he was known in any relationship to his fellowman he was known as a loyal churchman and Christian. His loyalty to and his interest in his church never wavered. He never snirked a single duty. His loyalty to his church was instinctive; it knew no limits. No business interest was closer to his heart than his church. He was never too busy to respond to the call of the church. At the time of his death he occupied many official relationships to his church. He was and had been for many years a member of the Board of Stewards. In church affairs his counsel was always sought and followed. His ability to analyze and properly appraise an issue was most remarkable. For years he served as a member and president of the Board of Trustees of Centenary College. He was a great benefactor of that college. The imprint of his life and character upon Centenary College will remain throughout its life. It is impossible to make complete mention of all the church causes which have felt the generous touch of his hand. Many of his most worthy gifts are secrets of his own heart. But for his generous gifts Trinity Methodist Church would not now be housed in this magnificent building. The great organ and the beautiful, sacred music which it sends forth will ever remind us of his love for music and his church.

In the year 1930 he was signally honored by his home people, when he was selected as Lincoln Parish's First Citizen. He was so designated by the two score civic organizations of Lincoln Parish and was awarded the First Citizen award, which was in the form of a silver loving cup, presented by McFarland Post of the American Legion on behalf of said organizations.

On May 24, 1939, Centenary College conferred upon him the degree of Doctor of Laws in recognition of his outstanding and unselfish service to humanity through his civic, religious and philanthropic activities.

We pause here to pay tribute to the memory of our departed brother and co-worker. No eloquence of language can do full justice to our estimate of his life and merit. We shall do more than utter words of adulation. We have been deprived of his presence and companionship, his countenance no more shall grace our meetings; his voice is stilled forever, but his image will remain impressed indelibly in our hearts, the warmth of his hands shall never grow cold, the recollection of burdens made lighter by the cheer of his encouragement shall never be lost; we shall preserve the legacy of his worthy deeds by according them the greatest of all tribute: that of emulating his good works and practicing the virtues he exemplified. Thus shall we perpetuate his memory, and if by any good example he has set one among us can be aided to a more meritorious life, he that has gone before shall not have lived nor died in vain.

So, we bid our brother, Thomas Lewis James, farewell—in sorrow but with uplifted hearts. We mourn with his loved ones; and in bereavement we recall that, while all men must meet death somewhere on the way, this our brother and co-worker was privileged to meet it on the open road, in the day of his service, with honors full upon him.

Generous, true friend, and gallant gentleman was he. Gladly did he live and gladly did he die.

"Know ye not that there is a prince and a great man fallen this day in Israel?" Therefore, be it

Resolved, by the Board of Stewards of Trinity Methodist Church, that we extend our deepest sympathy to his family and loved ones; that a copy of this resolution be incorporated in the minutes of this Board; that a copy be sent to Mrs. James for herself and his children by the secretary of this Board; and that copies be furnished to the press for publication.

Respectfully submitted,
E. L. WALKER,
S. L. COLE,
H. H. SMITH,
Committee.

Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do ingloriously, by licensing and prohibiting, to misdoubt her strength. Let her and Falsehood grapple; who ever knew Truth put to the worse in a free and open encounter?—Milton.

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Pears, plums, cherries, nuts, berries, etc. Grapes 5c. Evergreens, shrubs, shade trees low as 20c. Catalog free. TENN. NURSERY CO., BOX 4, CLEVELAND, TENN.

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ADDITIONAL SUBSCRIPTIONS RECEIVED SINCE FINAL REPORT

Louisiana

Algiers—Don Risinger	18
Athens—B. P. Durbin	6
Eros—R. Roy Grant	11
Gonzales—A. J. Ellender	16
Simsboro—L. P. Moreland	21
New Orleans—R. L. Clayton	8
New Orleans—E. B. Emmerich	4
Ponchatoula—H. T. Carley	4

Mississippi

Wiggins—Norman U. Boone	8
Columbus—J. D. Wroten	3
Winona—J. T. McCafferty	11
Shelby—A. R. Beasley	5
Port Gibson—J. B. Holyfield	20
Holcomb—B. B. Bailey	6
Woodville—E. A. Kelly	12
Ripley—E. R. Smoot	12
Miscellaneous	54

JOHN ALBERT WALKER

John Albert Walker was born June 16, 1857, near Wiggins, Miss. He was united in marriage to Miss Nettie Hudson in 1878. He is survived by his widow, Mrs. Nettie Hudson Walker; three sons, Lewis, of Apalachicola, Fla.; Eddie, Logtown, Miss., and Winon, of Gulfport, Miss.; two daughters, Mrs. T. M. Cox, San Angelo, Texas, and Miss Lulye Walker, of McHenry, Miss.

He was converted at the New Prospect Campground, Jackson County, Miss., when a young man and received the Pentecostal experience of a pure heart several years later at the Methodist Seashore Assembly Grounds, Biloxi, Miss.

"Uncle Abbie," as he was affectionately called, had lived in McHenry above forty years, was a member of the Methodist church there and was always loyal and faithful to every interest of the church that he loved.

Bro. Walker was a man of strong religious convictions, pious character, and energetic service. After a brief illness, he fell asleep July 31, 1944, to awake in the presence of the Savior whom he loved and served.

Funeral services were conducted from his home and his body was laid to rest in the McHenry cemetery.

"Servant of God, well done.
Thy glorious warfare's past,
The battle's fought,
The victory's won,
And thou art crowned at last."

E. W. SCOTT.

RESOLUTIONS—MRS. M. B. BROWN

Resolutions of love and respect from the Mary and Martha Sunday School Class of the Newton Methodist Church, on the death of our beloved member, Mrs. M. B. Brown, who was called to rest on August 7, 1944:

Whereas, God has called to her reward one of our most beloved members, Mrs. M. B. Brown, we, as a class, mourn her departure, but bow to the will of Him who knoweth all things. Therefore, be it

Resolved, that our Sunday School Class remember her always as a faithful and true servant of God, who worked for the good of the church and all things Christlike.

Resolved, that we extend to the family our deepest and heartfelt sympathy, and commend them to God in their hour of grief and sorrow.

Resolved, that a copy of these resolutions be spread upon the minutes of the Mary and Martha Sunday School Class, the minutes of the Woman's Society of Christian Service, a copy be sent to members of the family, and it be printed in the Newton Record and the New Orleans Christian Advocate.

Respectfully submitted,
MRS. G. E. HICKS,
MRS. J. H. BROWN,
MRS. W. RUBLE JONES.

CAMPAIGN REPORT BY DISTRICTS

Louisiana Conference

	1943	1944
Alexandria—R. R. Branton	548	522
Baton Rouge—W. L. Doss, Jr.	477	[illegible]
Lake Charles—Guy M. Hicks	532	[illegible]
Monroe—H. M. Johnson	406	[illegible]
New Orleans—W. W. Holmes	490	[illegible]
Ruston—D. B. Raulins	455	[illegible]
Shreveport—A. M. Freeman	365	[illegible]
Total	3,273	[illegible]

Mississippi Conference

	1943	1944
Brookhaven—Van. R. Landrum	215½	312
Hattiesburg—B. L. Sutherland	459	463
Jackson—Otto Porter	457	552
Meridian—C. H. Gunn	293	233
Seashore—J. L. Neill	556	616
Vicksburg—O. S. Lewis	400	424
Total	2,381¼	2,600

North Mississippi Conference

	1943	1944
Aberdeen—W. B. Baker	200	172
Columbus—V. C. Curtis	345	305
Corinth—J. E. Stephens	296	236
Greenville—J. W. Ward	121	120
Greenwood—R. G. Lord	460	459
Sardis-Grenada—C. A. Parks	148	144
Total	1,570	1,436
Grand total	7,227¼	7,306

MISSISSIPPI CONFERENCE

Jackson District—Fourth Round

Mendenhall, at Rials Creek, Sept. 10, 11 a.m. and 1:30 p.m.
D'Lo, at Bethel, Sept. 10, 3:30 p.m.
Bolton and Raymond, at Raymond, Sept. 10, 8 p.m.
Jackson, Galloway Memorial, Seupt. 11, 8 p.m.
Clinton, Sept. 17, 11 a.m.
Canton, First Church, Sept. 17, 8 p.m.
Pelahatchie-Shiloh, at Lodebar, Sept. 24, 11 a.m. and 1:30 p.m.
Morton, at Morton, Sept. 24, 8 p.m.
Sharon, at Soule's Chapel, Oct. 1, 11 a.m. and 1:30 p.m.
Canton, North Side, Oct. 1, 3:30 p.m.
Jackson, Millsaps Memorial, Oct. 1, 7:30 p.m.
Jackson, Bessie Shands, Oct. 3, 77:30 p.m.
Lena, at Lena, Oct. 4, 11 a.m. and 1:30 p.m.
Lake, at Pleasant Valley, Oct. 8, 11 a.m. and 1:30 p.m.
Raymond, Church Dedication, Oct. 8, 7:45 p.m.
Benton, at Midway, Oct. 11, 11 a.m. and 1:30 p.m.
Carthage Station, Oct. 15, 11 a.m. and 1:30 p.m.
Carthage Circuit, at Bethel, Oct. 15, 3:30 p.m.
Madison and Pocahontas, at Pocahontas, Oct. 15, 7:30 p.m.
Ridgeland, at Richland, Oct. 17, 7:30 p.m.
Raleigh, at Raleigh, Oct. 18, 11 a.m. and 1:30 p.m.
Jackson, Capitol Street, Oct. 22, 11 a.m.
Brandon, at Brandon, Oct. 22, 2:30 p.m. and 7:30 p.m.
Vaughan, at Ellison, Oct. 25, 11 a.m. and 1:30 p.m.
Camden, at Camden, Oct. 29, 11 a.m. and 1:30 p.m.
Jackson, Grace, Oct. 29, 7:30 p.m.
Florence, at Florence, Nov. 1, 7:30 p.m.
Homewood, at High Hill, Nov. 5, 11 a.m. and 1:30 p.m.
Harperville, at Harperville, Nov. 5, 3:30 p.m.
Forest, at Forest, Nov. 5, 7:30 p.m.
Jackson, West End, Nov. 7, 7:30 p.m.
Fannin, at Fannin, Nov. 8, 11 a.m. and 1:30 p.m.
Walnut Grove, at Walnut Grove, Nov. 12, 11 a.m. and 1:30 p.m.
Flora and Bentonia, at Flora, Nov. 12, 7:30 p.m.
Terry, at Forest Hill, Nov. 19, 11 a.m. and 1:30 p.m.
Jackson, Glendale, Nov. 19, 7:30 p.m.

Pastors, please have all nominations for officials and committees made in triplicate on the regular quarterly conference roll blanks.

OTTO PORTER, D. S.

Worthy books are not companions—they aresolitudes; we lose ourselves in them and all our cares.

Don't wager too much on mere popularity. It is not only short-lived but the most popular pig in any lot is always the one with the ear of corn.—E. S. McClelland.

"WHO'S DEAD, PASTOR?"

A preacher who found none of his members at prayer meeting seized the rope and violently rang the bell. A dozen members came madly rushing into the church, crying, "Who's dead, pastor?"

"The church," said the pastor, and he kept right on ringing the bell.

ADVENTURE SCHOOL
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Wholesome Christian influ
plant of former Pine Forest
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CHRISTIAN
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THE LIVING CHURCH

Oh, how comely it is and how reviving
To the Spirits of just men long opprest!
When God into the hands of their deliverer
Puts invincible might
To quell the mighty of the Earth,, th'
oppressor. . . .

—John Milton.

THE PRAYER-ROOM TODAY

Here is this dying lamp of my soul, O Lord. I have nothing wherewith to rekindle it. But Thou dost not quench the smoking flax; Thou dost shelter the dimly burning wick with Thy hand and breathe upon it and make it live again. Do it for me, O Lord. Bring back to me my first love, my early zeal; restore unto me the joy of Thy salvation. Nor let me lose again what Thou dost restore. Do Thou Thyself take possession. Hourly within my heart renew this holy flame, this heavenly fire. Amen.

No. 36.
[illegible] ORLEANS 12, LA.
[illegible] SEPTEMBER 28, 1944

When Victory Comes

Reports from the European fields of battle seem to indicate an early victory for the Allied forces. Possibly an armistice may be arranged before this reaches the reader. Probably victory will come in the fall or early winter. The suggestion is in place that congregations prepare our people for the coming victory so that the happy event may be celebrated in a God-pleasing manner. A sermon on the Sunday following the announcement may be too late. Much of the celebrating will be over by then. Now is the time to prevent a wild orgy such as that which resulted in 1918. Our endeavor must be to direct and keep the jubiliation in the proper channels and warn against excesses and dangers into which our people are prone to be led.

The danger is that God will be largely forgotten. The ingenuity and resourcefulness and courage of our nation will be given as the reasons for our victory. And to prove our superiority over all nations, America will indulge in excesses which would cause consternation among the wild tribes our boys meet in the South Pacific. This is not the Christian way. God did play a part. God won the war for us. If we have resources which Germany has not, who gave America the iron and steel and oil and fruitful fields? Or are we truly more resourceful than the Germans? more ingenious? more courageous? Our farmers can testify that our unbelievably large harvest is not entirely of their making. There were seasons when the crops were poor in spite of all their planning and labor. If we have the food to meet the demands of the world, it is God who gave it. It is God who gave us our resources, and our leaders, and our success, and our victory.

As after the last war, it will be denounced as unpatriotic when we say that victory was given us not because the sins of Germany were greater than those of America. Many of us will recall how Dr. Robert E. Speer was howled down in Carnegie Hall by a victory-drunk crowd in 1918 when he said that the national sins of America are no whit less grievous in the eyes of the Lord than those of the defeated nations upon whom God had laid His chastening hand. His remarks were greeted with hisses and cat-calls, and he was forced to discontinue his speech. The majority of our people will again refuse to recognize that our victory is an act of divine grace. All the more reason for preparing our Christians to greet the announcement of our victory as it becomes children of God. Not only the stress of war but also the victory is a test and trial. Our rejoicing need be no less heartfelt or sincere because we do it on our knees, in humble acknowledgment of the fact that God is the real cause of our victory. We suggest that in these days preceding the victory our people study carefully the eighth chapter of Deuteronomy and the twenty-sixth chapter of Isaiah.

—The American Lutheran.

WALLET OF THE WEEK

THE CANADIAN DIVORCE RECORD is far from reassuring as to the future of the family and the home in the Dominion. It is reported that divorces are now twenty times as numerous as in 1918. The figures reported by the United Church of Canada show that until 1913, the highest number of divorces in Canada in any one year was fifty-nine. By 1925, the figure had risen to five hundred and fifty, and by 1941 it had increased to two thousand four hundred and sixty-one. At least these figures should furnish both social and religious leaders material for sober thought.

* * *

CHRONIC ALCOHOLICS, says Dr. Edwin Fauver, of the University of Rochester, number at least six hundred thousand, and to this number he adds one million three hundred thousand intemperate users of alcohol. All these drinkers in the United States when, to quote the Roman Catholic Encyclopedia, "Alcohol is of all causes the most frequent source of poverty, unhappiness, divorce, suicide, immorality, crime, insanity, and death." Drs. Haggard and Jellinek, of Yale University, estimate that some forty million Americans are drinking today.

* * *

RACIAL AND RELIGIOUS figures for the United States are given as follows: Racially, 330,000 Indian; 330,000 Oriental, Filipino and Mexican; 60,000,000 Anglo-Saxon; 10,000,000 Irish; 15,000,000 Teutonic; 9,000,000 Slavic; 5,000,000 Italian; 4,000,000 Scandinavian; 2,000,000 French; 13,000,000 Negro, and 1,000,000 each Finn, Lithuanian and Greek. Religiously the figures are: 2,000,000 Anglo-Episcopalian; 40,000,000 Evangelical Protestant; 1,000,000 Eastern Orthodox; 4,500,000 Jew; 650,000 Mormon; 100,000 Quaker; 22,000,000 Roman Catholic; and 500,000 Christian Scientist.

* * *

THE SUPPRESSION OF EVANGELICAL CHRISTIANITY in Germany is indicated by the fact that three-fourths of the pastors have been in the army and many of them have been killed, theological seminaries are practically empty, and ministers cannot be provided for the churches. The entire religious press has been suppressed, the publication of religious books has been forbidden, and sending religious literature to the soldiers at the front has become a crime. This shows the Nazi spirit as well as the desperate strait to which evangelical Christianity has been reduced.

* * *

MILITANT PACIFISM refuses to yield to the position taken by the General Conference of the Methodist Church on that subject. According to news reports, the New York East Conference had before it a motion expressing regret that the General Conference had receded from its position on war. The motion was defeated by a vote of 104 to 102. The New Hampshire Conference is said to have refused to take action on the subject. Methodist people have a right to their views, but when we are in a total war does not seem to be a proper time for such discussions, pro or con. Also it might be well to defer the discussion and consideration of peace-time compulsory military training until it can be discussed on its merits.

MARRIAGES IN THE UNITED STATES reached the unprecedented total of one million five hundred and five thousand in 1941. Births for the same period are said to have reached more than two and a half million—a figure exceeded only in 1921, when there were two million six hundred thousand births. On the other side, are estimates of divorces which are expected to reach an all time high immediately following the close of the war. It takes marriages and births and permanent homes to build a stable civilization.

* * *

THE FOREIGN MISSION CONFERENCE has a move on foot to place a Christian library of sixty simple readers in each of India's seven hundred thousand villages. In this manner they hope to lift the standards of literacy and religion. The Foreign Mission Conference realizes that a twelve per cent literacy, as now prevails, is not a sufficient foundation for either a stable civilization or a sound, workable, and satisfying religion. Whether in India or the United States, religion can have little meaning where there is small understanding of what it involves.

* * *

A PLAN FOR PRESBYTERIAN UNION, U. S. and U. S. A., provides for two regional synods for Negroes, according to correspondence in the **Presbyterian Tribune.** The plan is said to propose a division of the entire area covered by the two churches into nineteen regional synods, of which two are to be exclusively for Negroes. As proposed, synod eighteen includes Virginia, North Carolina, and South Carolina. Synod nineteen includes Georgia, Florida, Tennessee, Alabama, and Mississippi. This plan follows the pattern of the administrative unit now existing in United Methodism.

* * *

A CHAIN OF COMMUNAL RESTAURANTS is said to be one of the war-time developments throughout Great Britain. They are government-owned and operated, and there are more than two thousand of them—two hundred and eighty-one in the London area alone. It appears that these restaurants are so well administered, so clean, and the food so reasonably priced, that there may be public demand for their retention after the war shall have ended. Naturally, such government invasion of business will raise complications which will have to be taken into consideration in such a venture.

* * *

THE BELL OF THE LUTINE, which is tolled by Lloyds of London to announce the loss of a vessel at sea, has a tragic history. It was originally the bell of the British-owned ship, "Lutine," which went down off the Isle of Terchelling in the North Sea in 1799. In its hold was an estimated six million dollars in gold. Divers have stripped the sunken treasure ship of much of its gold and recovered the bell which was presented to Lloyds. The recovery of the gold is, however, still a lure to the adventurous salvage experts of the post-war days. [illegible] peace comes it will continue to rest in its century-and-a-half old ocean grave.

New Orleans
CHRISTIAN ADVOCATE

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W. L. DUREN, D. D., Editor-Manager
C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

TOWARD A STATE CHURCH

The great religious hierarchies of history have held sway largely because their aims were implemented by the state. The ecclesiastical ideal was made effective by political instrumentalities and not because of the appeal of the ideal alone. In our own time we have seen the Russian Orthodox Church stripped of state support and it became enfeebled almost to death. Indeed, all religious hierarchies rise or fall as they have state support, or as that support is withdrawn.

Protestantism, particularly in America, has depended upon personal conviction and popular means of inculcation. The going has not been easy, but the achievements have been substantial. Today, however, there are signs of a drift toward state religion. This means a popular inclination toward a formal and conventional religion where the things of faith are decided and proclaimed with state sanctions rather than evolved out of the personal experience of God. On the practical side, it means a state-controlled religion or a religion-controlled state, neither of which is wholesome.

The Russian Orthodox Church, rechristened by the Soviet, is at the present moment girding itself for the recovery of its lost ecclesiastical estate. So the Anglican Communion, in anticipation of the new horizons, is planning a tremendous missionary advance once the war ends. All this, according to high Anglican officials, in response to the call of overseas missions for volunteers.

But what about the Nonconformist and the independent churches in both England and America? British Methodism has recorded practically an unbroken membership loss for more than three decades. At the present moment "A sick Congregationalism" is the subject of a serious discussion being carried on in the Free Church press. It is asserted that there is a lack of doctrinal integration and that unity of action is absent. No one imagines that all being said is true, but enough of it is true to make the situation disconcerting. In our country the drift is exhibited in the indifference of public men to the church. The drift away from the ideals of the church is such that grave concern is felt regarding the nature of the peace which may be established when the war is over.

Some shallow people will scoff at the mention of these things as being pessimistic, but worse than pessimism is a confidence inspired by a groundless optimism. We should face the facts. It seems to us that our hope lies in renewing an intensely personal type of faith. The religious history of America centers about great names, individuals or movements. Among those names are Jonathan Edwards, Charles G. Finney, Francis Asbury, and a host of others, and when a revival of Protestant power comes great names will again be to the fore. The individual is still the unit of inspired activity in the church.

CHRISTIANITY OR KINGDOM OF GOD—WHICH?

In a recent article by a distinguished minister, it was argued that the "nickname," Christian, is possibly inaccurate as a name, and that the idea of spiritual exaltation which it implies is in some instances a deterrent to sincere and unobtrusive seekers after truth. He argued that some people shrink from the seeming presumption of claiming to be like Jesus when they know that they are not. It is fair to say that the writer cited the fact without seeking to justify such an attitude.

Kingdom of God was suggested as being nearer the genetic idea, and it was implied that it might have obviated the cause of some of the professed embarrassment on account of the inaccessible ideal implied by Christian. The idea that there might have been gain by the choice of a name of lower character connotation seem to us to be a little naive. It certainly leaves out of account the challenge of spiritual nobility offered by the "nickname" of the movement. On the other side, it assumes that there might have been virtue in meeting the halting crowd upon a lower moral level than that of likeness to Christ.

What effect a course of compromise might have had upon the church register is not the major issue. Regardless of the achievements of the Church, the aim of Christ was to create a church of redeemed men who should ultimately be made perfect in Him. Neither the doubt of His followers, nor the spiritual density of the people caused him to compromise on any issue. More than once he jarred the loyalties of even the inner circle by the exaltation of his ideal. "Who then can be saved?" they said, but Jesus answered by asserting the sufficiency of God for the need of every situation.

It is our opinion that one of the superb and substantial pillars of Christianity is its challenge to the impossible whether in the realm of personal character, or of social achievement. The glory of Christianity is that it lifts men to inaccessible heights of spiritual achievement by a dynamic that is distinctly divine. Practically, the Church has been greatly influenced by human doubts and fears, but in its origin and aim it is the projection of the mind and the power of God. We gain nothing by arguing against any factor of its exaltation. After all, Christianity is a fact and not a name, nor a label, and the real cause of any offense which it may have caused to tender consciences is not in the name, but in the character which it imposes.

THE NEW EDITOR OF ZIONS HERALD

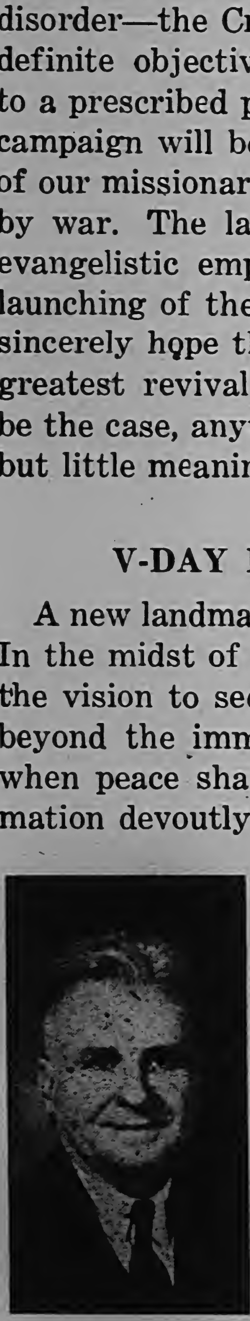
In the issue of September 13, Rev. Emory Stevens Bucke, the new editor of **Zions Herald,** makes his bow, and we extend to him our congratulations and very best wishes as he takes up his responsible task. He is thirty years of age, and he comes to his editorial task from the pastorate of Hyde Park Methodist Church, Boston. Back of his own experience in the pastorate is the fact that he is the product of a Methodist parsonage. Educationally he is well-equipped and his age should enable him to grow to the responsibility and the great tradition of the publication to whose tripod he has been called. We hail the new editor and wish for him a long career of editorial usefulness and leadership.

LAUNCHING THE CRUSADE FOR CHRIST

On Tuesday and Wednesday in St. Louis, Missouri, there was a nation-wide gathering of Methodist leaders for the purpose of launching what should be the most significant effort of the Church in this time of world disorder—the Crusade for Christ. According to the plan, definite objectives are to be given priorities according to a prescribed pattern of action. In the forefront of the campaign will be the plan to make ready for the return of our missionaries to posts from which they were driven by war. The last phase will endeavor to recover the evangelistic emphasis which prepared the way for the launching of the Methodist movement. For our part, we sincerely hope that the Crusade may be climaxed by the greatest revival of American history. If this shall not be the case, anything else that may be achieved can have but little meaning.

V-DAY FOR MISSISSIPPI METHODISM

A new landmark has been set in Mississippi Methodism. In the midst of the greatest war in history we have had the vision to see beyond "the tumult and the shouting," beyond the immediate and the present to a better day when peace shall be the rule and not merely a consummation devoutly to be longed for and prayed for.


Dr. A. P. Hamilton

This has been a great adventure in faith and in cooperation. The campaign for a Christian Center on Millsaps College Campus has been just another demonstration of the historical fact repeated over and over that man's greatest dreams and achievements have been projected in times and circumstances that seemed the most discouraging and unpropitious.

The finest thing that has come out of this campaign, perhaps, is the feeling of solidarity that has been established among the Methodists of Mississippi and the demonstration of the fact that Methodists have the capacity for inspired cooperation when the goal set out before them is something that challenges the highest and best that is in them. The campaign has demonstrated further that the Methodist constituency of Millsaps College have taken the college to their hearts and made it their own. Out of a total of three hundred and thirty-five charges, over three-fourths of them have already responded by raising their quotas or more than their quotas in the campaign. And many of the charges which up to now have not sent in their gifts are expected to do so before the Annual Conference. In fact, it is expected that by that time there will be an almost unanimous response on the part of all the pastoral charges in the State. This is not only an amazing but an inspiring phenomenon.

The total collections in cash up to date are $29,294.59. It is easy to see that our expectations are grounded upon realities when we say that the total amount will be oversubscribed when Conference convenes.

As gratifying as these results are for the present, they constitute a still more inspiring augury for the future both of the college and of Methodism in Mississippi, for when this great project has become real in stone and mortar, it will be a constant reminder of those brave souls whose names will be forever enshrined and perpetuated in this building, and to beckon us on to a larger future.

A. P. H.

Others Say. . .

SIMPLE SPEECH

Ministers are advised to use simple language in preaching. The advice is sound and should be accepted and practiced. But be it remembered that this does not mean to use forms of speech that are cheap and trivial. Simplicity and shallowness are by no means synonymous. In fact, simplicity is more nearly synonymous with dignity. Great thoughts may be simply expressed. One makes a mistake when he assumes that in order to make himself understood he must descend to the language of the street. The Bible sets a fine example in simplicity. While its language is without adornment, or any effort toward literary eloquence, it invariably is dignified, often approaching the sublime. The Twenty-third Psalm and the Thirteenth chapter of First Corinthians are conspicuous examples. Along with these are the Lord's Prayer, the Sermon on the Mount, and other selections without number. Simplicity in language is a gift which any minister might well covet. It is not easy to acquire. It must be attained by careful, painstaking study, but it is worth any effort that may be required. It is easier to fall into the way of high-sounding verbosity. But sense and sound do not always travel the same road. Give us the simple thought couched in simple style and it sufficeth us.

—Religious Telescope.

INDIA

Too much is made either sincerely or insincerely [illegible] which we mean from propagandist motives), of the concern of Americans at our failure to solve the Indian problem. America, too, has its propagandists; but it is not at all likely that intelligent Americans either feel [illegible] at our Indian policy, or regard themselves as having any moral responsibility with regard to this British [illegible] They have enough to do with their own [illegible] particularly with their Colour problem. Yet there is little doubt that a settlement of the Indian question would be warmly welcomed in America, as well as in China and the friendly East. The cause of freedom is the cause of good men everywhere. It is to our interest, as it is our duty, to make it clear to the world that the Indian problem, in English eyes, is not the problem of withholding freedom from an oppressed people but the problem of granting freedom to a people which will not have it except on impossible terms. Certainly Mr. Gandhi's demand for immediate Congress control of India comes under the head of impossible terms. But the framing of possible terms is not beyond the power of good statesmanship; and we once again suggest that Britain should "put herself in the right" by making yet another effort to draw Indian leaders together in free conference, with the promise of the fullest and most helpful British co-operation. In these questions it is almost as important to seem right as to be right.

—Christian World, London.

THE PULPIT AND PRESS

They're Partners in God's Business

By Homer W. King

As a lay editor of an interdenominational publication, I know American ministers as a boy knows his big brothers.

The letters from hundreds of pastors whom we editors never see provide the warmth and inspiration without which the most rugged editorial zeal would surely expire.

Their messages, ranging from the friendly pat on the back to the verbal spank in the pants, are not only fraternal in function but, whether we editors admit it or not, are the most influential force in religious journalism today.

If this brotherhood between church editor and pastor did not exist, the condition of the church press today would be a sorry one, to say the least. Indeed, the connecting link between the pastor's study and the editor's typewriter is the hottest pipeline in all journalism.

The teamwork of the pulpit and the press was never more vital because, in a sense, they personify freedom of worship and freedom of the press, two of the stakes involved in the present global conflict.

As the observance of Protestant Press Month is renewed, an opportune time has presented itself for the editor and pastor to reappraise themselves as partners in the same enterprise—the propagation of the Christian faith.

As individuals, you can find no two fellows in Aemrica more independent of each other, yet no two more intent upon a common goal.

Neither bridles his tongue in speaking out on a great issue or, for that matter, in criticizing the other.

I have seen scorching editorial denunciation of the pulpit decorum in church papers that publish letters of high praise for the same journal written by representatives of the pulpit. On the other hand, an editor of integrity does not suppress a letter—barring indecent language and other legitimate exceptions—merely because its publication is uncomplimentary to the paper's views.

The pastor and the editor cannot afford to miss what each can learn from the other. The two can view each other's work in perspective and benefit therefrom. An editor confessed to me that a pastor-subscriber, in a letter to him, had defined his own paper's policies better than he himself could have done, yet the correspondent was honest enough to admit he had read one suggestion in the paper that had saved a mission project from failure.

In the matter of the specific help which the pastor may lend to the editor in the matter of promoting subscriptions, I think editors will do themselves a great favor by reaffirming the key position which the clergy holds in circulation of the church press.

It isn't that the pastor needs a bouquet. But his role as the church paper's best agent can stand some dramatic emphasis.

I like to think of the pastors as local radio stations and the church papers as networks. Soul-nourishing and faith-inspiring as the message of the religious press may be, without readers the editors' work is largely lost motion. Upon the pastors editors must depend for "tuning in" their congregations on what the church editors have to say.

Frankly, the ministry of words and the ministry of print must each promote as well as supplement the other. Two denominational papers report great increases this year in congregational subsidies for financing church-wide subscriptions, in line with the theory that since one's church contribution pays for the pulpit ministry it ought also to pay for the ministry of print. A casual word of reference to the church paper by the minister, the community's religious leader, may mean subscription orders.

We have stressed the editor's independence. Yet he is not averse to suggestion. Again, he may not have said so, but he is influenced quite as much by letters that never see the light of day as by those which he publishes.

This suggests what is often true, that the pastor and editor may have a confidential relationship for their mutual good. Editors will freely admit that they have been saved many an embarrassing situation by alert ministers.

Their relationship has another angle. Editors in turn receive scores of letters conspicuously marked "Not for publication," in which pastors confide difficult or trying situations, and are consequently comforted by "getting the wind off their chest."

Finally, the layman looks to the pastor for guidance on what to read in the religious field, and the editor looks to the pastor for support of the paper he edits. The wise pastor knows his own ministry is enriched and improved by a well read flock.

Truly, pastor and editor are traveling the same road.

IN MEMORY OF OUR DEFENDERS

The Southeastern Jurisdiction of the Methodist Church has launched a movement to build at Lake Junaluska a memorial in honor of all the men and women of the churches of the Jurisdiction who served in the armed forces of our country during the present war. The memorial will take the form of gardens, fountains, and various beautification projects on the grounds, and the erection of a beautiful Memorial Chapel.

In connection with the chapel there will be a Room of Remembrance, in which will be inscribed perpetually the names of the service men and women from all the cooperating churches. The churches are being invited to contribute one dollar for each name to be inscribed.

This project has been unanimously endorsed by the Southeastern Jurisdictional Conference, the Southeastern Jurisdictional Council, and all other bodies to which it has been presented. It has therefore been made the official enterprise of the Jurisdiction, the first to be undertaken by any Jurisdiction of the united Church.

The memorial committee is composed of all the bishops and certain other clerical and lay leaders of the Jurisdiction. Bishop Paul B. Kern is chairman of the committee, Dr. Elmer T. Clark is secretary, and Dr. B. A. Whitmore is treasurer.

WESLEYAN SERVICE GUILD MISSIONARY

Miss Mabel Ruth Nowlin, Wesleyan Service Guild missionary, who returned this spring from China, will be the guest of the Wesleyan Service Guilds of the Louisiana Conference from October 3 to 10. This is Miss Nowlin's first visit to the Louisiana Conference.

Her speaking schedule is as follows:

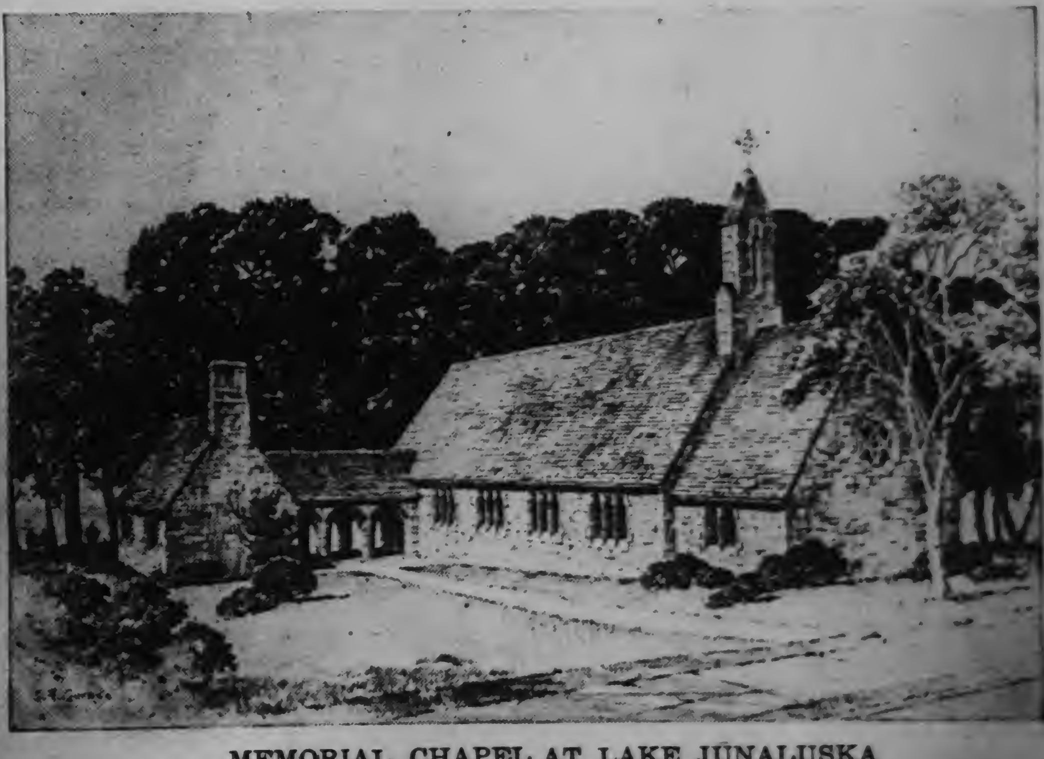
Tuesday, October 3—First Church, Monroe, 8 p.m.

Wednesday, October 4—Methodist Church, Arcadia, 7:45 p.m.

Thursday, October 5—Noel Memorial, Shreveport, 8 p.m.

Friday, October 6—First Church, Alexandria, 7:30 p.m.

(Continued on page 12)



MEMORIAL CHAPEL AT LAKE JUNALUSKA

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

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HENRY T. CARLEY, A. P. HAMILTON
and B. P. BROOKS ....Associate Editors
W. C. NEWMAN .....Church School Lesson Writer
MRS. E. L. DIAMOND ....Editorial Secretary
C. MILTON CHALMERS ....Publisher

Rev. W. W. Perry is having a good year at Donaldsonville, La., and is carrying on effectively in all departments of his work.

Miss Emma Cammack, who has been located at Gibsland, La., notifies us that she is now moving to 1419 Jordan, Shreveport 42, La.

Friends of Mrs. W. W. Holmes will be sorry to learn of the serious illness of her brother in Kingsport, Tenn. Mrs. Holmes is now at his bedside.

Rev. T. E. Gregory, now serving his second pastorate at Central Church, Columbus, Miss., reports that this has been one of the best of the nine years with that people.

Rev. L. M. Sharp, who is now pastor at Kingston, Laurel, Miss., reports good progress in his work. Naturally he is anticipating a good report at the approaching Conference.

We regret to learn that Mrs. M. E. Welch, Hineston, La., is greatly afflicted on account of her failing sight. We trust that she may soon be able to report improvement in her vision.

Rev. T. R. Poole, pastor at Cockrum, Miss., reports a gracious year for his charge. He has had 34 additions on profession of faith and others by certificate. He is greatly pleased with his people.

Mrs. W. W. Woollard, whose name in North Mississippi is as "ointment poured forth," is now sojourning at Grand Junction, Tenn., Box 146, according to a request for the change of her paper.

Rev. L. W. Cain, who is serving Kentwood, La., charge as a retired supply, has sent in 12 subscriptions, practically all of them new, and is otherwise giving an effective ministry to that church.

The editor appreciates a word of commendation from Rev. E. W. Day, one of the best friends the Advocate has had in its effort to give effective publicity to the work of Methodism in Mississippi and Louisiana.

Rev. B. D. Watson, pastor at Wynn Memorial, Shreveport, La., is much gratified that his charge led the Shreveport district in the Advocate campaign. Bro. Watson is one of the pastors who do not fail the Advocate.

Mrs. B. W. Hatton, writing from Houston, Texas, says that her home is now broken up and she lives practically alone. She has been a long-time friend of the Advocate and we regret to learn that she no longer has a permanent abiding place.

Rev. Edgar C. Dufresne is happy over the fact that the Opelousas church, which he serves, led the Lake Charles district in the Advocate campaign. Only three of the larger churches of the Louisiana Conference exceeded the number which he secured.

We appreciate a message of commendation from our good friend, Rev. W. W. Hartsfield, now pastor at Rosedale, Miss. In response, we will say that we are trying to make the Advocate worthwhile to the Methodists of Mississippi and Louisiana.

Rev. W. F. Ragsdale reports an extensive program of improvement at the Dry Prong church on the Louisiana charge of that name. The improvements include painting inside and out, including the furniture, and the placing of carpet strips in the aisles of the church.

Rev. L. N. Stuckey, pastor at First Church, Baton Rouge, La., has increased the circulation of the Advocate in his charge over 300 per cent over that of last year. Bro. Stuckey is doing a constructive work in Baton Rouge and is making a place for himself in the Louisiana Conference.

CIRCULATION NOTICE

The Advocate campaign is over, the best we have had in over ten years' experience, but we still have 600 unrenewed subscriptions. After October 1, that number of names will disappear from our mailing list, unless they shall be renewed at once. They have been sent expiration notices, and this is a final reminder.—Editor.

Rev. W. W. Bruner comes to the end of his fourth year at Swiftown, Miss., with the best annual report of the quadrennium. Thirty-eight members have been added to the church, the Church School attendance has doubled, and there has been a decided advance in the financial standing.

Rev. J. V. Stewart, pastor at Tutwiler, Miss., says that his wife is now a grandmother. He cautiously avoids the implication concerning himself, but he is grandpa also, and reports the birth of a fine boy to his son, Charles, now serving the Malesus charge in the Jackson, Tenn., district, in connection with his work at Lambuth College.

Mrs. John H. Green, Barlow, Miss., says that her church at Brandywine could hardly get along without Mrs. Wilson's page in the Advocate. Sister Green reports the arrival of a grandson, Valory Green Beesley, on September 13, 1944. The father, Pfc. James A. Beesley, is stationed at the Army Air Field, Loredo, Texas, and the mother is at home with her parents.

Every pastor except one was present at the Greenville district pastors' conference on September 13. Bishop and Mrs. Decell were the honored guests of the occasion, and the Bishop preached at the 11 o'clock hour. The Greenville district will have a splendid report at the approaching session of the Annual Conference. Rev. E. S. Lewis, who sends this news item, did a splendid piece of work in the Advocate campaign.

Rev. Norman Purvis, pastor at Ridgeland, Miss., writes that in addition to his pastorate he has done 35 credit hours of work at Millsaps College and is scheduled to finish next June. The full askings of his charge were accepted and have been paid. In addition to the full payment there is a surplus in the treasury at the present moment. Ten members have been received on profession of faith and a full program of work for the charge is being cared for.

CHURCH DEDICATION AT RAYMOND

The Raymond Methodist Church, at Raymond, Miss., will be dedicated at the evening worship hour on October 8 by Bishop J. L. Decell. Bishop Decell will preach at 7:45 p.m., and then will dedicate the church. This will follow a fellowship hour at the church which will begin at 6:45 p.m. A cordial invitation is extended to all former pastors, district superintendents, members, and friends.

D. T. RIDGWAY,
Pastor.

REVIVAL AT OSYKA

Dear Dr. Duren: The revival meeting of the Osyka Methodist Church was held September 4-10, 1944. The Rev. Van. R. Landrum, district superintendent of the Brookhaven District, did the evangelistic preaching. The inspiration and fellowship of the meeting were excellent, and we feel that much and lasting good was accomplished as a result of the revival services. Bro. Landrum could not be with us for the evening service, Saturday, September 9, and he had Bro. John Early Gray, of Magnolia, Miss., to preach in his place, and he preached a most timely sermon.

We are entering into the last lap of the Conference year with enthusiasm and faith, and for a good closing of the year's work.

With every good wish to you in your noble work for the Kingdom, I am,

Faithfully yours,
HILARY S. WESTBROOK.

LUZIANNE
COFFEE
100% GOOD

REVIVAL AT COLUMBIA, MISS.

My Dear Dr. Duren: During the week of September 10-17 we held our annual revival in the Columbia Methodist Church. Our helpers for the occasion were Rev. R. R. Branton, of Alexandria, La., and Dr. A. P. Hamilton, of Millsaps College.

It was a great pleasure to have Bro. Branton, who was reared in this county and has many friends and relatives here. They loyally supported the meeting in every way, and he in turn measured up to their fullest expectations. It was really a home-coming of the finest sort. On Sunday afternoon, September 17, he preached in his home church at Hathorn to a crowded house of his old friends and neighbors. His sermons throughout were strong and effective, while his manner was brotherly and delightful in every way.

The Hamilton family connection with the Mississippi Conference dates back to 1837-38, when his grandfather, Jefferson Hamilton, was a member of that body and stationed first at Natchez and then at New Orleans. Dr. Alfred P. Hamilton inherited the fine traditions of the family, and though not following the footsteps of his father and grandfather into the ministry, has rendered notable service in the teaching profession and as a leader of sacred song. Few men know the Methodist hymnal better than he does or can use it more effectively.

During the meeting we had the loyal support of the congregations of other churches. On Thursday evening members of the Rotary and Lions Clubs made up the choir.

Sincerely,

J. B. CAIN.

MISSISSIPPI CONFERENCE METHODIST YOUTH FELLOWSHIP

The retreat of the Mississippi Conference Methodist Youth Fellowship, held at Roosevelt Park, Morton, Miss., September 9-10, was well attended by Conference officers and leaders. Sam Barefield, Conference president, presided over the business sessions. Dr. E. D. Staples, from the Youth Department of the Board of Education in Nashville, was present and added much to the discussions and planning. Representatives from the Conference Board of Education were Rev. I. H. Sells, executive secretary; Miss Mary Thornton Lindsey, director of Youth Work, and Miss Marjorie Murphy, office secretary.

Plans were made for the promotion of materials for youth, for the raising of $1,500 for the John C. Chambers Memorial Library, and for Fellowship teams to go out and work with youth groups. Steps were also taken for the organization of sub-districts. December was designated as a sacrificial season for the Methodist Youth Fund, and January as "Volunteer Service Month." The Conference youth paper was discussed, and plans for its improvement were made.

DISTRICT RALLY

Bishop J. Lloyd Decell, presiding bishop of the Jackson-Memphis Area, will speak to its laymen and ministers of the Sardis-[illegible] District in a district-wide Rally Day program, to be held in the Methodist Church on October 3.

The meeting will open at 10 o'clock, presided over by Rev. C. A. Parks, district superintendent. The morning hour will be given over to the laymen, which will be directed by Mr. A. B. Friend, district lay leader of Sardis, with Mr. J. G. Houston, Conference Lay Leader of New Albany, making the address.

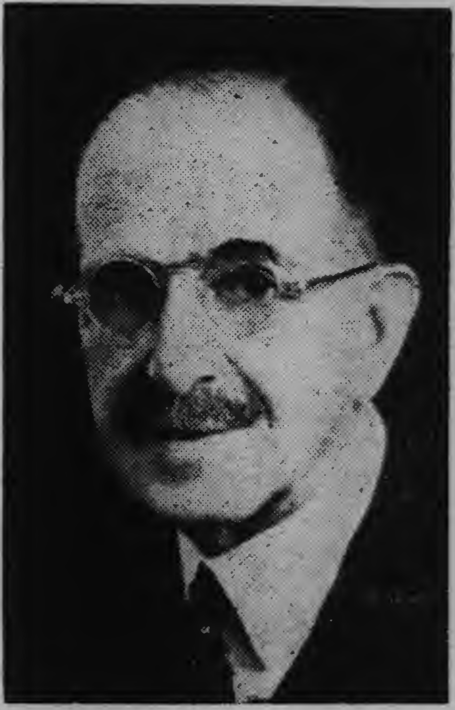
At 11:15 a.m., Bishop Decell will preach and speak again to the group at the lunch hour.

The meeting is planned for the ministers, charge lay leaders, the church school superintendents, adult leaders of youth, the presidents of the Woman's Society of Christian Service, and all other workers of the district who can attend.

The afternoon meeting will feature the work of the church school and the Woman's Work, led by Rev. J. Noel Hinson, Executive Secretary of the Conference Board of Education, and Mrs. W. B. Gaines, district secretary. This meeting is planned primarily to give emphasis to the winding up of this year's work with full reports from every charge in the district and to give inspiration for carrying on the work throughout the fall and winter months.

J. O. DOWDLE,
District Reporter.

LAYMEN OF JEFFERSON STREET, NATCHEZ



DR. J. M. SULLIVAN

Although they have been organized and operating for six months, the thirty-nine charter members of the laymen's organization of Jefferson Street, Natchez, recently received their charter as a chapter of Methodist Men. The officers of the organization are as follows: Chairman, Mr. O. H. Call; vice-chairman, Messrs. John J. Nosser and Frank Iler; secretary, Mr. W. E. Cook; treasurer, Mr. Carl Wilkinson; Methodist Layman Magazine agent, Mr. C. L. Longmire.

The group meets for supper and program at the church at 6:30, and at 7:30 the members do evangelistic visiting by twos, receiving lists of prospects or inactive members, on whom they call immediately, reporting back to the church before going home. Already they have brought many into the church, both on profession of faith and by transfer, and have interested many inactive members.

Dr. J. M. Sullivan, lay leader of the Mississippi Conference, spoke recently at the charter meeting of Jefferson Street (Natchez) Methodist men. The Natchez organization led by chairman O. H. Call, is the first such group in Mississippi Conference to be chartered by Methodist Men, the national Methodist laymen's organization.

VICKSBURG DISTRICT REPORTS

Lorman charge, Rev. D. E. Vickers, pastor: "We have had two good revivals, ably assisted by Rev. M. L. McCormick and Rev. R. L. Peyton. We have held one mission School and a very profitable Daily Vacation School under the capable leadership of Miss Ida McCaa.

"There are nine subscribers to the **World Outlook**, nine to the **Methodist Woman**, and seven to the **New Orleans Christian Advocate**. Our standing order for the **Upper Room** was increased last year, and has been increased this year. The charge has been weakened by some of our good members moving away.

"The Benevolences were increased twenty-five per cent last year and the pastor's salary twenty per cent, and both are being maintained at the same this year. We are paying fifty per cent more on the Conference Claimants this year than last year. Each church has placed all financial claims in the budget and the same is being well cared for. Blue Hill church building has been recovered with good and lasting material, and all bills have been paid. Cane Ridge church has raised money to have church building improved. Fifty per cent of our ratio for Millsaps College Christian Center Building has been paid; we expect to pay it in full. There is a good and pleasant spirit throughout the charge."

Centreville charge, Rev. David M. Ulmer, pastor: In a letter received by Rev. O. S. Lewis, district superintendent, the pastor of this charge reports: "Now, about the progress that the churches on the charge have made: We have received thirty-one into the church. Have had three good revivals on the charge and plan to have the meeting here in Centreville the first part of October. We hope to have the parsonage papered by the time you come for the Conference. We have paid practically all on the Millsaps Building, but haven't collected all as yet. Mr. Harry C. Ash has presented Sallman's Head of Christ to the church and we will have special service for this. All the finances are up to date. There is no further news at this time."

Yazoo City, Rev. R. H. Clegg, pastor: "I am trying to comply with your request for a little report of what we have been doing this year, so far. The year started off with good congregations and has continued so throughout. We had the personal evangelism campaign in February, which was very helpful, resulting in over 30 additions to the church. The pre-Easter services were named a success. We started the effort by receiving 25 boys and girls into the church on Palm Sunday and baptizing 10 infants the same day. Administered the Sacrament to them while they were at the altar for the baptismal service and the reception of member into the church. The preaching was done by the pastor that week; there was a good attendance and interest—better than last year. East Sunday there was a packed house and a great service, with an offering in a special envelope for benevolences amounting to $400. The stewards authorized and hired a person to work with the young people during June and July. This encouraged the youth of the church to action. We had 11 to attend the camp for intermediates. (Miss Oakley, the hired worker, went to each of these meetings with those attending). In July we had the Youth Caravan with us for one week. As a result of these efforts, the youth organization in our church is the strongest it has been for many days. There are 68 subscribers to the New Orleans Christian Advocate, and 6 to the Chicago paper. There have been 49 received into the church on profession of faith and 55 by certificate this year. All finances up to date, with $1,200 in treasury. The $1,000 on the Millsaps College Christian Center Building will be paid."

EARL C. PRESLEY, Reporter.

NEW SUNDAY SCHOOL ORGANIZED

A telegram received on Monday morning from Rev. R. A. Thornton, pastor of Shuqualak, Miss., circuit, reads as follows: "Organized new Sunday School at Macedonia Church, sixty-two members. Kye Bethany, business secretary, superintendent."

CREDIT WHERE CREDIT IS DUE

Dear Dr. Duren: Four years ago we came to Eupora. On arriving, we found a charge consisting of four churches. The foundation for the church at Eupora had been put down and a few rounds of brick up. At the close of our first year, Eupora went on full-time, assuming all of the financial obligations of the other churches. For two years we were without a church building. At the close of our second year we moved into our new church—a building equipped throughout, that cost us $45,000. At the close of our third year we went to Conference with our church free of debt.

During these four years, Eupora church has increased the pastor's salary and has doubled the benevolent giving, and has accepted and paid all other increased askings. Just last week the board met and set the pastor's salary for another year at $2,800. Eupora Methodists have made a record that we are proud of, a record that, in our judgment, few churches can equal, when one considers the fact that we have less than two hundred in membership. This year has been the best of the four, for we have had more additions to the church than any year since we have been here.

Eupora Methodist Church is one of the best in the Conference, and has some of the finest laymen in it that can be found anywhere—laymen who love and appreciate the church and pastor and will look after the interest of both. We will do this year what we have done for the last three—go to Conference with all claims paid in full.

Eupora Methodist Church is marching on.

M. E. SCOTT.

FOR THE MORAL AND CIVIC FOUNDATION

By A. M. Freeman

Nearly all the good human motives I know bind me to the Louisiana Moral and Civic Foundation.

First, the feeling of need for it. Figures on gambling and the social diseases, and the constant sight of human waste from passion, ignorance, and low standards, are what give me this sense of need.

Second, a dread of worse conditions that now threaten us. The other World War brought in its wake an orgy of wild living. This war, bigger in every dimension, will certainly leave an aftermath of moral trouble.

Third, plain duty. Evils are to be fought back. Good citizenship is to be fostered by training and by demonstration. This is what the churches and church people are here for, is it not?

Fourth, confidence that this movement will bring big returns. The Foundation is based on the right principle of enlisting and organizing and teaching. This plan, followed with determination, will bring a finer life to our state.

Fifth, the desire to work with others. The Foundation furnishes a rallying point where all of us church people come together to put our hands to a vital job here in our very midst, that only we can handle, and that we, working together, can do to the good of the state and the credit of the churches.

The Foundation is yet in its infancy. But in less than two years, starting with nothing but a debt inherited from a former organization which we succeeded, we have a sizable list of good beginnings already made. We have an organization with firm faith in what we are set to do. As a nation is not built in a day, so we shall require some months and years to reach our full stature and stride. But we are definitely a going concern. We owe nothing and have gained momentum.

The Louisiana Moral and Civic Foundation is an undertaking for men and women of conviction and faith, who know the value of team work. It is born for the hour now on us. I am glad to have a hand in it.

CIRCULATION NOTICE

The Advocate campaign is over, the best we have had in over ten years' experience, but we still have 600 unrenewed subscriptions. After October 1, that number of names will disappear from our mailing list, unless they shall be renewed at once. They have been sent expiration notices, and this is a final reminder.—Editor.

WORDS, WORDS, WORDS!

There are good words, better words, and there are the best words. We are to choose words that are prompted by the ideas that are lodged in our minds.

There came an urge to me some weeks ago, which kept growing until it found expression in a group of paragraphs. The feeling was so impelling that I did not resist the temptation to ask many persons, many of whom are much wiser than I—Is some one saying, "Oh, you need not have said that, Bob?" But I am coming sooner or later to the point of the whole matter.

When more than one hundred fifty evidences of blatant boldness were mailed out, some one of the parsonage household remarked—who had invested about eight hours of her own time—why did I not "go ahead on" and say it was Miss Mattye in the first place? "Well," said she, "father seems to be resting well and baby is a week old."

I thought maybe some of the boys would read 'um,' while the waste paper basket would get the others. But behold, fifty per cent of the boys responded to my prima bold attempt. Now, Mr. Editor, if you please, sir, I come to the point of the story. Some of those replies contained good, even tenor words which, although couching an opposing idea, produced a feeling of satisfaction in the reader. Other letters revealed a mind and heart production of a healing and consoling type—a sigh of relief. I am glad I was able to persuade Miss Mattye to stay at the typewriter for eight hours. I believe it's worth it.

Now, Mr. Editor, in conclusion, there was another type of letter which I shall never forget, for its words "droppeth like the gentle rain." Quote, "In any case your note of friendship was genuinely appreciated. I have never doubted that for a minute." Moreover, may I say, Mr. Editor, that words rightly used are powerful instruments for good. And since there are so many good words, why would any of us use any that are not good?

Yours,

BOB.

TWO LEGISLATURES, A GOVERNOR, AND A GOVERNMENT

I was impressed when I read "Up in Arms," by Dean R. E. Smith, in a recent issue of the Advocate, and I thought of another Legislature that did some legislation on the liquor question, and I understand that the Governor of the state (Mississippi) spoke of this piece of legislation as "his baby."

This piece of legislation passed by the Legislature of Mississippi in its last session authorizes a tax of 10 per cent on the sale of "bootleg," or illicit liquor made in our fair state. Different writers and newspaper men call the law a "black market" law, which surely is the right name for it.

Then recently our Federal Government has authorized, through the War Production Board, the distillers of the nation to add fifty to sixty million gallons of whiskey to the present stock in one month with one of the severest summer drouths on record in the Ohio valley, making unusually short crops of corn, cotton, potatoes, truck crops, and gardens.

One writer puts it this way: "Any right-thing person can see that our government has put the manufacture of distilled death and liquid damnation above the manufacture of food, which is sorely needed at home and abroad. If actions speak louder than words, our government either does not know right from wrong, or has deliberately chosen to do wrong rather than right."

Roy Smith is right when he says "hundreds of thousands of Christian parents, attempting to surround their children with wholesome influences, are discovering that they are fighting a losing battle. The deadly damp of sophistication is creeping in upon us from a thousand angles, and our children are drawing their ideals from all manner of pagan sources." Who is to blame for all this? "The fight is on, O Christian soldier. . . . The right and wrong engage today!"

Happy in the fight,

J. A. WELLS.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: We still have for our concern the Crusade for Christ; and, whatever may be the task of Christian ministers and laymen, the vitalizing purpose is [illegible] signed enterprise of our Church's [illegible] must continue to be an energizing [illegible] all of our religious activities. [illegible] Jesus uttered the words, "F[illegible] will make you fishers of men," ever since He ordained twelve out of the group on the mountainside that He might send them forth to preach; and ever since the preachers of the young Church said to the multitude gathered in the Jerusalem conference, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business," it has been the responsibility of men, women and youth of the church membership to evidence loyalty, interest, and participation in the program of their Church. It is being repeated again and again that this responsibility is greater now than ever before. Certainly we recognize that present war conditions are giving tremendous emphasis to the importance of Christian living and serving, and any hopeful anticipation of post-war conditions that will give assurance of lasting peace challenges to preparation for new responsibility.

As soon as the Methodist Book of Discipline for 1944 is ready for the needs of the present quadrennium, our laity should acquaint themselves with the revised Constitution of their Church, and especially should those who have accepted official position in any capacity familiarize themselves with the laws and regulations that directly concern their fields of effort. It sometimes occurs that a layman in some very important official position will readily respond to a request for particular service, yet contributes little or no initiative and overlooks opportunities for real leadership. We have a great laity, among whom there are many who exemplify a great stewardship. We also have a great literature, made available through the various departments of our Methodism, from one-page leaflets to books of many chapters, supplying messages of inspiration, greatly needed information and instruction, as well as profound thought, but there must be a great awakening among our membership and a desire for these sources of power if our literature is to serve the Church as it should.

The August report of the Commission on World Service calls special attention to the significant gain of 29.13 per cent in Methodist giving for World Service during the first three months of this fiscal year, and states that this gain must be continued each month of this World Service year if our Church is to provide an adequate ministry for our post-war world.

A recent report from our Conference treasurer, Mr. F. Y. Whitfield, gives the payments on our benevolences for the current year to September 1st as follows:

Brookhaven District.—Adams, $176.32; Bassfield, $90; Bogue Chitto, $111.40; Brookhaven, $620.51; Crystal Springs, $855; Foxworth, $323.54; Harrisville, $53.60; Hazlehurst, $900; Magnolia, $350; McComb, Centenary, $600; McComb, LaBranch Street, $432.26; McComb, Pearl River Avenue, $400; Meadville & Bude, $276.06; Monticello, $140.01; Nebo, $81.07; Osyka & Fernwood, $60; Prentiss, $650; Sartinsville, $129.75; Scotland, $114.71; Silver Creek, $109.10; Summit & Felder, $393.31; Tylertown, $600; Utica, $407. Total $7,873.64.

Hattiesburg District.—Bay Springs, $226; Bonhomie, $217.50; Bucatunna, $200; Clara, $89; Collins, $79:50; Cross Roads, $148.59; Ellisville, $333.49; Hattiesburg, Broad St., $769.94; Hattiesburg, Court St., $800.02; Hattiesburg, Main St., $1,498; Heidelberg, [illegible]; Laurel, First Church, $980; Laurel, [illegible], $160; Laurel, West Laurel, [illegible], $133; Montrose, [illegible]; [illegible] Mt. Olive, $300; New Augusta, [illegible], $51; Petal, $200.15; Richton, [illegible]rall, $95; Taylorsville, $319.13; Waynesboro, $450; Waynesboro Circuit, $170.53; Williamsburg, $60; Hattiesburg Circuit, $92. Total, $8,384.66.

Jackson District.—Benton, $400; Bolton & Raymond, $207.22; Brandon, $365.87; Camden, $55; Canton, First Church, $700; Canton, North Side, $25; Carthage, $125; Clinton, $99.40; D'Lo, $39; Fannin, $200; Flora & Bentonia, $245; Florence, $124.91; Forest, $400; Harperville, $30; Homewood, $130; Jackson, Capitol Street, $2,450; Jackson, Galloway Memorial, $4,235; Jackson, Glendale, $150; Jackson, Grace, $700; Jackson, Millsaps Memorial, $375; Lake, $139.45; Lena, $50.35; Madison & Pocahontas, $189; Mendenhall, $175; Morton, $79.12; Pelahatchie-Shiloh, $234.88; Raleigh, $310.51; Ridgeland, $135; Terry, $480.30; Vaughan, $139; Walnut Grove, $130.13. Total, $13,119.14.

Meridian District.—Andrew Chapel, $68.25; Chunky, $62.77; Cleveland, $65.05; Collinsville, $105.25; Decatur, $312; DeKalb, $185.76; DeSoto, $105; Enterprise-Stonewall, $523.47; Hope, $38; Lauderdale, $10; Matherville, $168.96; Meridian, Central, $1,844; Meridian, East End, $1,150; Meridian, Fifth Street, $750; Meridian, Hawkins Memorial, $250; Meridian, Poplar Springs, $350; Meridian, Wesley, $100.84; Newton, $600; Pachuta, $221.65; Philadelphia, $616.65; Philadelphia Circuit, $86.41; Porterville, $50.97; Quitman, $350; Rose Hill, $100.25; Scooba, $90; Shubuta, $175; Southwest Kemper Circuit, $6.50; Union, $456.50; Meridian, 34th Avenue, $50. Total, $8,893.30.

Seashore District.—Americus, $62.58; Bay St. Louis, $160; Biloxi, Main Street, $405; Coalville, $41; Columbia, $1,200; Escatawpa, $311; Gulfport, First Church, $300; Handsboro, $295; Hickory Grove-Hub, $8.47; Kreole, $394.02; Leakesville, $24.95; Logtown, $10; Long Beach, $85; Lucedale, $225.46; Lumberton, $125; Mentorum, $125; Moss Point, $248.87; Ocean Springs, $300; Pascagoula, First Church, $800; Pascagoula, East Lawn, $75; Picayune, $562.50; Purvis, $50; Vancleave, $320; Wiggins, $60. Total $6,188.85.

Vicksburg District.—Anguilla, $239; Centerville, $516.70; Eden, $60; Edwards, $150; Fayette, $455.10; Gloster, $360; Lorman, $45; Louise & Holly Bluff, $93.06; Mayersville, $$144.10; Natchez, $1,000; Oak Ridge, $79.41; Port Gibson, $200; Rolling Fork & Cary, $120; Roxie, $154.15; Satartia, $175; Silver City, $47; Vicksburg, Gibson Memorial, $696.81; Washington, $128.90; Yazoo City, $700. Total, $5,364.23.

Grand total, $49,823.82.

This report shows considerable advance over the giving for the same period last year. J. M. SULLIVAN.

"CAPTAIN, I'M GOING DOWN"

By Charles E. McLean

His devoir through the skies was done. The close-
Knit wedge which cleaved the air above his head
Looked down upon him as he flew an even
Course along, with every sense alert,
His steady, questing eyes hard fixed upon
A tell-tale, faltering needle on a dial—
    An omen of no good!
Above the roar of engine, wind and guns,
He had not heard the sharp and biting sound
Which told him of his good ship's mortal wound;
But now the black smoke feathers out behind,
A living, pointing ebon wand in the
    Clinched fist of Doom!

Turn away! Turn away! Turn away Home!
As when the eagle, wounded, to his eerie haunts,
Or as the stricken lion to his lair, turns
To nurse his hurts amid the scenes he loves;
Or as the song bird seeks, before the storm,
The refuge whence, at break of day, it flew,
    So filled with song!
Alas! too oft the homing eagle falls
And leaves his plumage on the jagged rocks;
Too oft the fainting lion finds the way too long
And makes his bed, at last, on hostile ground;
The songster, battered by the raging gale,
Is left, a wasted wisp of feathers in the path!

A thousand gloomy gremlins watched his eyes
To see if terror robbed them of their calm,
As roaring power fades—the last hot drop
Of oil blows out—And Nature, jealous,
Stretches forth her hand to brush him from her sky
And fan away the noisome smudge which marred
    The lustre of her blue!
"Captain, I'm going down!" The clipped words gave
No hint of anxious care—no sense of fear
Or shrinking from the coming, jarring crash
Along the rough and sullen field below!
And if his thoughts had leapt the shimmering sands
And fields, a thousand miles, to those he loved,
Their hearts had glowed in answer to his simple faith!

"Thumbs up! Thumbs up! Don't be afraid for me!
This is no fearful chore! The switch is off;
The shoulder straps are tight; the safety belt
Secure—stout armor plate protects my head!
My life is fenced about, today, with all
That men who fly have dared or shared or taught
    Of danger or of Death!"
His bright ship struck an unseen earthen flaw
And plunged, to strike again, and stop, and snap
In twain with awesome, cruel din, and then
A wondrous silence cloaked the dusty scene,
Save for a happy, winsome ringing, as
    Of distant Golden Bells!

How soon, how soon, my devoir here is done!
How soon the oil of life is burned away!
And have I such a faith and courage tried,
When it shall come my time to break away
From this, my earth-bound flight, to bear the weight
Of Nature's Laws and face the end clear-eyed
    And undismayed?
Oh, can I match his spirit in that hour,
When, hedged about by all that God has done
And taught and dared and shared that I might live,
I turn away from all of Earth's concerns
And to my Leader trust my destiny,
And, mindful of those happy Golden Bells,
    Say: "Captain, I'm going down?"

Dedicated to the memory of our son, "Dick," and of the many other fliers, like him, who have ridden their planes down to crash landings, steadfastly believing in their thorough training and in the safety devices provided for their protection.

Crowley, La.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"The Church in Southeast Asia"

The following general view of Southeast Asia may be helpful in the study of "The Church in Southeast Asia," now being planned for the fourth quarter:

"It has been said, 'Perhaps no other area of comparable size presents such geographical, racial, climatic, political, linguistic, and economic complexities as are found in Southeast Asia.'

"The lands around the China Sea are lands having all the harm and beauty we associate with the tropics. There are jungles, green and teeming with life. There are mountains, rugged and stately. There are rolling hills covered with terraced rice fields. There is the wealth that pours from tin mines, oil wells, rubber plantations, forests, farms, and fisheries. They are lands that lie in the setting of the shimmering seas that stretch beyond the blue Pacific.

"More precious than the tropical wealth of the lands about the South China Sea, are the people who live there. Though the populations of this area differ somewhat from each other, they have much in common.

"Long ago, perhaps as many as five hundred thousand years ago, there were small black men, about four feet tall, living all over the lands about the South China Sea. At first these Negritos had the islands and the peninsulas to themselves. Then, down through the centuries, other peoples came, in wave after wave of invasion and settlement. The shy little black men gradually retreated into the deepest jungles and the most inaccessible mountains, where they can still be found.

"Not only new races, but new religions have come to this area in waves. The earliest settlers were animists, fearfully worshipping the spirits they imagined as dwelling in the fields, rivers, and jungles about them.

"In the seventh century, spice traders brought Hinduism from India. In the 15th century, Arab traders introduced the Moslem religion. Next came Buddhism, brought by the Chinese. In the early sixteenth century, Spanish and Portuguese traders were accompanied by priests who introduced their Roman faith. Soon after that, the Dutch and then the British arrived and established trading centers. Like the Spanish, they saw beautiful, fertile lands, whose inhabitants lived in fear of spirits and in conflict with their head-hunting neighbors. The Dutch and the English wished to give these people the knowledge of the loving God as revealed by Jesus. And so missionaries were sent from the homelands to introduce the Protestant Christianity

"In this course we will meet some of the people of Southeast Asia who have heard of Jesus and who are trying to live as He taught. We will see some of the problems faced by these Oriental Christians. It is hoped that we will seek ways of cooperating with them in trying to make our world more Christian."

(From "Helps," by Alice Geer Kelsey).

"Christians and the New World Economy"

Many societies are completing the study of "Christians and the New World Economy," or "Freedom From Want: A World Goal," and requests are coming for suggestions for projects, so we give several:

1. At the present moment there is much turmoil in Washington over plans being worked out by Congress for the "reconversion" of war plants, etc. Our Congressmen are doubtless perplexed concerning the best plans to make. Why not write **individual letters,** telling them something of the kind of world we want—especially concerning "full-employment"—and be sure to tell them that they are being carried to God in prayer each day.

Some small plants are completing their war orders and could now be used to begin producing civilian articles, thus beginning the reconversion program.

If available, read some of the articles in the current magazines about the plans Congress is proposing. We do not want our boys to come home from "the seven seas" to sell apples, nor do we want "bread lines." See "Reconversion," **Life,** September 18th, and "When You Come Back," **Life,** September 25th.

2. In a few days each society will be receiving instructions from our secretary of Supplies, Mrs. R. E. Rollings, concerning the clothing to be collected and sent to Europe. We understand there will be a chairman in each district to whom the local societies will send their boxes. Be looking over your warm garments in anticipation of this.

3. Keep your eye on your local health unit. Keep what you have and get an enlarged program if possible.

4. What about the "Back to School" program? Are your boys and girls in school, or have some of them continued with the jobs taken for the summer? Perhaps the money they are making now seems important, but it is not as important as the education which they are losing. Have you read "Why is He 4-F?" in the **Ladies Home Journal?**

If any society has found a project to follow this study, we will be glad to have it for this page.

* * *

October "Guild Month"

October will be "Guild Month," and we are hoping that many new Guilds will be organized. One can be organized in practically every church since so many of the former members of the W. S. C. S. have become employed women.

We will lose the interest of these women unless a Guild is organized for their benefit.

Mrs. Jesse H. Graham, 2100 29th Avenue, Meridian, Miss., will be glad to correspond with a society in regard to the organization of a unit.

* * *

World Communion Sunday

October 1st is World Communion Sunday. It will be observed around the world, not only by churches, but by our boys in army camps and on battle fields. Help your pastor plan for this service, as a part of the work of the Spiritual Life Committee.

* * *

Week of Prayer and Self-Denial

We have not received the program material for the Week of Prayer and Self-Denial, but we are sure Mrs. Hamrick will mail it to the societies as soon as it is received.

Why not give out an envelope now, so the women will be placing their self-denial money in it? Some societies give out gift boxes early in the year, so we are expecting large gifts for the building of the Kingdom.

We have received the September issue of

* * *

Negro News

"The Prentisite," a little mimeographed paper giving news of the Prentiss Institute, that splendid training school for Negro boys and girls directed by the J. E. Johnsons, which will open on September 25th.

A new Home Economics Building is being erected, arrangements have been made for bus service for local students, and a strong faculty elected.

One of the interesting items in this paper is concerning the Oakley Home for Delinquent Negro Children: "Six brick buildings are going up at the same time, with sixty white and colored men at work. More than a dozen buildings will be erected in the next two years.

"Nineteen boys, 12 to 18, have been committed to the Home by the courts for petty infractions of the law. These boys are housed in temporary quarters.

"The superintendent, Prof. G. W. Williams, and his wife, are doing a fine piece of work from the start. They are loud in their praise of the conduct and faithfulness of these boys.

"The Legislature was liberal in appropriations for the institute, and the Negroes throughout the state are especially appreciative of the many friends who helped to make this agent of good citizenship possible."

We understand that plans are being made to place a trained Negro woman social worker in this institution who will be able to assist the superintendent in treating each child committed so as to develop its individual personality.

* * *

Do You Know?

Do you know that the Methodist Church has a worker especially assigned to the W. A. C. training center at Fort Oglethorpe!

While at Lake Junaluska we met Miss Harriet Seibert, who is Liaison Worker between the Methodist Church and the Woman's Army Corps. She it quite proud that the Methodists were the first church to send a worker to care for the religious interests of the women in uniform.

Miss Seibert is on leave from Christ Church, New York, of which Dr. Sockman is pastor, and at Fort Oglethorpe she has the opportunity to contact thousands of girls who are in the service of our country. She said these girls are getting a world

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Conference Rural Worker

Miss Cora Lee Glenn, North Mississippi Conference Rural Worker, has a new assignment at Prairie, Miss.

Beginning September 1st, Miss Glenn has opened a new Conference project at Prairie, Miss., where she will work with Rev. Milton Peden and the Methodist Church, as they plan a program of work to include the people of the Gulf Ordnance Defense Plant.

Any communication for the Rural Worker should be sent to her in care of the Girls' Dormitory, Gulf Ordnance Plant.

Continue sending your offerings of cash for the Rural Worker to Mrs. Hall, and the other items of Supplies as per list in Conference Minutes.

The Conference Rural Center at Malvina is not closed. The work there is lighter than it has been in years past, and will be carried on by voluntary workers. Mrs. Ruel Turner, the former Mavis Shinn, will be director of the work, with Mrs. Ernest Moore and Mrs. J. D. Dorrah as helpers. The Conference will pay the expenses of the Center. Do not take the Center off your Supply list. Continue your Supplies as planned in the beginning of the year.

All communications to the Malvina Center should go to Mrs. Ruel Turner, Malvina, Miss.

MRS. E. M. SHARP, Conf. Pres.
Aberdeen, Miss.

* * *

Literature and Publications

By Miss Mamie Jones, Conference Secretary, Hernando, Miss.

The **World Outlook** is the general missionary periodical of the Methodist Church. It is the official organ of the Board of Missions and Church Extension, representing all Divisions of the Board. It covers Foreign Missions, Home Missions, and Church Extension, both General Work and Woman's Work.

The **Methodist Woman** contains valuable information needed by every member of the Woman's Society of Christian Service, and inspiring meditations by outstanding writers.

Both of these magazines should be in every Methodist home and **read** by every Methodist.

The Week of Prayer packets will be sent to me, and I will immediately send one packet to the president of each society. Then she may order such material as she needs from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. Please do not write me for any kind of literature or material, as I do not keep it for distribution.

Mrs. Geo. W. Keen, Publication Manager, writes that a leaflet, "Our Work," has been produced, giving a survey of the fields of the institutions. She says: "This is something every local society should have in its library. The more knowledge the women have of the work of the Woman's Division the more interest they have." The price of "Our Work" is 15 cents. Order from Literature Headquarters.

Subscribe now to the **World Outlook**, $1.25; the **Methodist Woman**, $0.50; both to one address, $1.50.

Dear Secretary of Literature and Publications:

Reporting time is here again. Please study your blanks very carefully before filling in. Give the number of officers subscribing to both magazines. Count new subscribers only in the quarter in which subscription is given.

Only 70 reports were sent to me last quarter. Were you one of those reporting? Let us try to attain the fourth recommendation as found in the Minutes—Every officer a subscriber to both magazines; reporting on time; the Secretary of Literature and Publications a member of the Program Committee in every local society.

We need to move forward. I am counting on you to help.

Sincerely yours,
MISS MAMIE JONES, Conf. Secty.

* * *

Scarritt College for Christian Workers

Have you presented a program on Scarritt College to the Sunday School, prayer meeting, or adult classes during this month? Two weeks ago you were asked by Mrs. W. P. Bailey, Scarritt Associate Representative, to make plans to use the special Program Guide she had mailed to each local society. In this program you will find adequate material for a very informative service. If you have not already done so, please make plans to present this program to your church as soon as possible.

Scarritt College for Christian Workers is one of few professional schools owned and maintained by the Methodist Church for the training of unordained social-religious workers. What are the requirements for entrance? You must finish at least your junior college work, and it is better to complete all your college work before taking the advanced professional training. "Graduate courses leading to the degree of Master of Arts are available for the following groups: (1) Those interested in Christian homemaking and in service in local church and community life; (2) Those primarily interested in social work; (3) Those interested in religious education or teaching; and (4) Those who wish to prepare for foreign service as missionaries."

Scarritt Associate Work

You can become a Scarritt Associate for a year by the payment of one dollar. Last year our Conference report for Scarritt Associates was $672. May our Conference minimum this year be not less than $1,000! This will make a minimum of $175 to be secured as Associate members from each district, or an average of less than $6 from each society. Many societies can do much more; every society can have at least one.

Scarritt sponsors across the Church write:

"We feel like many more will give through the War Bond Plan as we are doing."

"The enclosed check for $200 is to buy War Bonds for Scarritt College."

"Our Wesleyan Service Guild would like to have a part in the program of Scarritt, and we are sending the Fifth Stamp Album to be applied on the budget."

"Please send me 500 programs on Scarritt College, to be mailed to local churches in our Conference."

A young missionary ready to sail for Africa sent $10 as an Associate gift.

One Alumna was responsible for a program resulting in a free-will offering of $60.

The church of one of our trustees has pledged $225 for the year.

A worker with the Indians in the Southwest sent $20 of her tithe money to Scarritt.

Religious Education Week

September 24-October 1. Remember Scarritt College.

* * *

Letters From Fairfield Girls' School

Fairfield Girls' School,
Old Umtali Mission,
P. B. Umtali.
28th Nov., 1943.

Dear Friend:

I think it will make you sad to hear me say that I have no parents; they are both dead. My mother died while I was still young, but father died this year on the 7th of June.

I have two big brothers and one big sister. And I grew up in the hands of my sister. She is one who sent me to school. I started to learn at Nyadiri Mission, but this year I am studying at Old Umtali Mission. This year I was helped some by Miss Parks for my school fees. I want to thank you, too, for your help.

I am learning in standard six this year. I hope to pass at the end of the year. If I pass, I am sure that I am going to take the nursing course at Nyadiri Hospital.

We have our house called Takwinina. In that house we are taught how to keep babies and how to buy our things. We went there in turns. Miss Loze was the one who was in charge of us in that house.

I hope you are well.

Yours faithfully,
ELLEN DUTSA.

Fairfield Girls' School,
Old Umtali Mission,
P. B. Umtali.
Dec. 7th, 1943.

Dear Friend:

Last year I wrote to you and this year it pleased me to write again. Last year I told you about my parents and thanking you for your help. Now I want to thank you again for this year's help.

This year I did not enjoy most of my privileges because I had a bad knee. It troubled me all this year. I had a water knee. I fell on the ground, and when I fell down, I did not know that if I did not keep off from it it would be worse. And it became worse because of my carelessness. I really thank Miss Fuller for her kindness. She took trouble in healing it. She took me to Umtali Hospital with Mr. Taylor's car, and the doctors said there was water inside the knee cap. They bandaged the knee, and we returned. When it was unbandaged, it was worse than it was before. Miss Fuller sent a boy to Umtali Hospital again for medicine, but all was in vain. My friend, I am not

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Edited by Mrs. C. I. Jones, Conference
Supply Secretary

Supply Secretaries Cooperating With UNRRA

Local Supply secretaries of the Woman's Society of Christian Service of Louisiana, and all other Conferences of Methodism, are giving this week and next to an Emergency Collection of clothing for the liberated countries of Europe.

Mrs. J. D. Bragg, Division president, has written her approval, asking that local Supply secretaries handle this emergency collection for the Methodist churches. This drive is supported by the Church Committee on Overseas Relief and Reconstruction of the Federal Council of Churches of Christ in America.

Faith and hope have supported the United Nations in their fight for freedom. In the hour of liberation they need our help. The Emergency Collection of Clothing for Europe will be conducted this week of September 24 in cooperation with the United Nations Relief Rehabilitation Administration.

Winter means hardship in liberated Europe. Unless you help, millions of men, women, and children in Europe will suffer bitterly next winter. Any usable garment you can spare will help to keep warm these people who have lost everything. Bring at least one garment from every member of your family to the receiving depot designated by your church. Encourage your friends and neighbors to do the same.

Detailed shipping instructions have been mailed to each Supply secretary in Louisiana. If you did not receive yours, please write immediately to Mrs. C. I. Jones, 6215 St. Charles, Avenue, New Orleans 15, La., giving your correct address. Watch for destination instructions on postcards which will be sent later to each society. **Collect clothing now.** Sort it, pack in cartons ready for shipping by freight in packages of approximately fifty pounds. The freight depot will weigh them for you. Please follow shipping instructions as closely as possible. Be sure to enter the total number of garments collected on the container label. The total number of garments sent to UNRRA may be added to your regular quarterly report when you mail it to the Conference Supply secretary in New Orleans. Many of the liberated European countries have units of the Federation of Methodist Women. You will want to ask the vice-presidents, especially, to work closely with you in acquainting the entire church membership with the plan.

Mrs. S. E. McCreless, the new Division chairman of Supplies, sent me the following paragraph yesterday: "In a little devotional book the other day I read this story: 'A stranger, walking down a city street, was impressed by the number of men working on a great stone building. 'What are you doing?' he asked a workman. 'Cutting stone,' the workman replied. The stranger queried a second workman, 'What are you doing?' 'Making five dollars a day,' the second man answered shortly. A third time he pressed his question, 'What are you doing?' The third workman straightened up and answered, 'Building a cathedral.'" As I read this story we've all heard so many times, I thought of it in relation to our supply work. "What are you doing?" "Packing some old clothes." Ask another, "What are you doing?" "Making out reports." But the third replies, "Building the Kingdom."

Europe is facing the sixth and probably most devastating winter of the war. Throughout the battle-torn liberated areas and in lands soon to be delivered by the United Nations, there exists a tragic scarcity of clothing of all kinds, for people of all ages. The demands of the armed forces and essential civilian needs dispose of any hope that new garments will be produced for these distressed people, either in the United States or in their own countries. The imperative, immediate need is 15,000,000 pounds of usable garments, either used or new. While the liberation of Europe proceeds, the United Nations Relief Rehabilitation Administration must have this basic reservoir of clothing available for countries or areas **where the need is greatest.**

More than 20,000,000 men, women, and children in Europe have been made homeless by the war. A vast proportion of these civilians have lost all their possessions, including clothes. Clothing standards have declined much more drastically than have dietary levels. During the winter of 1943-1944, cold probably caused as much suffering and as many deaths as did hunger. The winter of 1944-1945 will be even worse unless help is forthcoming from America.

It is difficult for Americans to realize the extent of privation in the recently liberated countries. A Quaker relief worker among school children in Marseille reports: "The lack of proper clothing among these little ones was tragic to notice. In every class, there are children who own but one shirt or dress. The child has to stay home while the mother washes and dries this single garment."

Yugoslav refugees on their way to relief camps were described by Major Ellis H. Gray, of the U. S. Army, "It seems that they had walked about fifteen days. The crowd was made up mostly of women and children. They were dressed in clothes that no one at home would even handle. The women had burlap bags on for dresses or skirts and an old rag around the shoulders. The children, any age from a few months to several years old, were pitiful; hardly any clothes at all. One coat on one of the boys had at least fifty patches on it."

In **Holland,** it is reported that absenteeism in schools has reached alarming proportions. The reason: The children simply do not have clothing.

In **Greece,** lack of clothing has caused severe suffering. The Near East Foundation estimates that 75 per cent of the population is in dire need of clothing.

In **Norway,** the population has been deprived of most of its woolen blankets by the Nazi invaders. Even **paper** clothes, available to workmen only, have been rationed.

Letter from a **Belgian** mother-to-be: "I can find nothing in the shops here. Even if anything could be bought, I am afraid I would not have enough clothing ration cards for the many things every baby needs. There is not an atom of wool to be found anywhere."

From the Polish Review of June, 1944: "Several years of winter have completely exhausted pre-war stocks of clothes. In consequence, thousands of children, both in town and country are unable to leave their homes in winter—homes in which there is no fuel—do not even leave their beds, as more often than not they have no clothes to put on their cold little bodies, nor even a blanket to cover themselves."

Paul Simon, French journalist who escaped to Britain, reports: "There are very few goods in the stores now. The Germans have taken everything. Recently they requisitioned all leather coats to send to soldiers on the Russian front. When the Nazis could find no more, they placed guards outside the large French factories at the hour when the workers were leaving. Every man wearing a leather coat was ordered to take it off and leave it behind. Those who protested were arrested."

The appeal is for good, substantial clothing, used and new, for both winter and summer wear. Needed most are all types of infants' garments, particularly knit goods; men's and boy's overcoats, topcoats, suits, coats, jackets, shirts, all types of work clothes, including overalls, sweaters, underwear, robes, pajamas; women's and girl's overcoats, jackets, skirts, sweaters, dresses, underwear, aprons, jumpers, smocks, robes, nightwear; and in the line of bedding, blankets, afghans, sheets, pillow cases, and quilts.

Cartons and bales sent overseas will be marked to indicate that the contributions were made by religious groups in America. This emergency clothing collection is only one of the many contributions the churches are making toward overseas relief.

St. Mark's Community Center Board members and all presidents of the Woman's Society of Christian Service are urged to be present at St. Mark's on Wednesday, Oct. 4, at 10:30 o'clock for the October board meeting and Institute. Miss Mary Lou Barnwell will be here to help in a study of the work and the church woman's relation to it. Set aside the day for St. Mark's. Lunch will be served.

WESLEYAN SERVICE GUILD MISSIONARY

(Continued from page 5)

Saturday, October 7—Methodist Church, Amite, 7:30 p.m.

Sunday, October 8—Parker Memorial, New Orleans, 7:30 p.m. (She will meet with Guilds of the Central Jurisdiction at 4 p.m.)

Monday, October 9—First Church, [illegible] 8 p.m.

Tuesday, October 10—First Church, Lake Charles, 8 p.m.

Miss Nowlin, who has been doing [illegible] tional work in China, returned home [illegible] of India, and can bring us a first-[illegible] ture of conditions in both of these [illegible]

Her meetings will be open to the [illegible] and we hope that members of the [illegible] Society of Christian Service, and [illegible] interested in missions, will avail [illegible] of the opportunity to hear [illegible] free-will offering will be taken at [illegible] ing to help defray Miss Nowlin's [illegible]

GRACE M. LA[illegible]
Conf. [illegible]

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, OCTOBER 1, 1944

JESUS THE LIGHT OF THE WORLD

Lesson Text: Isa. ix. 2; Matt. iv. 12-16; John i. 4; viii. 12; ix. 1-41; xii. 36, 36, 46; 2 Cor. iv. 6; Eph. v. 14; I John ii. 8; Rev. xxi. 23. Text John ix. 1-7, 13, 34-41 printed.

Golden Text: I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

—John viii. 12.

The lessons for the quarter which we begin today deal with Christ and Christian truth as light, light practically applied to any and every need and for the solution of every human problem. It is impossible to follow Jesus through the experiences of his earthly ministry without being made to know that his mission, as he interpreted it in action, was more than a fulfillment of an abstract religious philosophy. It is true that he recognized and confessed the mystic origin and meaning of religion, but its very mysticism was always associated with the practical problems of the people to whom he ministered. It was through practical applications that he taught the values of the abstract and the mystical. This fact should not, however, be taken as a justification for every angle of interpretation which may be given to his words and deeds. But if Jesus brought religion out of the sky, it is no less true that he did not rob it of spiritual significance by his disclosures of its proper relation to the material and the human.

The Man Born Blind

The incident of the man born blind brings the general theme of the quarter into immediate focus. The question raised by the disciples as to whose sin might be responsible for his condition presented the thesis that religion is something separate from human circumstance—something that might pity, but is impotent to ameliorate or heal. The blind man presents the field of religious need in its totality. The fact that his blindness began at birth did not remove him from the sphere of religious responsibility, or make him any less the ward of those who represent the power and purpose of God. Jesus clearly means that the problems of men, regardless of what they may be, constitute a challenge to and present a field of opportunity for the church. He means that, in its last analysis, religion is no more speculative than is the need of the individual to whom it is offered.

It does not seem to us to be even relevant to offer reasons for the means which Jesus employed in the cure of the man's blindness. To do so is to assume the role of the Pharisees who challenged both the cure and any spiritual factor which might have been involved. It is doubtless true that physical means and human instrumentalities are involved in our healing—that God does cooperate with the wisdom of men in effecting such cures, but that does not discredit the recognize that back of the physician, the nurse and the hospital are psychological factors through which the divine may and does cooperate. The fact that we may not divine factor in the achievement. We now comprehend the entire process does not invalidate it. On the other hand, the fact that Jesus employed physical and material means certainly discourages the assumption that healing may be effected by religious incantations alone, or that disease is wholly mental. Regardless of what may have been the power of Jesus over physical affliction, he took a balanced attitude in the cure which he made.

The Interpretation of the Cure

Our lesson gives both the interpretation of the blindness and the interpretation of the cure. The man, now seeing, was brought to the Pharisees for what amounted to an ecclesiastical interpretation of the marvel of healing that had been effected. The sad thing is that the church, through these legally blind Pharisees, stamped the whole matter as an immoral invasion of the law regarding the Sabbath. They were wholly occupied with the preservation of the rigid mechanism of a law reflecting ecclesiastical authority. The healing itself could not be challenged and the only thing left to them was to attack the religious loyalty of Jesus, and to badger the healed man and his parents in an effort to receive a denial of the facts.

When the man was appealed to he was uninstructed in spiritual mysteries, and he could only say, "He is a prophet." The hour of his standing before the representatives of ecclesiastical authority was necessarily a time of acid testing. He stuck to the facts. His parents would only say, "He is of age, ask him." But Jesus came to his rescue with the true interpretation.

It is likely that few men, whether their cures were physical or spiritual, have ever fully understood their healing. In all probability neither Martin Luther, who heard the message which came to his astonished ears, "The just shall live by faith," or John Wesley at Aldersgate, knew the true meaning of their experiences, but they followed on in the confidence "that he which hath begun a good work in you will perform it until the day of Jesus Christ."

Judgment

The saddest word in this story is: "Thou wast altogether born in sins, . . . And they cast him out." He was denounced and ejected by those from whom he had every right to expect instruction and help. They pronounced sentence upon the man who was an offence to their ecclesiastical vanity and a threat to their hierarchy, but they were judged by the Light that had been the means of his healing. The eyes of those who posed as the children of light were not adjusted to the Light divine. He who opened up the world for sightless eyes blotted out the world which the Pharisees knew and valued. This blindness reached its climax on Calvary, but it was just one instance of what always happens when either an individual or the church fails to discern the true source of light. When the compass is wrong the port is always inaccessible.

TO THE MEMORY OF MRS. VIOLA C. LOFLIN

"We call it death!
It is not dying.
'Tis but a moment's pause
On life's immortal pilgrimage."

On August 1, 1944, the spirit of Mrs. Viola C. Loflin went into the Great Beyond. For many years she had lived and labored among us. Her zest for life, her high uplifted spirit, her brave facing of every condition of life, was an inspiration to each one of us. Long time she had walked the Christian way. She had been fervent in good works, had fed the hungry, clothed the naked, and walked humbly before her God. Now she has heard the welcome plaudit: "Come ye, blessed of my Father." So, be it

Resolved, by the Woman's Society of Christian Service, that we realize our loss, but cherish the memory of her who so recently labored among us.

Resolved, that we express our sympathy to her loved ones in this great bereavement, but rejoice to know that their loss is her eternal gain.

Resolved, that these resolutions be spread upon the minutes, a copy sent to the family, and a copy to the New Orleans Christian Advocate, and the Jackson Daily News.

"It seemeth such a little way to me,
Across that strange country, the Beyond.
And yet, not strange, for it has grown to be
The home of those of whom I am so fond.
They make it seem familiar and most dear
As journeying friends bring distant regions
near."

MRS. B. F. LEWIS,
MRS. C. A. CHISHOLM,
MRS. T. L. WRIGHT.

Resolutions by the Woman's Society of Christian Service, Capitol Street Methodist Church, Jackson, Miss.

The things of this world, like Absalom's mule, run away and leave us when we have most need of them.—Venning.

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THE CHRISTIAN FIRESIDE

THE SPELL

By Vivian T. Pomeroy

Every family has special stories which everybody knows and tells. In my family there used to be several stories called "Emily stories." This is one of them.

Emily and Alice lived with us many years in England. Alice was the cook and comfortably fat; Emily was what was called "house and parlor," and she was thin and prim. Emily wore black with a high white collar, black stockings and shoes with very flat heels. Emily's whole world was England, and all the people in England were to her either "ladies and gentlemen" or "persons." Sometimes Emily made it clear to me that, if one behaved like a "person," one was a disgrace to the family. And whenever Emily announced that a "person" had come to see me, I knew that it was somebody who, in her opinion, ought to have come to the back door and not the front.

One morning I had cut the grass and was wheeling the cuttings to the heap, when I spied Emily standing in the yard by the kitchen. I peered through the hedge and saw she was standing by the stone wall, and in her hand she held a white jar which once had contained the famous Dundee marmalade. I could see that she was full of resolution. Sure enough, Emily raised her arm and threw the jar against the wall, where it broke into a hundred pieces. Then she got the dustpan and brush, swept up the pieces and dumped them in the ash barrel, and went indoors. I was fascinated.

When I knew that Emily was out of the kitchen, I went in; for Alice would tell me what had happened. Alice was sitting peeling potatoes. "Alice," I said, "what was Emily doing smashing marmalade jars in the yard?"

Alice went on peeling, but she said, "Emily was put out, sir, real put out." I waited. "It was one of them there mornings," said Alice, "when everything goes wrong. First thing, Emily broke a blue cup. She next to never breaks things, and she says, 'There now! Depend upon it, Alice,' she says, 'that's only the first. It's fate, and I'm bound to break three. One accident and two more to follow.' And sure enough at ten o'clock down goes a bottle of milk, and she says: 'What did I tell you? But before I'm fated for the third, I'll do it myself.' And she takes the marmalade jar and goes out and breaks it. 'That's done,' she says, 'that's broken the spell: that's taken the fates by surprise.' "

"But, Alice," I said, "that's sheer nonsense. It's superstition. It's only because you think three things will happen that you expect it, and expecting it just makes you go and break things without knowing what you're doing. You attract misfortune by expecting it; that's all; it's a kind of hypnotism."

Alice went on peeling potatoes.

"Really, Alice," I went on, "you must tell Emily. We can't let ourselves be mastered by fate; we are meant to master fate. A remarkable woman like Emily is much too sensible to be beaten by events; we beat events; they don't beat us."

Alice slapped the last potato into the bowl of water. Then she looked up at me and smiled: "Yes, sir; thank you. I don't doubt but what you're right. But Emily and me has our opinions, and it's too late to change 'em at our time of lite."

So I was beaten—almost, but not quite. For here I am, telling you the story—this "Emily story"—and adding that, however old we may be, we are still, thank heaven! young enough to match ourselves against evil and to say: "It shall not happen again. At least, **today** it shall not happen again. God and my courage shall break the spell." —Reprinted by special permission of the author and the Christian Leader.

EYE COMFORT
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JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
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WHY NOAH LET THREE CAMELS INTO THE ARK

The original plan was that only two of a kind—one male and one female—should be allowed to enter the ark. But one exception, according to late discoveries, was made in the case of camels.

When the ark was being loaded in preparation for the big rain that was near at hand, three big camels hove into sight.

Noah was surprised to see three camels coming up the gangway. "Hey!" he shouted, "one of you will have to stay ashore."

"Not me," said the first ship of the desert. "I am the camel so many people swallow while straining at a gnat."

"I," said the second, "am the camel whose back is broken by the last straw."

"And I," said the third and last, "am the camel which shall pass through the eye of a needle sooner than a rich man shall enter the kingdom of heaven."

Noah scratched his head in perplexity. Finally, deciding that posterity could ill spare any of these and would be lost for illustrations without them, he let them come aboard.—N. C. Christian Advocate.

A SOLDIER'S PSALM

By Hallam M. Richardson

The 23rd Psalm is one of the finest pre-Christian hymns of faith and confidence in the love of our Heavenly Father, and one of the most beautiful expressions of the "Thy Will Be Done" motive of prayer.

Every teacher and every preacher seeks to convey the lesson in the language best understood and most suited to the message and to the hearers, and the Psalmist's pattern of a Thanksgiving Meditation is applicable to every profession of service and may be phrased in the terms of all those who try to heed the Master's declaratory challenge, "I am the Way, walk ye in it."

The Lord is my Captain,
I shall not be overcome,
Though I follow Him on forlorn hopes
Or to everlasting victories,
He is my Morale;
He leadeth me in the paths of warfare
For His name's sake,
Yea, though I walk in the valley of death,
I will fear no evil,
For He is with me.
His Banner and His Standard they comfort
me.
He prepareth what He wills
In the presence of the adversaries
And knoweth all my sacrifices.
My cup runneth over.
Surely Service and Devotion shall follow me
All the days of my life,
And I will dwell in His company forever.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

vision which will enrich the church when the war is over, and she had a good word for their contribution to the war effort.

We understand that Miss Seibert's salary is paid by the Wesleyan Service Guild.

Are there any members of the W. A. C. in your community? Have you ever talked with them? Do you know that some of them taught school classes at home? Miss Seibert tells us that these girls get just as hungry for a home-cooked meal, or a cup of tea served in a home, as our boys do.

Your editor has had contacts with a number of the girls—one, a girl from Boston, had taught a class in a Methodist church school, and her mother sings in the choir.

Suppose your society "puts its heads together" and plans something for the members of the W. A. C. nearest your town.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

ashamed to repeat this again: I thank Miss Fuller for her kindness, for she took trouble for me.

This year I am in standard six and I hope to pass. Our teachers were Miss Reitz and Mr. Roberts. They helped me a great deal while I was sick. I was learning, too, although I was sick.

I haven't anything more to say to you. Thank you.

Yours faithfully,
MILCAH GRACE KARETON.

(The above letters were sent to Mrs. Talbert, Clarksdale, Miss., and forwarded to me by Mrs. A. K. Shafier.—Editor).

RAISE FUNDS QUICKLY
by Making Cleaning Easie
Church groups in 38 states
Earn funds this easy way
WRITE NOW FOR SPECIAL INTRODUCTORY OFFER
Hundreds of Cleaning Uses
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Earn extra dollars this fall by making SMILING SCOT available to friends and neighbors in your spare time. No experience needed. [illegible] church groups and [illegible] sell SMILING SCOT on a money-back guarantee, [illegible] our proven test-card [illegible] make extra cash and [illegible] funds. Use at [illegible] quickly, easily, [illegible] cleaning tasks—walls, [illegible] work, laundry, [illegible] today! OHIO LABORA[illegible] Inc., Dept. R [illegible] Columbus 15, Ohio

"SOMETHING ACCOMPLISHED"

By Edgar Godbold, President, Louisiana Moral and Civic Foundation

In September, 1942, a mass meeting of representative citizens from each section of Louisiana, which was held in Alexandria, organized the Louisiana Moral and Civic Foundation. It required several months to set up this organization in detail, securing a charter, and determining the line of work to be undertaken. In May, 1943, Rev. O. E. Sanden, then pastor of the First Presbyterian Church of DeRidder, La., was elected part-time director of the L. M. C. F., in which capacity he served until September 1. During these approximately four months he prepared literature, traveled widely over the state, conducted the office work of the Foundation from his home, and informed our citizens concerning the aims and purposes of this organization. In the mean time he suffered a severe illness. As he was recovering he was offered a scholarship in th Yale School of Alcohol Studies, to be held in July. He attended this school as the representative of the L. M. C. F. It was like a vacation for him, and he came back much stronger for his work.

On September 1, 1943, he began his services as Field Representative of the L. M. C. F. and visited every section of the state. His work on the platform, in conferences with groups and individuals, and in homes was that of agitation and education. The responses from the people whom he touched were encouraging.

January, 1944, Mr. Sanden began his full-time services as State Director of the L. M. C. F. The Foundation offices were opened at 351 Florida Street, Baton Rouge. In these he arranged extensive supplies of literature and displayed these so that those who visit these offices today are reminded of his untiring work. Before he resigned July 1st, he covered the entire state in his travels. He worked through Allied Youth, W. Roy Breg, Director, with the high high schools of the state, and visited at least a dozen of these with Mr. Breg and arranged for Mr. Breg to return in the fall, to visit other high schools in Louisiana. In preparation for the opening of the State Legislature in May, he wrote to every member for the Louisiana Moral and Civic Foundation, urging that definite legislation for the betterment of society be enacted. After the Legislature opened he met with committees and conferred with individual members regarding special bills which he hoped to see introduced. In these endeavors he worked night and day. In the midst of these labors the undercover attack on the freedom and rights of every sober-minded citizen in Louisiana was made by the S.C.R. No. 3, which suspended for the duration of the war all local option activities in our state. Two of these were almost ready to be presented at the polls. The dates were set and everything possible was being done to put the liquor traffic out of business in these territories. Obviously this legislation, like a slap in the face, stopped all such plans. Mr. Sanden's very vigorous efforts secured in the Senate a reconsideration of the Concurrent Resolution, but the whiskey forces won out the second time by one majority. Meanwhile he was promoting a bill against gambling in all its forms, which likewise was defeated by the wet forces. Our people should know that we have, in our State Senate 23 members, the majority of this body, who do not hesitate to declare themselves as supporters of the alcoholic traffic. In spite of this fact, Mr. Sanden did not let up at all in his efforts in behalf of law enforcement and sobriety.

Because of matters over which he had no control, such as a seeming lack of interest on the part of our citizenship as a whole, difference of opinion, among those close to him in his work, and primarily because of lack of financial security for this movement and for his family, Mr. Sanden resigned on July 1. We estimate that between May, 1943, and July 1, 1944, he, in his work for the Louisiana Moral and Civic Foundation traveled over 50,000 miles. He wore out his car and had to sell it almost as junk. He worked on the road and in the office night and day, without regard for hours of labor or for his physical welfare. He spoke from the platform and to groups in conferences all over Louisiana on an average of once each day during the months he was in this service. Progress was accomplished, people were informed, and forward steps for the best welfare of our citizenship were taken. Yes, we have been doing something.

While Director Sanden covered our state so extensively, the work in the office at 351 Florida Street was going every day. Mr. Leona Taylor, the office secretary, is yet on the job. Since July 1st, multiplied thousands of pages of literature have been sent out, letters have been written, and the work of education and agitation has continued. We are recouping our finances. All bills have been paid, and the members of the Executive Committee and the Foundation at large are seeking earnestly for God's man for State Director. "What next?"

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MEMORIAL RESOLUTIONS

Whereas, Death, the servant of the living God, has called from this life Seaman A. Mayo, and in so doing has taken from this Board a loyal, faithful Christian worker, and,

Whereas, this city and community has lost a splendid citizen, one who was a leader in his profession, faithful to his clients, and patriotically mindful of his duties and responsibilities as a good American in civic affairs. Be it

Resolved, that, as we now in solemn assembly recognize his devoted service to his church and honor his memory, we dedicate ourselves anew to the Christian life, trusting that by so doing we may make this troubled world more Christlike and less warlike, so that peace may finally come to all nations on this earth.

To Seaman's wife and his sons and daughter, to his brother and his brother's family, and to all other relatives, let us offer our sympathy. May his Christian spirit abide with them, and comfort them, and ever be a source of strength to them in the coming years. The power and influence of a good life does not end with the grave.

Committee:
WARD ANDERSON,
T. L. FREMAN,
H. H. HEBERT.

MISS MATTIE BROWN FUNERAL RITES HELD AT BELCHER

Miss Mattie Conner Brown, of Belcher, died at her home on September 13. She was the daughter of the late Rev. J. M. Brown, who served in the Louisiana Conference of the Methodist Church for many years. Miss Mattie united with the church in childhood, and was ever prompt and faithful in attendance, and ready to help in any capacity where she felt she could aid in carrying on the work.

Though a native of Alabama, she came with her family to Louisiana while still a child and enjoyed a long itinerary through many parts of the state. Hence came many valuable experiences, and a long chain of friendships that she loved and enjoyed as they increased with the years.

Miss Mattie taught in the public schools of Louisiana for some years, after which she was bookkeeper until she sacrificed this loved profession to make a home for her aged father and family. She still found time even during the first of her long illness to do civic and Red Cross work.

Beautiful funeral services were conducted at the Methodist church in Belcher at 3 p.m., September 14, by her pastor, Rev. J. W. Matthews, Jr., and a former pastor, Rev. Alonzo Early, of Shreveport.

Miss Mattie's life has been an inspiration to all who came in contact with her devotion to God and her fellowman. She lived a life of service and was known to all as a true Christian.

She is survived by two sisters, Mrs. R. P. Newton, Doyle, La.; Miss Carrie M. Brown, Belcher; two brothers, J. M. Brown, of Delhi, and B. W. Brown, Hamilton, Ohio.

—Shreveport Journal.

No nation can be rightly judged by its power to make war; war is one of the easiest tasks a government can undertake. It is the oldest of public arts and we know how to go about it. Building a righteous economy is a much harder task and less is known about that; besides, economy requires character. The glory of our fathers is that here they erected a way of life that offers fewer obstacles to the coming of these things, than any other system does; and the failure of us, their sons, is that we have not produced the character to carry these things through.—M. J. Cameron.

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BOOKS

"Great Interviews of Jesus," by Clarence Edward Macartney. Abingdon-Cokesbury Press, New York, Nashville, pp. 190. Price, $1.50.

Those who have read other books by Dr. Macartney will not need to be told that his style is clear and his thought is richly illustrated. The illustrations are never irrelevant, but are illuminating sidelights upon the thought under discussion. Dr. Macartney is a theme preacher rather than an expositor. He is the author of a number of books based upon Scripture passages and incidents—Heroes, Husbands, Epitaphs and Characters. The aim of these fifteen studies is to quicken the desire for intimate fellowship with Jesus by a study of hours and incidents in which he was central. They are also calculated to promote a desire for personal communion rather than impersonal contact with Him.

"Papa Was a Preacher," by Alyne Porter. Abingdon-Cokesbury Press, New York, Nashville, pp. 167. Price, $1.75.

The first book that this editor ever owned in his own right was "Gilderoy's Book for Boys," by R. Gilderoy Porter. We do not know what connection there may have been between this family and that of the late Rev. Gilderoy Porter of the North Mississippi Conference. There are, however, three clues which establish the fact of relationship. They are Mississippi, Gilderoy, and the scintillating humor displayed in the telling of the engaging anecdotes which make up this little volume. It is a wholesome portrayal of life in a Methodist parsonage, done in pleasing style by one who knows both what that life was and how to tell it. The book will provide many hours of entertainment for P.Ks. and will furnish the parishioner an intimate and understanding interpretation of the daily happenings in the home of his "preacher."

"Let's Think About Our Religion," by Frank Eakin and Mildred Moody Eakin. The Macmillan Company, New York, pp. 243. Price, $2.

The authors of this volume, the one a minister of the Presbyterian Church and the other for eleven years director of elementary education for the Board of Education of the Methodist Episcopal Church, seem to us to sound an iconoclastic blast against all that both of those churches stand for. The book seems to plead for a religion diffused in everything except the Church. We cannot feel that the book is strikingly original, nor that it displays convincing discrimination in the evaluation of some of the source material used to support its thesis. We cannot give approval to any book which challenges the evangelistic and missionary aims of religion, and refers to immortality as a vague and improbable hope. Neither do we approve of any such statement as, "Preaching . . . is now a relatively ineffective technique."

"The Larger Evangelism," by John R. Mott. Abingdon-Cokesbury Press, New York, Nashville, pp. 98. Price, $1.

In this little volume of five brief chapters, Dr. John R. Mott returns to the watchword of the Student Volunteer Movement, of which he was a leader. The man of possibly the widest experience of any evangelistic leader now living, says that that ideal, "The evangelization of the world in this generation," is still valid and attainable. He says that it does not mean the conversion of every soul, but the giving of every soul "an adequate opportunity to know Jesus Christ as a personal Savior and Lord." He emphasizes the fact that this is a day when there is a rising tide of expectation everywhere, especially as to things spiritual, and we must seize the opportunity or let people slip away from us as Japan slipped away half a century ago. He places Dwight L. Moody at the head of the list of the evangelists of the last century. This book is as timely as it is thought-provoking.

"The Story of the Bible People," by Muriel Streibert Curtiss. The Macmillan Company, New York, pp. 118. Price. $1.75.

This is a very affecting story of Bible people written for young people by the author of "Youth and the Bible," and illustrated by Raymond Lufkin. The text begins with the Hebrews leading a nomadic life and follows through their enslavement in Egypt and the exodus under Moses, and deals with the Old Testament heroes and prophets down to the coming of Christ and the beginning of the New Testament. It then gives a brilliant hero-picture of Christ and those who were grouped about him, including Paul, and it closes with a study of the adventures of the early Christians. The illustrations are well done and the maps are especially striking and understandable. Any parent will find this a splendid gift book for boys and girls from nine to fourteen years.

"It All Happened Once Before," by Roy L. Smith. Abingdon-Cokesbury Press, New York, Nashville, pp. 136. Price, $1.

Dr. Roy L. Smith, editor of the **Christian Advocate,** Chicago, in the pages of this little volume, has given the Methodist people a unique and interesting study of incidents and movements in early Hebrew history contrasted with as many periods in the history of our own time. Dr. Smith, as the title indicates, proceeds with his interpretations upon the theory that history repeats itself, and he achieves remarkable success in the difficult task of fitting modern movements and events to the pattern fixed thousands of years ago. Every page is made interesting by the author's graphic delineations of ancient events and by his forthrightness in dealing with their parallels in our times. It is notably an interpretation of great movements in history, and is not primarily concerned with the time sequences of their occurrence. It is a word of hope breathed into a time of chaos, strife, and confusion.

CRUSADE FOR CHRIST PLAN OF ORGANIZATION

The organization of the Crusade as proposed by the Committee of 200 is a most important part of the Crusade. It should be done at once. It contemplates using the regular organization of The Methodist Church—Bishops, district superintendents, pastors, lay leaders, Woman's Society of Christian Service, and Youth.

Area Council

The Area Council is called together and organized by the Bishop. It is composed of the Bishop, district superintendents of the Area, two pastors from each Conference, the Conference lay leaders of the Area, the Conference presidents of the Woman's Society of Christian Service of the Area, the Conference Youth Councilors of the Area, employed executive secretaries of Education of the Conferences of the Area, the Conferen Missionary secretaries of the Area, and su members of the Committee of 200 as resi within the Area, and such other persons a desired.

Annual Conference Council

The Annual Conference Council is o ganized by the Bishop. It is composed the Bishop, the district superintendents the Annual Conference, two pastors fro each district, the Conference lay leader, Conference president of the Woman's S ciety of Christian Service, the Conferen Youth Councilor, the executive secretary Education, secretary of Evangelism, the Co ference Missionary secretary, and such members of the Committee of 200 as reside within the Annual Conference, and such other persons as desired.

District Council

The District Council is called together and organized by the district superintendent. It is composed of the Bishop, the district superintendent, the pastor, chairman of the subdivisions of the district, district and associate district lay leaders, district president of the Woman's Society of Christian Service, district Missionary secretary, district Education director, district secretary of Evangelism, district Youth Councilor, and such members of the Committee of 200 as reside within the district, and such other persons as desired.

Local Church Council

The Local Church Council is called together by the pastor, is organized by the pastor and under the leadership of the pastor. It is a creative body. It is composed of the pastor, lay leader, the president of the Woman's Society of Christian Service, the Church School superintendent, the leader of the Methodist Youth Fellowship, chairman of Board of Education, Board of Missions and Church Extension, Committees on Evangelism, Stewardship and New World Order, and such members of the Committee of 200 as may be in the local church, and such other persons as are desired.

It is suggested that the pastor gather this group around him and make them enthusiastic and in turn challenge the boards and organizations of the Church. It is not contemplated that the Councils shall be made up only of these designated, but of "such others" as will be helpful in making the Crusade a success. Let the Church organize with prayer and consecration at once.

And the only reason a road is good, as every wanderer knows, is just because of the homes, the homes to which it goes.

—Joyce Kilmer.

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A possibility is a hint from God. One must follow it. In every man there is latent the highest possibility: one must follow it. If God does not wish it, then let Him prevent it, but one must not hinder oneself.—Soren Kierkegaard.

THE PRAYER-ROOM TODAY

Help me, dear Lord, to will nothing but what Thou dost will for me, to work as long as Thou biddest me, and then to stand aside at Thy word. Make me willing to serve Thee with my strength, or to glorify Thee by my weakness, as Thou shalt choose for me, to succeed, if my success can best serve Thy purposes, or to fail, if that be rather for Thy glory. In Thy will may I find my peace, this day and every day. Amen.

[illegible] No. 37.
NEW ORLEANS 12, LA.
THURSDAY, OCTOBER 5, 1944.

". . . . . Missing"

By Christine Ware

"Missing"—Cruel, terrifying word!
Does my beloved, alert, still fight somewhere?
Or lies he prostrate, suffering unheard?
Or—worst of all—a captive, must he bear
The load of slavery to ruthless men?
Will—will he never come to me again?

O God! How can I live in such suspense,
Not knowing aught and fearing every ill?
He could not be a coward—violence
He never feared, but bravely met with skill
Attack of any sort. He dead may be.
But whatsoe'er his lot, a hero he.

I know not where he is save in God's fold,
And in God's care no harm can reach his soul.
His body I may nevermore behold,
But his true spirit will attain the goal
Of God's own Home.

Lord, help me trust—and pray—
And find my loved and lost with Thee—some day!

—Zions Herald.

WALLET OF THE WEEK

CONSCIENTIOUS OBJECTORS in the first Government Civilian Public Service camp at Mancos, Colorado, according to a news paragraph in the **Michigan Christian Advocate**, number one hundred and seventeen. Of that number thirty-four are not affiliated with any church. Jehovah's Witnesses lead the church groups with twenty-one; the Mennonites follow with eighteen; Church of Christ, eleven; Quakers, eight; Roman Catholics, three; and Jews, one. This list leaves twenty-one whose religious affiliation is not indicated.

* * *

ENGLISH NIGHTINGALES are said to have been driven from the wooded sections to parks and gardens of the towns and cities. Their songs are heard where they were never heard before and in the Counties of Essex and Surrey there are more nightingales than ever before. Experts on bird life say that the phenomenon is not due to an increase in the number of the songsters, but to their redistribution. They have been compelled to evacuate their wooded haunts by the felling of the forests for the growing of crops necessary for feeding the people in war time.

* * *

THE SCRIPTURE COLLECTION, at Northfield, Massachusetts, is a unique collection known as the Norlie Library. It is an exhibition of the complete Bible, a book, or a selection in five hundred and forty-three languages, or languages and dialects. The continents represented in the collection are: Africa, Asia, Australia-Oceania, Europe, North America and South America. The languages include all the commonly known tongues and the dialects include many of which most of us have never even heard. This collection is said to be surpassed only by the American Bible Society collection in New York.

* * *

THE EGYPTIAN GOD OF IMMORTALITY, Osiris, like the fish-goddess and the river god, and other subordinate gods and goddesses, was discredited by the plagues visited upon Egypt in the days of Moses. Contrary to accepted Egyptian beliefs, they were found to have no absolute power over the spheres to which they were assigned. It became known that they were all under the power of Jehovah of the Hebrews. The mastheads of some of the barges used on the Nile in the time of Hebrew enslavement in Egypt still exist as reminders of Osiris and the Egyptian faith in immortality.

* * *

RUMANIAN BAPTISTS, now under decrees which outlaw the demonination, are reported to be continuing their religious activity in secret. Private homes and secret meeting places are being used, and a Swedish churchman reports that the position of the Rumanian Baptists is still "strong." Before the order for the dissolution of the body was issued in December, 1942, the organization had sixteen hundred churches and seventy thousand members. It seems likely that the change in the military attitude of Rumania will have a favorable effect upon the fortunes of the Baptists.

PACIFIST INCLINED METHODISTS in some sections have made an effort to secure the passage of Annual Conference resolutions which would be in effect a censure of the General Conference for its modification of its position on war and peace. The New Hampshire Conference, according to report, "refused to take action on the subject," but such a resolution was defeated by the New York East Conference by the narrow margin of two votes—104 to 102. The General Conference modified rather than "reversed" its position on the subject of participation in war.

* * *

THE ROAD RUNNER is a copperish green-colored bird of the West which is said to be able to run almost as fast as a racehorse. It has other names, but this one grew out of the fact that in the days of the stage coach it would sometimes run down the road ahead of the horses for a mile or so. It is about two feet from beak to tip of tail, has a bristly topknot and its tail vibrates in response to its emotions. It feeds upon insects, worms, spiders, centipedes, lizards, horned frogs, and snakes, and is said to be the most exclusive meat eater of the bird family.

* * *

THE EGYPTIAN FISH-GODDESS, Hatmehyt, was widely worshipped in the Delta area of the Nile, apparently as the patron goddess of the fish industry. That industry was one of the great industries of the Nile, and as late as 1900 it netted half a million dollars annually. The worship was indicated by a fish emblem worn on the head, or by a gold fish worn as a pendant. Many specimens of the pendants are on exhibition in the British Museum. It seems that the origin of the worship may go back to or beyond the days of the plagues, when the fish in the river died because the water turned into blood.

* * *

DR. ALBERT SCHWEITZER, the distinguished English physician and musician, who is devoting his life in a truly sacrificial service to Africa, devotes himself to his hospital work during the day and at eight o'clock in the evening he begins to write on the work of philosophy which he has in preparation. At Lambarene in Central Africa, he is literally giving of his best for the healing of the people of Africa, using every new advance in the science of medicine and in hospital technique for the healing of peoples who have no trained doctors and no hospitals of their own.

* * *

RIGHT REV. S. HARRINGTON LITTELL, retired Protestant Episcopal Bishop of Honolulu, has been elected to membership on the Executive Board of Federal World Government, Inc. This is said to be a membership corporation working toward an international conference to frame a world constitution for a representative world government. His new diocese takes in considerable territory and, as the street urchin might say, that ought to hold him for a while. Praiseworthy as such movements may be, it is difficult to see what chance such an organization has of achieving its purpose.

New Orleans
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C. MILTON CHALMERS, Publisher

EDITORIAL

WHERE DO WE GO FROM HERE?

Some wag said of Christopher Columbus that he was the most completely lost man in history. He set sail on his epoch-making voyage without knowing where he was going, and when he arrived he did not know where he was, nor what he had found. We quote that observation for the purpose of saying that it is better to take our bearings at the beginning of the voyage than at the end. Columbus is not the only lost man in history, nor the only voyager who lived to lament a lost cause. If we would not have the wrong name attached to the fruits of our conquest, we must get our bearings now.

Pioneers in air navigation proceeded upon the theory that a gas lighter than air must be found in order that a cargo approximately equal to the differential might be transported. Gage, an outstanding physicist of that period, accepted the principle, and he said that it had been conclusively demonstrated that a "heavier-than-air flying machine could never be built." He based his conclusion upon subtraction, not addition. But a new order of scientists arose with a wholly different approach to the problem. They took the position that what was needed was power and, given that power, the air would do its own lifting. Under that thesis, wing-spread, cargo, controls, and destinations fell into their places like elements in the "periodic law" of chemistry, or the notes of the scale in the harmonies of music. At the present moment, the A. V. Roe Company, maker of the famous Lancaster bombers, has an application pending with the British Ministry of Labor for manpower to build an airliner to carry one hundred and twenty-five passengers at a maximum speed of three hundred and fifty miles per hour. Such is the reply of the modern scientist to the observation of Gage made fifty years ago.

Progress in furthering the aims of the Church is never accidental. It is the result of the courageous application of spiritual law and power to the cause of religion and its promotion. In our Crusade for Christ, we will need machinery and a program, but we will need infinitely more the power to ride the waves of spiritual opportunity now moving in every part of the world. Given that power, the Old Ship of Zion will move out and everything else will fall into place as parts of a divinely ordered crusade. If, on the other hand, program and organization are to be our chief dependence, we may as well admit now that our Crusade will result in hedge-hopping and the hurdling of temporary problems without greatly extending either the service frontiers of the Church, or its prestige.

Some one said: "When John Wesley died he left a teapot, a few silver spoons, and the Methodist Church, and if he had left more spoons, he would have left less church." Underlying that quaint and half-humorous observation is a profound Christian and social philosophy: "Service is in inverse ration to personal or group accumulations." The substantial deposit which may result from the Crusade for Christ could be in inverse ration to our silver spoons. The unvarying message of Christian history is that the glory of life's sunset is the reflection of the selfless service rendered to a spiritually destitute and ruined world, not of a fortune amassed. Let us ask ourselves: "Where do we go from here?" The real answer must not be, "To gather the shekels of Methodist people." It must be, "To our knees that we may have direction for a crusade worthy of our Christ." By keeping first things first, every objective will be attained and the quadrennium upon which we are launched should establish a high water mark in Methodist history.

OUR FUTILE WAR DIPLOMACY

The latest release regarding the turn in the Chinese war situation cannot be less than painfully disappointing to those who have a heart for a people who have waged a losing war for fourteen long years. The Chinese have listened to great promises and looked in vain for help. At the beginning, we supplied the enemy with scrapiron and fuel for their unprovoked aggression, and since the war became ours, we have seemingly offered little more than a token assistance to China. Now we have been forced to abandon the most strategic Chinese air field which our forces held, and it is belatedly disclosed that the Chinese sacrificed a valuable army in a desperate attempt to stem the tide of invasion. It is in poor grace to criticize the Chinese for unwise measures taken in an effort to prevent their national destruction.

China, however, is not the only victim of what seems to have been our futile war diplomacy. For a time we heard much of the "Good Neighbor" relation which was touted as an inspired means of continental cementation. In recent months "Good Neighbor," like some other political catch phrases of our times, is not nearly so convincing a term as it once was.

Administration of liberated areas in Italy furnished much more material for home consumption than for constructive control in Italy itself. It seems now that it may be necessary to set up a form of military government in order to secure even the semblance of order among those whom our armies have liberated. It is evidently a leaderless situation.

The situation with reference to France, even before a foot of the country had been redeemed, was a hopeless contest. Now we have the spectacle of a country, whose army to the number of four million, surrendered, supinely submitted to her implacable enemy and, since they are again under their own flag, they appear to think less of those who liberated them from their merciless conquerors than of the recovery of Indo-China and a major role in the settlement with the enemy to whom they offered no worthy resistance.

Then there is Russia. Who knows what her aims and plans are? It would not be fair to make a lack of information the basis of speculations which might prove to be utterly groundless. But some things need to be clarified. The sphinx-like silence imposed by British censorship is not fair to the American people whose sons are bearing a large share in the fight on the Western front. Our people are regaled with recitations of the silly words of war-mad Germans and unfathered rumors about the progress of our armies while news is withheld. We would not be harsh, but we refuse to admit that the American soldier is a pawn and the American citizen a puppet in a war wholly on foreign soil, and pointing dangerously toward empire decisions and settlements.

ST. LOUIS CRUSADE FOR CHRIST

(Editorial Correspondence)

What might be termed the organizational meeting of the Crusade for Christ convened in Centenary Methodist Church, St. Louis, Mo., on the morning of September 26, with Bishop J. Ralph Magee, Director of the Crusade, presiding, and the meetings continued morning, afternoon, and night through Wednesday. Bishop Ivan Lee Holt, who was to lead the opening devotional service, was detained, but the meeting was called to order on time and after a preliminary song service, Bishop Holt brought a message of faith and inspiration befitting the great adventure upon which Methodists are now setting out.

In addition to the officials of the Crusade, the Bishops, and the representatives of the boards participating in the effort, were the vast majority of the district superintendents of the connection and the editors of the Methodist press. The audience was made up largely of the district superintendents, and the amazing thing was that there were so many of them. A bomb dropped on Centenary Church would have done more to get rid of the presiding eldership than all the legislative efforts in the history of the Church have accomplished.

Bishop J. Ralph Magee led off on the timely theme, "Whence Comes Power." He was followed by Bishop Titus Lowe on "World Service," and next was Dr. J. Manning Potts, who interpreted the Crusade organization as presented in the District Superintendents' Manual which had been prepared for the occasion. After the discussion of the aims and objectives of the Crusade, followed a discussion period. The questions raised revealed the fact that many matters have not yet reached the stage where it is possible to speak authoritatively in making answer to some of the questions raised.

The speakers in the afternoon were Drs. George L. Morelock, J. Q. Schisler, and Ralph E. Diffendorfer. These addresses followed the line of the interests represented by each speaker in a specialized interpretation of the Crusade in its aims concerning the need and part to be played by those departments. Each speaker gave largely a factual interpretation of his field and the part it is to have in bringing the five-point endeavor of the Crusade to success and spiritual fruition. There was little of an inspirational nature in any of these addresses.

At night, Mrs. J. D. Bragg led in presenting the part which the women of the Church are to have in the Crusade. Dr. Harry Denman followed in a discussion of "Evangelism" as one of the primary objectives which are to run concurrently throughout the quadrennium. Then followed Bishop G. Bromley Oxnam on the "Crusade for a New World Order." His address brought the day's deliberations to a close on a wave of emotional enthusiasm which no other speaker had attained.

Wednesday was devoted largely to Jurisdictional meetings for the consideration of the parts to be played by the Bishop in his area, the District Superintendent in his district, and the pastor as the leader in his charge for setting up and directing an organization for bringing the Crusade in all its objectives to a victorious conclusion. Bishop Peele, speaking to the Southeastern Jurisdiction, said that the first and most important consideration is that the leader himself shall be sold upon the Crusade. He declared that no man can give effective leadership to any area, great or small, without a thorough understanding of its objectives and absolute commitment to its five-fold aims. The consideration of the part of the pastor could only be directed to the District Superintendents, as the pastors were not there.

A discussion meeting Wednesday night was followed by a closing address by Judge H. R. Snavely. We did not hear the evening discussions, as the conference with the editors concluded our official connection with the meeting. The approach to the great tasks to be undertaken was that of convinced determination rather than that of impulse and emotional inspiration. For our part, we believe that inspirational addresses and frank publicity as to budget commitments will contribute much toward the success of the Crusade.

A CORRECTION

Dr. A. P. Hamilton calls our attention to an error which occurred in his editorial on page 4 of the Advocate of last week. In the next to the last paragraph where the figures are $29,294.59, the first two figures were reversed and the total should have been $92,294.59.

This is one of the common errors in newspaper production and since neither men nor machines have reached perfection it is something to which we all have to submit. We regret the error and are happy to make this correction in justice both to Dr. Hamilton and to the cause.

AN EXPLANATION

Elsewhere in this issue will be found a letter from Dr. and Mrs. W. B. Lewis in Africa. The cut of the Lewis Memorial Hospital now under construction was due to appear with this letter but, failing to receive it before time to go to press, it will be inserted next week, and this explanation is offered for those who may not understand the letter without the picture.

MISSISSIPPI ANNUAL CONFERENCE GUEST PREACHER

The guest preacher for the Mississippi Annual Conference, which is to be held at the Capitol Street Methodist Church, Jackson, November 22-26, 1944, is to be the Rev. Joseph M. M. Gray, D.D., of the Bexley Methodist Church, Columbus, Ohio.

Bishop J. Lloyd Decell

Dr. Gray was Chancellor of the American University, Washington, D. C., for six years, retiring from the University in 1940 to re-enter the pastorate. He received his academic degree at Dickinson College and his theological at Drew University. He also holds the D.D., S.T.D., and D.Litt., degrees.

Dr. Gray has spent most of his ministry in the pastorate. He served Grand Avenue Methodist Church, Kansas City, six years; Elm Park, Scranton, Penn., eight years; and Central Church, Detroit, six years. He did special service with American troops in Europe during 1918.

In his work as pastor of great city churches and as Chancellor of a great University, he found time to write a number of widely read books. One of the most significant books of the present war period is Dr. Gray's "Postwar Strategy of Religion."

Dr. Gray's first sermon at the Conference will be a Thanksgiving sermon at 3:15 on the afternoon of Thursday, November 23.

Tentative Program, Mississippi Annual Conference, Capitol Street Methodist Church, Jackson, Miss., November 22-26, 1944

Bishop J. L. Decell, Presiding; Rev. J. W. Leggett, Jr., pastor-host; Rev. Otto Porter, District Superintendent

Wednesday Night

8:30. Roll Call.
Organization of the Conference.
Reports:
Committee on Program.
Committee on Nominations.
District Superintendents.
Announcements.
Adjournment.

Thursday morning—Thanksgiving Day

7:00. Conference and Church Communion Service.
9:00. Opening of Conference Business Session.
Devotions, Bishop J. L. Decell.
Minutes.
Conference Business.
10:20. Recess.
10:30. Conference Business.
11:15. Laymen's Service—Addresses: Dr. J. M. Sullivan, Governor Thomas L. Bailey.
12:00. Conference Business.
12:30. Announcements and adjournment.

Thursday Afternoon

2:00. Devotions.
Minutes.
Conference Business.
2:20. Anniversary Board Education.
3:00. Recess.
3:15. Thanksgiving Sermon—Rev. J. M. M. Gray, S.T.D., D.Litt.
Announcements.
Benediction.

Thursday Night

7:30. Evening Service—The pastor.
Sermon—Dr. J. M. M. Gray.

Friday Morning

9:00. Devotions.
Minutes.
Conference Business.
10:00. Millsaps College—President M. L. Smith and R. L. Ezelle.
10:20. Recess.
10:30. Conference Business.
11:15. The Crusade for Christ.
11:45. Conference Business.
12:30. Announcements and Adjournment.

Friday Afternoon

2:00. Devotions.
Minutes.
Conference Business.
2:20. Anniversary Board of Missions and Church Extension.
3:00. Announcements and Adjournment.
3:15. Sermon—Dr. J. M. M. Gray.

Friday Night

7:30. Evening Service—The pastor.
Sermon—Dr. J. M. M. Gray.

Saturday Morning

9:00. Devotions.
Minutes.
Conference Business.
9:40. Our Orphanage—F. J. McDonnell.
9:50. Anniversary Board of Evangelism.
10:20. Recess.
10:30. Conference Business.
11:45. Memorial Service.
Benediction.

Saturday Afternoon

2:30. Devotions.
Minutes.
Conference Business.
Reports: Boards, Commissions, and Committees.
Announcement and Adjournment.

Saturday Night

7:00. Devotions—Bishop J. L. Decell.
Ordination of Deacons and Elders.
8:00. Youth Night—Address: Dr. J. M. M. Gray.
Benediction.

Sunday Morning

9:30. Love Feast—L. E. Alford.
10:45. Sermon—Bishop J. L. Decell.
Dedication Church School Building—Bishop J. L. Decell.

Sunday Afternoon

2:30. Devotions.
Closing Business Session.
Message—Dr. J. M. M. Gray.
Reading of Appointments.
Adjourn Sine Die.
Benediction.

Program Committee:
J. W. LEGGETT, JR.;
OTTO PORTER,
J. L. DECELL.

COMMISSION ON A JUST AND DURABLE PEACE

Steps that might be taken now "to strengthen the purpose of the American people to insure the nation's participation in postwar collaboration" will be studied by a commission of thirty-four churchmen which will present its findings to the second peace conference of Protestant leaders at Cleveland, January 16-19.

Prof. William Ernest Hocking, of Harvard University, heads the "Commission on the International Situation," which includes many prominent clergymen, educators, and Protestant laymen.

Dr. Walter W. Van Kirk, secretary of the Commission on a Just and Durable Peace, said the special commission would concern itself with a nine-point agenda in appraising the current situation in the light of certain spiritual principles. These principles are outlined in the Guiding Principles approved by the first church peace conference three years ago at Delaware, Ohio, and the Six Pillars of Peace promulgated by the Commission on a Just and Durable Peace headed by John Foster Dulles.

The special commission will consider the results of Dumbarto Oaks, Moscow, Cairo, Teheran, and other conferences, the emerging policy of the principal United Nations, and the plan for international organization and general security now under discussion.

Other subjects on the agenda are: An analysis in the light of Christian principles of possible peace settlements, with special reference to Germany and Japan; an analysis of potentialities for postwar reconstruction of UNRRA, and the Philadelphia charter of the International Labor Organization; American policy toward subject peoples and dependent areas; the relation of American domestic policy in matters of race, social justice, etc., to the problem of world order and an analysis of current American opinion regarding post-war issues and reasons therefor.

The special commission, one of two named to facilitate the work of the Cleveland Conference, is expected to complete its study and recommendations to place them in the hands of delegates before the conference convenes. The other commission on "the peace strategy of the churches," headed by Dr. Walter Marshall Horton, of Oberlin College, and announced three weeks ago, will follow a similar procedure.

Dr. Hocking, the chairman of the commission on the international situation and a member of the Committee of Direction of the Commission on a Just and Durable Peace, has devoted his academic career to philosophy, teaching at Andover Theological Seminary, University of California, Yale University, and since 1914 at Harvard University, his alma mater. He was professor of philosophy at Harvard from 1914 to 1920, and Alford professor, 1920-1943. He was chairman of the division of philosophy and psychology, 1935 to 1937, and chairman of the department of philosophy, 1937-1943. He has lectured at Princeton, California, Glasgow, Oxford, and Cambridge Universities.

He is a native of Cleveland. He studied at Harvard and received an A.B., A.M. and Ph.D., and has honorary degrees from Williams and Oberlin Colleges and Chicago, Glasgow and Duke Universities. He is a Congregationalist, and a trustee of Lingnan University, Canton, China. His latest book, "Contemporary Science and the Idea of God," was published in 1944.

Commission to Study International Situation

Professor William Ernest Hocking, Madison, N. H., chairman.

Dr. Henry A. Atkinson, General Secretary, Church Peace Union, New York City, N. Y.

Mr. Eugene Barnett, General Secretary, National Council, Y. M. C. A., New York City, N. Y.

Dr. John C. Bennett, Professor at Union Theological Seminary, New York City, N. Y.

Mr. Raymond L. Buell, Foreign Affairs Adviser to Time, Inc., New York City, N. Y.

Dr. George Arthur Buttrick, pastor, Madison Avenue Presbyterian Church, New York City, N. Y.

Mrs. Henry Sloane Coffin, Chairman, Women's Cooperating Commission, Federal

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON
and B. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND ....Editorial Secretary
C. MILTON CHALMERS ....Publisher

Mrs. R. H. Wynn, after spending a time in Kalamazoo, Mich., has returned to Houston, Texas, 3741 Del Monte Drive.

Rev. G. H. Corry, who has been serving the Rochelle, La., charge, requests the change of his address from Rochelle to Sikes, La.

Rev. Alonzo Early, retired member of the Louisiana Conference, reports that he is now comfortably located in his new home at 827 College Street, Shreveport 21, La.

Rev. G. W. Curtis, who has the unique experience of having a new church in an absolutely new town, reports that he is finishing out a good year at Coldwater, Miss.

Mrs. Peak, formerly Miss Helen McCants, of Istrouma, La., is now at MacDonel School, Houma, La., as a primary teacher. She reports that she is enjoying her work very much.

Rev. Andrew J. Boyles reports an old-time Methodist revival at Moss Point, Miss. Rev. Van. R. Landrum did the preaching and Rev. Frank E. Dement, Jr., led the singing.

Rev. C. J. T. Cotten, pastor at Angie, is closing out a good year in that charge, and along with other things, his interest in the Advocate continues to the end of his year's work.

Rev. R. C. Mayo, pastor at Woodland, Miss., says that he is ready for the Annual Conference at Starkville with a full report. Bro. Mayo is concluding his fourth year of service on that charge.

Rev. W. B. Turner, whose former address was Falkner, Miss., notifies us that his address now is Route 3, Ripley, Miss. Bro. Turner is a superannuate member of the North Mississippi Conference.

Chaplain Floyd Vaughan, retired, and a member of the Louisiana Conference, attended the New Orleans District Conference and received the warm gretings of his many friends in New Orleans and in the district.

Mrs. Annie C. Lee, who has been living in Plaquemine, La., has moved to 1790 Crump Avenue, Memphis, Tenn., where she is staying with another of her daughters in the hope that the change may benefit her health.

Chaplain (Captain) Henry B. Varner, of the Louisiana Conference, is now attached to the 4th Headquarters Special Troop, 2nd Army, Fort Benning, Ga. Previous to his going to Fort Benning he was at Camp Shelby, Miss.

A few days ago Rev. W. B. Jones, of Logtown, and Rev. J. B. Cain, of Columbia, Miss., were pleasant visitors at the Advocate office in connection with work which they are doing jointly. This notice should have appeared last week, but was overlooked.

Mrs. Geo. Fox, who has been making her home in Shreveport, requests the change of her address from that city to 320 Breard Street, Monroe, La. Mrs. Fox will be remembered in connection with her late husband, who was long a valued member of the Louisiana Conference.

Rev. J. Henry Bowdon writes that he is closing out a good year's work at First Church, Lake Charles, La. In fact, he will have the best report he has had in the time he has been there. He promises us some additional information regarding an undertaking in the extension of their work.

Miss Grace Gatewood, who has served for many years as deaconess of First Church, Shreveport, La., has been compelled to give up her work there on account of the illness of her mother at Myra, Texas. It is hoped that her mother may recover and that Miss Gatewood may be able to return to her work.

A poem by Mrs. Catherine Wright Brown, of Oxford, Miss., appears on the cover of the Christian Education magazine, of the Methodist Church. Its title is, "The Church Colleges." Mrs. Brown and her husband have recently moved to Oxford, Miss., where he is Professor of Biology at the University of Mississippi.

Associate-Editor B. P. Brooks was unable to furnish his editorial contribution for this issue of the Advocate on account of sorrow in the family. Mrs. Brooks' mother having passed away, Prof. Brooks had to leave before he was able to prepare his contribution. Many friends will remember them in this time of sorrow.

One of our good friends, Rev. A. J. Ellender, calls our attention to the fact that he was not given full credit for the number of subscriptions sent to the Advocate from the Gonzales, La., charge. The list was overlooked in the detailed report, but he was given credit for the full number in the list of additional subscriptions.

NOTICE, MISSISSIPPI ANNUAL CONFERENCE

The members of the Town and Country Commission will meet on the afternoon of October 10 at Capitol Street Methodist Church,, Jackson. This is a very necessary meeting. R. L. LANE, Chairman.

READER DESIRES BOOK

Who among the Christian Advocate readers has a copy of "The March of Faith," by Garrison? Would appreciate copy and will return same if necessary. Address Box 750, Hammond, La.

REILY MEMORIAL CHURCH, COLLINSTON, LA.

The Reily Memorial Methodist Church and the new parsonage at Collinston, La., were dedicated by Bishop Paul E. Martin following the preaching service Sunday morning, September 24. The dedication service was in keeping with the Methodist service as provided in the Ritual of the Church. The order of worship was:

Prelude and Chimes—Choir, and pianist, Mrs. B. W. Hopgood.

Invocation and Call to Worship—Rev. Obie H. Jones, pastor.

Morning Prayer—Rev. H. M. Johnson, district superintendent.

Response—Pastor and congregation.

Hymn, "Dear Lord and Father of Mankind"—Congregation.

Offering. Anthem.

Sermon and Dedication—Bishop Paul E. Martin.

At the altar for the dedication were the trustees and stewards of the church, who were R. A. Harper, spokesman, who presented the church for dedication; Guy M. Boyd, M. T. Barnidge, Torris Eldridge, Sr., R. L. Pollock, Mrs. R. L. Pollock, and Mrs. A. J. Tarver. Also at the altar were two former pastors of the church—Rev. J. A. McCormick and Rev. A. C. Lawton.

MARIE HODGES, Reporter.

LETTER FROM DR. AND MRS. LEWIS IN AFRICA

Just a short note to enclose another picture showing the progress being made by the building supervisor on the hospital. All of the outside walls are now up to second-story level.

Just at present we are having a series of services. A place was selected in the forest half-way between the Mission and Tunda's village, and meetings are held at 10 a.m. and at night. In the afternoons there are group meetings. I am unable to attend in the mornings, but get out at night. The interest has been good and the attendance good. We are hoping for good results.

Mrs. Lewis has been in bed with the flu but has been clear of fever for two days

LUZIANNE
COFFEE
100% Good

now. Makes her feel weak, of course, but I'm hoping she will soon be on her feet again. She has been working in the office since her temperature went to normal, as she is the treasurer and had gotten a little behind in her bookkeeping.

Our Conference will meet here at Tunda on the 11th of July. There are not too many of us just now, but we are all hoping this war will soon be over so others can get out and those here who need furloughs can get home and things get back to normal again.

Not much news. I wanted to send this picture to you and let you know how things were progressing. Mrs. Lewis joins in best wishes to you both.

Sincerely yours,

W. B. LEWIS.

P. S.—Wish you could be here to help us in a meeting. They cleared out a place in the forest about a kilometer away. The pulpit is on the side of an ant hill, and of course the trees are almost a roof overhead. The crowds are good and the interest is fine. The preaching is splendid, so we are feeling good about it. Give my love to all friends there, especially the family.

Sincerely,

ZAIDIE N. LEWIS.

LETTER FROM CHAPLAIN NEASE

Dear Dr. Duren:

Just another note of greetings to you and to my Advocate friends.

Since writing to you in May, I have fully recovered from my operation, and have made another move, though am still "somewhere in Italy." Then we were housed in comfortable buildings; now, like Abraham, we're dwelling in tents. Then summer was approaching; now the breezes of autumn have begun to blow. Winter comes early in Europe, even in Italy. Being a true Southerner, I'm partial to summer, especially when overseas. It rained during most of last night, and has been raining nearly all day.

One compensation for being in the army is that one has opportunity to catch up on his traveling. Since writing you last, I have visited St. Peter's, and even got to see the Pope while at Vatican City. Also, I have been to Pisa and climbed to the top of the Leaning Tower, where Galileo once made some important experiments.

But most interesting of all was my recent trip to Cairo and the Holy Land. Out from Cairo I visited the Pyramids of Giza and the Sphinx; also saw some of the ruins of ancient Memphis and Sakkara.

Cairo is a great city, untouched by the ravages of war, except for a considerable measure of inflation brought on by several years of brisk business and easy money.

The same thing is true of the modern city of Tel Aviv, on the shores of Palestine. It was a pleasure to find soda founts there, where one could buy chocolate milk and banana splits. Oranges and bananas are grown in abundance in that section.

But the Christian makes his pilgrimage to Palestine, not so much to enjoy the comforts of modern cities, but primarily to visit the land where Jesus lived.

So it was indeed a high and solemn privilege to travel along the road from Jerusalem to Bethlehem, to see the hillside where the angels appeared to the shepherds and to visit the Church of the Nativity, which is the oldest Christian church in the world.

About one day and a half were spent in Jerusalem, walking through the Temple area; going out to the garden of Gethsemane; stopping from time to time along the Via Dolorosa, and spending some time in the church of the Holy Sepulchre, then concluding the tour with an ascent to the top of the Mount of Olives. From there one gets a splendid view of Jerusalem nearby to the west, and a hazy vision of the Dead Sea a few miles to the east.

It was my great regret that time did not permit me to get up to Galilee. Nevertheless, the trip to Palestine was the high point in all the travels of my life. There remains, however, one more journey of even greater significance, and that is, of course, the return trip to loved ones and home.

Here's hoping the bitter conflict out here will soon be over and that many, many of the homesick "lads," and some of us older ones, too, may soon get orders to "go home."

Kindest personal regards to you and all my friends of the Advocate family.

Sincerely,

L. R. NEASE, JR.

SEASHORE DISTRICT NEWS

Two district superintendents were visiting preachers in the Seashore district the past week as four revivals were held simultaneously, indicative of the evangelistic emphasis which will continue through the month of October. The Rev. Van Landrum, D. S., Brookhaven, preached at Dantzler Memorial, Moss Point, and the Rev. F. E. Dement, LaBranch, McComb, led the singing. At Long Beach, the Rev. B. L. Sutherland, D. S., Hattiesburg, preached. The Rev. Chas. Assaf, Conference missionary, assisted at White City Chapel in northeast Gulfport, while the fourth revival was held at Palmer Creek, near Saucier, with the Rev. G. H. McBride, Van Cleave, preaching.

Including results of these and other meetings soon to be held it is expected that 700 new members will have been received by Methodist pastors in this district before Annual Conference. With Hub charge reporting 20 on profession of faith and three from other denominations after the district check-up meeting September 12, the total new members for the district was pushed to 626, all received on profession of faith and vow of loyalty to the Methodist Church. In addition, more than 600 have transferred their memberships to congregations within the district since the 1943 Annual Conference, making a total increase of nearly 1,300. The net increase will not be ascertained until Annual Conference reports are made by the pastors, but already the number received on profession of faith is apparently a new district record. This district reported 534 received on profession of faith at the 1935 Annual Conference, and that figure had not been surpassed until this year.

Mrs. John Cirlot, Moss Point, district secretary of the W. S. C. S., reports five new societies organized, three on the Americus circuit, Byrd's Chapel, and Clermont Harbor, on the proposed West Coast circuit, now with Bay St. Louis charge.

Miss Mary Thornton Lindsey, Conference Director of Youth Work, told 161 young people and counselors, "the Methodist Youth Fellowship is as strong as you are in the local congregations in your personal religious living and no stronger," at the district rally held at Main Street Biloxi, September 15. Three of the four commission chairmen and counselors were elected to places on the district youth council as follows: Worship and Evangelism—June Swann, Bay St. Louis; D. R. O'Connor, Handsboro. Community Service—Mary Roberts, Van Cleave; R. C. Clark, Eastlawn. Recreation—Nellie Kirkwood and W. C. Fulgham, Lucedale. When the missions-world friendship leaders are named later the youth council roster will be completed, with the district superintendent, the district director of Youth Work, and the following district youth officers also members: Donald Coleman, Kreole, president; Mary Virginia Boyles, Moss Point, vice-president; Ann Brown, Biloxi, secretary; Emily Green, Kreole, publicity.

The Rev. E. E. O'Neal, Jr., Saucier, will sail for Brazil October 12, where he and his wife have been commissioned for work by the Methodist Board of Foreign Missions. Mr. O'Neal, who has petitioned for his Conference relationship to be transferred from the Virginia Conference to the Mississippi Conference, will be ordained an elder by Bishop J. L. Decell at Centenary, McComb, October 8. The young missionary preached at Burton Memorial, Saucier, Coalville, and Pine Grove (Van Cleave) during September.

District Superintendent J. L. Neill returned from St. Louis the past week-end, where he has been to receive instruction and inspiration relative to the approaching Crusade for Christ, and immediately began his fourth round of quarterly conferences. Holding three or more each Sunday during October, and some during the week, he will conclude his circuit November 12.

The Rev. C. C. Clark, First Church, Gulfport, spent ten days vacationing in Missouri, visiting churches and friends of his early pastorates. Mr. Clark is a native Mississippian, but began his ministry in Missouri. The Rev. J. L. Neill, the Rev. M. L. McCormick, the Rev. T. M. Dye, Jr., and the Rev. D. R. O'Connor preached at First Church during his absence.

Lay delegates and alternates elected to Annual Conference membership, effctive for one year after opening of the 1944 regular session, are announced as follows:

Americus—Gavin Hamilton, Rex Roberts; Bay St. Louis—Geo. E. Schilling, Mrs. F. J. Nelson; Main Street, Biloxi—L. C. Corban, L. B. Camp; Brooklyn-Bond—G. R. Garroway, John Gillis; Carriere—Mrs. B. B. Bilbo, H. W. Fornea; Coalville—Mrs. J. H. Moore, Mrs. C. J. Lofton; Columbia—C. V. Hathorn, Dr. C. B. Alford; Escatawpa—Mrs. J. F. Cronier, Mrs. S. B. Watkins; Gulfport, First—J. K. Milner, J. C. Ross; Handsboro—L. S. Randall, Mrs. S. Ladner; Hub—J. W. Gibson, G. I. Miller; Kreole, L. M. Hill, Mrs. J. D. Gautier; Leakesville, J. T. Allums, A. R. Clark; Logtown—Miss Minnie Otis, Mrs. Lamar Otis; Long Beach—Mrs. H. C. Lucas, Fred Skellie; Lucedale—A. B. Goff, T. W. Person; Lumberton—Mrs. C. H. Bishop, Mrs. H. W. Haynes; Mentorum—Elmo White, A. D. Denmark; Moss Point—Dr. J. S. Colley, H. B. Overstreet; Ocean Springs—O. E. Heffner, Mrs. W. C. M. Baggett; Pascagoula, Eastlawn—R. A. Jones, J. N. Carson; Pascagoula, First Church—A. F. Magehe, Roy Given; Picayune—C. McDonald, J. E. Mayo; Poplarville—J. M. Morse, J. M. Sinclair; Purvis—T. W. Cooper, Mrs. D. W. Slay; Saucier—David Rennie, L. T. Ficklin; Vancleave—Mrs. Burton Roberts, Mrs. G. H. McBride; Wiggins—Mrs. R. L. Danner, Mrs. W. L. Mabry.

Solitude is as needful to the imagination as society is wholesome for the character.

—James Russell Lowell.

No rearrangement of bad men will make a better world; there must be changed hearts.—Edward H. Pruden.

DR. W. L. DOSS APPRECIATED

We, the members of the quarterly conference of the Slaughter Methodist church, hereby express something of the high esteem with which we regard our district superintendent, Dr. W. L. Doss, Jr.

We count it a genuine privilege to have been associated with Dr. Doss in the work of our Church and to have had him administer the affairs of the Methodist churches in the Baton Rouge district for the past three years. If it were possible for him to do so, we would be happy to have him continue with us.

Dr. Doss is our friend, counselor, and able leader. We have known him to be efficient, in the discharge of his duties, helpful and interested in our welfare. He has given guidance and encouragement with an understanding sympathy. He brought us, always, messages of God's love to inspire and sustain us in our daily living.

We request that copies of this expression be given to Dr. Doss, placed in our minutes, and sent to the New Orleans Christian Advocate.

J. W. PEAIRS,
MARY A. SPEEG,
DELLA UPTON LAW,
Committee.

CHAPLAIN A. P. SMITH

Dear Dr. Duren: Just a few lines to let you know that I have not entirely forgotten Louisiana, although it seems a long way off. My transport has been operating off the West Coast into the Pacific war zone, quite different from the work we did out of New Orleans.

Our religious services on board as a whole are well attended and much interest manifested. However, just as in the civilian pastorate, we never seem satisfied with results. This trip we had four soldiers to confess Christ and ask for baptism and church vows. We chaplains have to work with all denominations, which accounts for the fact that I immersed three men other than Methodists. On that occasion we had a most impressive afternoon, which was May 30 (Memorial Day). For the baptismal fount the men built a large square frame, put a waterproof tarpaulin inside and pumped it full of sea water. Immediately following the baptismal service we had a Memorial Day remembrance. One of the men, artistically inclined, due to Hollywood experience, fashioned a cross of wood, upon which he placed artificial flowers he made out of paper napkins and colored orange wrappers. After appropriate services, the weighted cross was consigned to the depths in memory of those lost in battle on land as well as sea. By that time the sun was nearing the western horizon and the call of retreat was sounded. By order of the Commanding Officer, all men were assembled on the aft decks at attention for the lowering of the American flag. The bugle sounded, I read the Scripture and offered a prayer, the recently organized band struck up the Anthem, all snapped to attention, and the Stars and Stripes were lowered. It was truly an afternoon that will not be easily forgotten.

Mrs. Smith and the children are living in Oakland, to welcome my return to the States every few months and to wave goodbye when I leave. Met Bro. J. L. Beasley on one of these islands. Also Bro. Ernest Elliott, Baptist pastor of Hammond, both, of course, in the chaplaincy. Tell my friends hello for me. May God bless you and yours.

Sincerely,
Chaplain (Captain) ALVIN P. SMITH.
Care Port Chaplain,
San Francisco, Calif.
Home Address: 9841 Maddux Drive, Oakland 3, Calif.

A MESSAGE FROM MACON, MISS

Dear Brother Duren: I would like a little space to say a few words concerning the Macon Church. Macon, as everybody knows who has passed through, is a beautiful prairie town, with quiet tree-lined streets. The Methodist church sits on the main thoroughfare and one of its lighted stained glass windows conveys a message about Jesus to every passerby all night long.

The church and educational building afford every facility and convenience needed for the carrying on of the program of the church. The debt was paid off last year and the church dedicated this past June. The salary was raised four hundred dollars, and the stewards have accumulated a surplus of about fifteen hundred dollars in the last twelve months. This gives promise of an expanded financial program in the near future.

The corps of Sunday School teachers is the ablest I have ever seen. There is never any trouble about securing teachers.

The board of stewards is well organized under the able leadership of Mr. R. N. Henley, and does its work efficiently, with the careful assistance of Mr. R. E. V. Yates, treasurer, to whom we give much of the credit for being out of the red.

We had a good revival here this year—a union revival with the Baptists, with whom we have the most cordial relations. The meeting was held at our church. Now we are entering into another to be held at their church.

There is a spiritual awakening in process, which promises a greater future than the glorious past.

Faithfully yours,
N. D. GUERRY.

DID YOU KNOW—

. . . that one of the most crucial problems of this generation is the problem of the use of alcohol and other narcotics?

. . . that American consumers spent more than $6,000,000,000 for alcoholic beverages in 1943, and that this represents almost seven per cent of expenditures for all goods and services?

. . . that the Mississippi Church Council for Narcotic Education is actively and continuously engaged in efforts to alleviate and solve this problem?

. . . that your denomination is officially represented on the Mississippi Church Council for Narcotic Education?

. . . that this Council is studying the needs of the children, youth, and adults in narcotics education, and is providing leadership to meet these needs?

. . . that the Council, through its director, Miss Louise Calcote, has taught courses this summer to more than 450 young people?

. . . that a pamphlet explaining the work and services of the Council has been published and is available to you upon request?

. . . that the services of Miss Calcote are available to your church and community?

. . . that the Council is especially interested in assisting Church School teachers and other community leaders in developing worthwhile activities in this field?

. . . that the Council is dependent upon its member organizations for financial support of its activities?

. . . that brief, up-to-date statements concerning the alcohol problem and its solution will be found in this column each month?

. . . that you may find material here that you can use to advantage in your church program?

—Mississippi Church Council for Narcotics Education, 202 Old Capitol Bldg., Jackson, Miss.

NATION-WIDE BIBLE READING

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

—II Timothy, 2:15.

Church members and workers will join in a nation-wide Bible reading plan this fall, from Thanksgiving until Christmas, sponsored by the American Bible Society. December 10 has been designated as Bible Sunday. Bible posters will be used in local churches. This is fine and will provide a systematic plan for the reading of the Bible. Persons all over the world are realizing their need for the Bible and are reading it as never before. However, it is not enough to just read the Bible. One must study the Bible and make use of other references and rsource materials to understand its deeper resource materials to understand its deeper

Individuals and groups over the Church will be studying the courses, "Old Testament—Content and Values," and "New Testament—Content and Values," in the fall, and "The Life of Jesus" and "Teachings of Jesus" in January of next year.

Such a plan should bring to church members, parents, officers and teachers in the church school inspiration and help, and new insights into the life and teachings of Jesus. It should increase their knowledge and skill in interpreting the gospel messages and teachings to others. The Bible becomes a living book as Christians read it prayerfully and with a purpose, and as they identify themselves with the peoples of Bible times who were facing many of the same problems we are facing today.

The Bible will be the basic study book but will be supplemented by such other textbooks as "The Story of the Bible," Goodspeed; "The Life of Jesus," Rall; "The Message of Jesus," Branscomb, and "The Teachings of Jesus," Rall, which may be secured from The Methodist Publishing House that serves your territory. "Suggestions for Study" are available from the General Board of Education.

Pastors will organize and lead groups in the local church in the study of these courses under the group study plan and will encourage individuals to use the home study plan. A postcard to the Conference executive secretary, or to the General Board of Education of the Methodist Church, Department of Leadership Education, 810 Broadway, Nashville, Tenn., will bring further information about these Bible study opportunities.

CHINESE SACRIFICE TO KEEP CHURCH GOING

Despite war and near-famine, and tremendously increased living costs, the small band of Methodist missionaries serving in Hinghwa Province, China, still carry on, says the Rev. Charles E. Winter.

"These missionaries," he says, "are courageously continuing their work under conditions that, to say the least, are unfavorable. No foreign foods are getting through the blockade into our part of China. They are making their own flour, cereals, and such coffee substitutes as they use out of native wheat and barley, using native stone mills or little hand-driven grist mills. The last wheat we bought cost eight dollars (Chinese currency) a pound, or twenty-five cents of American money per pound.

"They have small gardens of tomatoes and other vegetables to supplement their restricted diet. Prices have almost doubled (more than doubled for rice) in recent months.

"These terrific prices have, of course, affected the church workers' livelihood. One or two of our preachers have had to resign, and some temporarily have had to take a part-time teaching or other work to eke out their living. Most of our preachers, unable or unwilling to find such supplementary incomes, are carrying on loyally. None is getting more than barely enough to live on these days, even with the help of your special gifts and Church Relief funds from America. Without these the situation would be almost hopeless.

"The church members are giving generously, in many cases sacrifically, to keep the churches going. Subscriptions and giving are now almost wholly in rice, beans, sweet potatoes, peanuts, and wheat, as money is depreciating so fast that money values have no meaning. The produce contributed last year reached 63,000 pounds, which was an increase of over one-third from the previous year. The pledges for this year, if carried out, will give a further increase. Of course, this is spread over the whole Conference with its seventy active preachers and their families."

NURSE RUNS A ONE-WOMAN MISSION

Sandoa, deep in the heart of the Belgian Congo, is a mission station of the Methodist Church (American). It is one of the few "one-woman" mission stations maintained by any church in any part of the world. The missionary is Miss Anna E. Lerbak, a native of Denmark, who has been in this service for more than twenty years. Miss Lerbak is a trained nurse, and she has trained a number of young men as assistants, and they now operate the Sandoe Dispensary, which ministers to hundreds of people from the surrounding bush each year.

With the dispensary in competent native hands, Miss Lerbak has turned her attention to improving the local agriculture and thus improving the food supply. The 3-R school which is under her direction has an agricultural department, and each schoolboy and schoolgirl has a garden of his or her own while also working on the general plot. The crops include cotton, corn, manioc, soy beans, sunflowers, cassava, sesame, wheat, peanuts, potatoes, strawberries, various greens, cabbage, okra, onions, tomatoes, and several citrus fruits. This is something new to the African, who is a "one-crop farmer," who knows little or nothing about rotation of crops, and who usually starves when his one crop is poor.

COMMISSION ON A JUST AND DURABLE PEACE

(Continued from page 5)

Council of Churches, New York City, N. Y.

Professor Earl Cranston, Dartmouth College, Hanover, N. H.

Dr. Mark A. Dawber, Secretary, Home Missions Council, New York City, N. Y.

Dr. Ralph E. Diffendorfer, Secretary, Division of Foreign Missions, Methodist Church, New York City, N. Y.

Dr. Frederick L. Fagley, Associate Secretary, General Council, Congregational-Christian Church, New York City, N. Y.

Mr. Carl J. Friedrich, Director, School for Overseas Administration, Harvard University, Cambridge, Mass.

Dr. Harry D. Gideonse, President, Brooklyn College, New York City, N. Y.

Mr. Ralph W. Gwinn, Lawyer, New York City, N. Y.

Mr. Harold A. Hatch, Vice-President, Deering-Milliken Company, New York City, N. Y.

Dr. Emily Hickman, Commission to Study the Organization of Peace, New York City, N. Y.

Mrs. Orrin Judd, Northern Baptist Convention, Brooklyn, N. Y.

Mr. Henry Luce, Publisher, Time, Life, and Fortune, New York City, N. Y.

Miss Sallie Lou MacKinnon, Board of Missions, Methodist Church, New York City, N. Y.

Rev. Elmore McKee, Rector, St. George's Protestant Episcopal Church, New York City, N. Y.

Mr. Broadus Mitchell, Economist, New York Citk, N. Y.

Rev. A. J. Muste, Secretary, Fellowship of Reconciliation, New York City, N. Y.

Dr. Reinhold Niebuhr, Professor of Applied Christianity, Union Theological Seminary, New York City, N. Y.

Dr. O. Frederick Nolde, Dean of the Graduate School, Lutheran Theological Seminary, Mount Airey, Pa.

Bishop G. Bromley Oxnam, Bishop of the New York Area, Methodist Church, New York City, N. Y.

Mr. Glen Roberts, Program for Industrial Workers Department, Y. M. C. A., New York City, N. Y.

Dr. Emory Ross, General Secretary, Foreign Missions Conference, New York City, N. Y.

Bishop D. H. Sims, African Methodist Episcopal Church, Philadelphia, Pa.

Bishop John S. Stamm, Evangelical Church, Harrisburg, Pa.

Bishop Frank W. Sterrett, Protestant Episcopal Church, Bethlehem, Pa.

Dr. C. H. Tobias, Secretary, Colored Men's Division, National Council, Y. M. C. A., New York City, N. Y.

Rev. David Von Strein, Board of Foreign Missions, Reformed Church of America, New York City, N. Y.

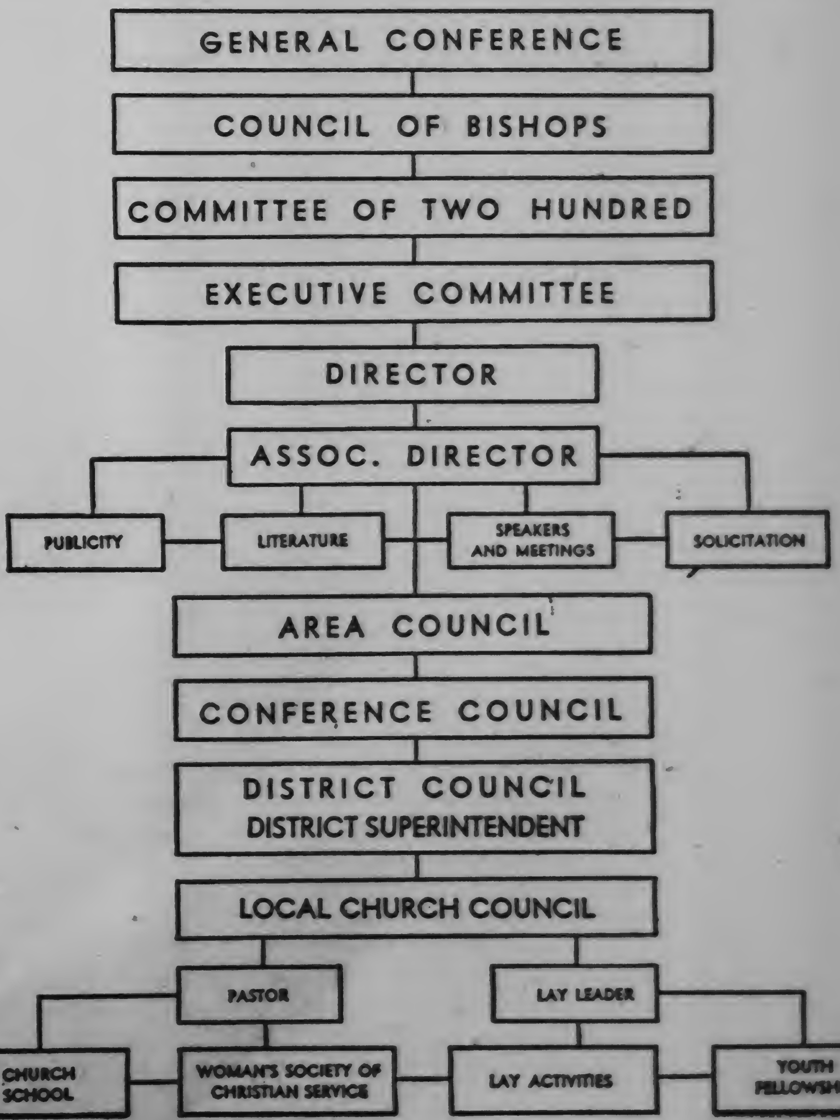
Mr. Richard Wood, Executive Secretary, Friends Peace Committee, Philadelphia, Pa.

Dr. Mary E. Woolley, President Emerita, Mount Holyoke College, South Hadley, Mass.

CRUSADE FOR CHRIST

A Crusade for a New World Order—World Relief and Reconstruction—
Church School Enrollment and Attendance—Evangelism—Stewardship

1944 THE METHODIST CHURCH 1948



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Introducing the Lands of Southeast Asia

To begin the opening session of the study, "The Church in Southeast Asia," it has been suggested that we use a part of the time in questions and answers. The leader will have prepared the questions in advance and have ready a map and a number of pictures and books.

Questions about the map: 1. Find Burma, Thailand, and Malaya on the map. 2. The islands of what group are crossed by the equator? 3. What place names do you see on the map that have been in the news lately? 4. Do the people of Southeast Asia have the same date that we do? 5. What sea touches every country of Southeast Asia, except Burma? 6. Name five islands of the Netherlands East Indies. 7. Name two islands of the Philippines. 8. Find the cities Rangoon, Bangkok, Singapore, Manila, and Batavia. 9. What sort of climate would you expect to find in this area?

Questions about the pictures: 1. What shades of skin do we find in Southeast Asia? 2. In what kind of houses do people live? 3. In what sort of country would a tree-house be a good type to build? 4. Do the church buildings look much like ours? 5. In what sort of boat would you choose to ride? 6. What animal that we know only at the zoo or in the circus is a worker in Southeast Asia? 7. What do you think of the idol of a Dyak village?

Other questions: 1. How far away is Southeast Asia? 2. What does "antipodes" mean? 3. Name the six countries we are going to study. 4. What sort of people live there? 5. What animals would you find in Burma? Thailand? French Indo-China? Malaya? 6. What animals would you find in New Guinea? 7. What language is spoken? 8. How do people travel? 9. What is their religion?

Collection: Collect articles whose origin may have been Southeast Asia—spice, rubber, tin, rope, etc. Members of the class may add to this collection at each session during the study.

* * *

Something for the Vice-President to Do

Rolling Fork, Miss.,
September 23, 1944.

Dear Vice-President:

It is late for my first letter, I know, but I hope from now on we can keep in closer touch and be of help to each other.

The duties of the vice-president are not many, but are important. It is our responsibility to see that the monthly programs are meaningful. As chairman of the Program Committee, do you have any ideas, suggestions, or problems you would like to discuss? I would like to be used as a kind of "clearing house," and as you send helps gained from actual experience, I might pass them on to other vice-presidents; thus we might each help by sharing.

To help me now, please answer the following questions, adding any suggestions you wish to your letter: 1. Are your monthly programs interestingly given? Are they read? 2. Do you supplement the material given by more interesting articles on the same topic found in our magazines? 3. Do the programs teach? Are they worshipful? 4. Do they inspire one to want to do something about the work presented? Increase giving, etc.? 5. Do they stimulate further reading and study? 6. Are the program meetings well attended?

I would like to have this information now, then we will know your needs and how to plan together our work for 1945.

If you are a small society, you might be interested in a simplified monthly program. If so, write to your district secretary for one. I am mailing enough to each secretary to take care of the small societies only in her district. I would like to know if these interest you, and if you would want one each month.

Another responsibility of the vice-president is to keep before your society news of the World Federation of Methodist Women. If you have not had such a program this year, could you have one soon? You might order a leaflet on the World Federation of Methodist Women from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, price 10 cents. Or, if you still have a copy of our 1942 program material, you might present again "Lights in the Wind" (December program). See also the Methodist Woman, July, 1943, page 8; January, 1944, page 12; July-August, 1944, page 6; our 1944 Woman's Society of Christian Service Journal, page 43 (vice-president's report) and the Fourth Annual Report of the Woman's Division, page 257 (Mrs. Mills' report. Later we will talk more about this part of our work.

Please let me hear from you.

My prayers and best wishes are with each of you in your work. If you can use me at any time, please call on me.

MRS. E. V. PERRY,
Conference Vice-President.

* * *

Emergency Collection of Clothing for Europe!

Each local society has received a letter of instructions from our secretary of Supplies, Mrs. R. E. Rollings, for the emergency collection of clothing for Europe.

We hope each society has responded to this call. However, if your package has not yet been sent, send it immediately to your district center, as follows:

Brookhaven District—Brookhaven Methodist Church, care Mrs. G. A. Hoffman, Brookhaven, Miss.

Hattiesburg District—Court Street Methodist Church, care Mrs. R. E. Rollings, Hattiesburg, Miss.

Jackson District—Mrs. A. B. McNeill, 730 Hooker Street, Jackson 34, Miss.

Meridian District—East End Methodist Church, care Mrs. Annie M. White, Meridian, Miss.

Vicksburg District—Crawford Street Methodist Church, care Mrs. R. R. Morrison, Vicksburg, Miss.

Seashore District—Moss Point Methodist Church, care Mrs. Rames Khayatt, Moss Point, Miss.

Do not send these packages collect. Freight or express should be paid by your society when sent to these district centers.

Mrs. Rollings says: "You will be eager to help in the new opportunity for service that has come to us. This is a great need and is something to which each of us can contribute, no matter how limited our funds. Even the smallest church can help. This is an appeal for fifteen million pounds of clothing—used or new—to be sent to the men, women, and children of newly-liberated countries of Europe.

"Representatives of all church groups—Protestant, Catholic, and Jews—are working on this same project with representatives of the United Nations Relief and Rehabilitation Adjustment (UNRRA). It has been endorsed by the Methodist Committee for Overseas Relief.

"Winter means hardship in war devastated areas. Give all the clothes you can spare!

"We know the women of the Mississippi Conference W. S. C. S. will respond eagerly to help secure this clothing in the effort to meet the great need. Let's do our part to help clothe the people our sons, grandsons, husbands, and loved ones have fought and died to liberate."

* * *

Zone Meeting, Third Quarter, 1944

Devotional Theme: "Your Possibilities in God."

Opening Hymn.

Prayer.

Scripture: Matthew 19:26. Dr. Stanley Jones, in "Abundant Living," says: "You are to discipline your expectations to your possibilities. To 'hitch your wagon to a star' is good, provided in following that star you keep to roads of open possibilities. If you set too high standards of achievement beyond the reach of your powers even when they are used by God, then you may become discouraged when you can't do everything and give up and do nothing. But you are to gage your possibilities, not in yourself but according to what you can be, working with God. That leaves you with a disciplined, but ever-expanding possibility; for possibilities in God are infinite. All this is not you, but you plus God.

"A hopeless cripple, living in a darkened room, set up a home for cripples in China on the site of the pond into which people used to throw crippled children. Her faith inspired others and money came in and was sent through her hands on its healing mission. She said: 'My religion is to think the unthinkable thought, to speak the unspeakable word, to do the impossible deed and to walk the impossible way.'"

Special Music: "Are Ye Able?" Methodist Hymnal. (Soloist or choir to sing the verses and the congregation to respond with chorus).

1. Talk: "The Urgency of the Hour." (See World Outlook and Methodist Woman). (a) Present critical needs: Volunteers for Christian service and one million dollars for Missions in 1944 in Southeast Jurisdiction. (b) Opportunities following the war.

2. Review and check-up from each society on goals for 1944. (See Guide below).

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Zone Program for Fourth Quarter

Hymn No. 279 (The Methodist Hymnal).

Call to worship:

If we work upon marble, it will perish;
If we work upon brass, time will efface it.

If we rear temples, they will crumble into dust;
But if we work upon immortal souls,
If we imbue them with principles,
With the just fear of the Creator and the love of fellowmen,
We engrave on those tablets something which will brighten all eternity.

Scripture: II Chronicles 20:2-10.

Meditation:

Is my religion worth sending? Jehoshaphat knew that he was in danger. He feared. He sought the Lord. He proclaimed a fast throughout the land. Every city came to seek help from the Lord. Jehosaphat knew that God ruled over the kingdom of the heathen and that God had the power to help him. Do we know this today? Are we depending upon Him? Prayer is a force just as electricity is a force. Are we using it in these days of great trial? James 4:2; Jer. 33:3.

Silent directed prayer for: Loved ones, love of Christ to fill our hearts, our enemies. (Leader closes with prayer).

Poem:

As the marsh hen secretly builds on the watery sod,
Behold, I will build me a nest on the greatness of God.
I will fly in the greatness of God as the marsh hen flies,
In the freedom that fills all the space 'twixt the marsh and the skies.
By so many roots as the marsh grass sends in the sod,
I will heartily lay me ahold on the greatness of God.
Oh, like to the greatness of God is the greatness within
The range of the marshes, the liberal marshes of Glynn.

—Sidney Lanier.

Hymn No. 299 (The Methodist Hymnal).

Quiz on Our Work

"Are we studying to show ourselves approved unto God?"

1. Where can you find a list of Conference officers? Pages 4 and 5 of Conference Minutes.

2. To whom do your corresponding secretaries send reports? Your district secretary.

3. Have you reported your Vacation Church School? Where do you send this report? Rev. J. Noel Hinson, Tupelo, Miss.

4. Did you send your Children's Worker, Mrs. C. A. Parks, a report this quarter?

5. What are the A B C's of reporting in any departments? "A" means Accurate;" "B" means "Before the deadline; "C" means "Complete."

6. Whose duty is it to see that all financial obligations are met? President and treasurer.

7. How can money left in your treasury be directed to help carry on our missionary work? By giving Life Memberships.

8. What amount of money are we going to be asked to contribute as a "Love Gift" over and above our regular pledge next year for the support of war-torn lands? $1,000,000 from our Jurisdiction.

9. Have you started your box for the children in the East? The slogan is, "Share a dress and a pair of shoes," with some child in Europe. Place a box in your Sunday School classroom and have children bring garments and shoes to the church. Send to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y.

10. Who calls the Council meeting for the Children's Workers? The secretary of Children's Work or the superintendent of the Children's Division.

11. Do you have additional sessions for the children? Which type? No. 1, additional sessions every week; No. 2, occasional meetings as when units are studied; No. 3, monthly meetings.

12. Where can you find information concerning materials to be used in additional sessions? Pamphlet No. 161-B. (The Methodist Publishing House, 810 Broadway, Nashville, Tenn.)

13. Where do we send the money the children contribute at these sessions? Mrs. D. H. Hall, New Albany, Miss. (Send value of gifts for missionary enterprises to the same place).

14. From where would you order the following: **Methodist Woman** and **World Outlook**? Child Guidance Magazine? Study book, "West of the Date Line?" Secretaries' books? Missionary materials for children? World Day of Prayer material? Pledge cards? Handbooks for all departments? The Revised Guide?

15. Is the secretary of Christian Social Relations and Local Church Activities a member of the Committee on Study and Action? If so, what are her duties as a member? The Revised Guide—pages 16, 17, 52, 54.

16. What is an informal study? An approved study course.

17. What is the approved study course for Christian Social Relations and Local Church Activities at the present? "Christians and a New World Economy." This is a very timely course, planned to stimulate our thinking in regard to post-war planning. Use it soon.

18. Have you ever attended a meeting of your city council? Your Board of Education? Ever visited your school? Lunch room? Negro school? City hospital? Jail Court House? Health Department?

19. Do you know: (a) whether your "teen" age children are dropping out of school? (b) whether your home-town children are working too long hours under unfavorable conditions? (c) whether your state laws are adequate to protect children from abuse as laborers?

20. Who should be Spiritual Life secretary? A radiant, vibrant, spiritual woman. She should be chosen because of these qualities and not because she is a good old woman.

21. What are the immediate objectives for this closing year? To have a retreat, followed with a consecration service in every local society during the Week of Prayer. To get every local society to give earnest thought to the selection of officers for the next year, especially the secretary of Spiritual Life.

22. What are the objectives for next year? A Spiritual Life Group in every church, and a Conference Retreat in the summer.

23. To whom and when should the Spiritual Life reports be sent? Mrs. D. W. Whitaker, Sardis, Miss., by the first of each quarter.

24. What leaflet is every Spiritual Life Group asked to use? "Dear Church Member." Secure from Laymen's Publishing Co., 1674 Grand Avenue, St. Paul 6, Minn.

25. Where can I get help for Spiritual Life Group work? From the hand "Handbook of Standing Committees on Spiritual Life," 420 Plum Street, Cincinnati, Ohio. Price 10 cents. Use tracts and leaflets from everywhere. Those listed in the **Upper Room** are fine.

26. We are working and praying for the Kingdom of God to come on earth. If it did, what changes would come in me? In my family? In my church, and in my community? The answer is yours!

* * *

Attention, All Zone Chairmen!

Mrs. N. N. Maxey, Conference secretary, says that the above material for the fourth quarter's zone program was sent to her by Mrs. D. W. Whitaker, Mrs. C. A. Parks, and Mrs. J. W. Hollandsworth. She has requested that it be published in the Advocate, as this program is not being mailed to zone chairmen. Therefore, please save this copy for your local zone program. If your zone is not functioning now, why not use this for one of your local society programs? We as members need to be reminded of these things.

* * *

Program of Work, Fourth Quarter, October, 1944

1. Business:
(a) Plan Week of Prayer.
(b) Check Life Membership.
(c) Check Student Fund.

2. Send boxes of supplies or cash to one or more items on Supply list. All money to Mrs. D. H. Hall, New Albany, Miss. Send report of all supplies to Mrs. B. L. Mercer, Hernando, Miss.

3. Monthly program with items from the **Methodist Woman.**

4. Continue the Fall Mission Study.

5. Observe the Week of Prayer.

A pagan is one whose activities do not go beyond his own selfish interests.

—Emory Ross.

Wisdom is the right use of knowledge. To know is not to be wise. Many men know a great deal, and are all the greater fools for it. There is no fool so great as a knowing fool. But to know how to use knowledge is to have wisdom.—Spurgeon,

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Dear Friends and Co-Workers:

How time flies! Very soon we shall be sending in our third quarter's reports, and I do want to urge more and fuller reports this quarter. I am sure that much fine missionary work goes unreported because you feel that what you have done does not seem important enough to record on your report blank. Last quarter your secretary received from—

Alexandria District—1 report out of a possible 4; Baton Rouge District—2 reports out of a possible 8; Lake Charles District—6 reports out of a possible 8; Monroe District—7 reports out of a possible 14; New Orleans District—5 reports out of a possible 6; Ruston District—6 reports out of a possible 15; Shreveport District—9 reports out of a possible 15. Thirty-six reports out of a possible seventy.

Things your secretary learned from these reports:

24 churches had organized Committee on World Friendship.

10 church had appointed Joint Committee on Youth Work.

21 churches had appointed adult advisers to Committee on World Friendship.

9 churches reported special Interest Groups.

24 churches reported Interest Groups of Girls and Young Women studying work of Woman's Society of Christian Service.

13 groups using special program materials prepared for Interest Groups of girls and young women.

Methodist Youth Fund sent this quarter, $83.25.

Surely next quarter we can report an increase along all these lines.

Many changes have taken place in our Youth Work. First is, perhaps, the change in handling the Methodist Youth Fund. A new leaflet, "Money on the March," explains the plan fully. One will be sent you. The plan, in brief, is that the Methodist Youth Fund will **not** be divided in the local church, but will be sent in full direct to the treasurer of the Annual Conference, Rev. R. W. Vaughan, Ruston, La., who will divide it and send one-half to the Conference treasurer of the Woman's Society of Christian Service, Mrs. L. B. Kilpatrick, 1809 Marshall Street, Shreveport, La.

Another change is the name of the World Friendship Commission. This Commission is now known as "Missions and World Friendship,' and is, I think, a more meaningful title. Let's begin using this new title at once.

There is still a question in the minds of many concerning the place and function of an interest group of girls studying the work of the Woman's Society of Christian Service. Some churches do not have an interest group of girls because the leaders do not understand that the unified plan makes provision for them. A very helpful leaflet entitled "A Unified Program for the Missionary Education of Methodist Youth," makes this point very clear. One paragraph reads:

"It is to be expected that as a result of the ongoing program, specific interests in the field of missions will emerge which will demand more time for study and fellowship experiences than is available in the regular Sunday morning or Sunday evening program. To make possible such additional special emphases the Commission on Missions and World Friendship of each department will set up what has already been referred to as interest groups. Some such interest groups are:

"1. **A group of girls** studying intensively the work of the Woman's Division of Christian Service. By studying the organization of the Woman's Society of Christian Service and the missionary projects administered by the Woman's Division of Christian Service, girls are prepared through such a group for future membership in the Woman's Society of Christian Service. The interest group for girls is not an organization. It is a regular part of the setup in the Missions and World Friendship Commission. At a called meeting of these interested girls, choose a youth program chairman, decide upon the time and place of the monthly meeting, and make provision for the use of program materials.

"2. **A group of boys and girls** studying the Missionary Education Movement materials. It is recommended that each Commission on Missions and World Friendship provide for an interest group to study the current missionary texts unless these are being used as electives in the Sunday morning or Sunday evening programs."

Please keep in mind that an interest group is not an organization, but rather a group of persons meeting together for study, discussion, fellowship, and service because of a common interest. It is the responsibility of the secretary of Youth Work of the local Woman's Society of Christian Service to see that interest groups are organized; and certainly it is also the responsibility of every officer and member of the Woman's Society to to cooperate with her in every way possible.

Our new program material (1944-45) is now ready for the Interest Group of girls to use in their monthly meetings. "Lights Around the World" is the attractive title and the theme is developed to give increasing evidence that the lights of missionary service have not gone out. The programs are developed with a quarterly emphasis: September-November, "The Torch of Truth" (Educational Work); December-February, "Rays of Healing" (Medical Work); March-May, "Lamps in the Village" (Rural Work); June-August, "Radiant Living" (Evangelistic Work).

This program material is also arranged in a wider relationship to the general emphases of the year, Southeast Asia and "The American Indian. Order Youth Packet, which contains this booklet, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price 45 cents.

The young people of today are realizing, as never before, the urgent need of building a better world, and it is our privilege, as workers with Youth, to help them discover the channels of service within the church. When hostilities cease, we are told that there will be a great need for Christian workers. It may be that in your group there is one who would like to give her life to such work. When our young people realize through study that the Woman's Society of Christian Service is laying the foundation for the kind of world they dream of, they will want to know more about it. Let's organize our Interest Group of girls, if we have not already done so, and learn more about the needs of our mission fields.

With the advent of the fall season and cooler weather, let's begin our work with a renewed zeal and finish out the year with a fine report.

Do not hesitate to write me if I can help in any way.

Yours in the fellowship of service,
MRS. E. A. Sartor,
Secretary of Youth Work.

ZONE MEETING AT LIVE OAK CHURCH

The zone meeting was held at Live Oak Church, in the Baton Rouge District, on September 27, at 2 p.m.

Mrs. B. L. Kinchen presided as leader, and Mrs. Wooten was secretary.

After music, Mrs. Salassi, of Hammond, Spiritual Life Leader, gave the devotional, "Study to Show Thyself Approved Unto God." Mrs. S. Fairchild, of Baton Rouge, district secretary, gave her message from the district. Mrs. J. B. Pollard, Conference president, gave the inspirational talk of the afternoon. Rev. E. W. Corley, Walker, and Rev. O. C. Stapleton, pastor, were present.

When the guests arrived they signed the register giving their birthday, and they were presented with a favor in the shape of four books—the four mission studies for the year, and during refreshments they sat at the table with the hostess.

First quarter (1945): Book of Ephesians—Mrs. Stapleton. Table decorated with globe and Christian flags and small copies of Ephesians.

Second quarter (April, May, June): Christianity and Social Order—Mrs. J. B. Pollard.

Third quarter (July, August, September): Indian Tepee and Indians—Mrs. Wooten.

Fourth quarter (October, November, December): West of the Date Line. Ivory Elephants. Book on subject—Miss Lillie Hartwell.

I would rather aim at perfection and fall short, than aim at imperfection and attain it, as most of us succeed in doing.—A. J. Gordon.

"Sorry," he said, as he hurried away. "I must get home and explain to the [illegible]" "Explain what?" I inquired. "Oh," said he, "I never know till I get there."
—Public [illegible]

WHEN IN NEW ORLEANS
SHOP AT HOL[illegible]
New Orleans Oldest and [illegible]
Department Store
CANAL STREET - - - - [illegible]

MILLSAPS COLLEGE—1893

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, OCTOBER 8, 1944

JESUS' PROGRAM FOR MEETING LIFE'S PROBLEMS

Lesson Text: Matthew iv. 1-11; vi. 24-34; Luke iv. 16-30. Matt. iv. 1-4; vi. 31-34; Luke iv. 16-21, printed.

Golden Text: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. iv. 4.

From the study of "Jesus the Light of the World," the Source of the illumination and guidance of life, and from the abstract truth, we turn to a program of action by which Jesus implemented that divine ideal. Or, to put it another way, we turn from a study of the Light by which we come to understand life to a consideration of the practical method for solving the problems which make up so large and so important a part of life as men live it. It is a study in the processes by which truth may be applied to life's stubborn realities. In this lesson we have presented the second step which Jesus took in his earthly ministry. From stating the ideal of his ministry, he proceeded to the embodiment of it in action related to life, which means the healing of its ills and the solution of its problems.

Not by Bread Alone

The syllabus of action, which furnishes the material for our lesson today, follows immediately the baptism by which Jesus was formally inducted into his divinely appointed work. His initial attitude is that life is a unit—not just the solving of the problem of hunger, or any other one problem—but relating all problems to the word and will of God. The incident itself was a process for the disciplining of the spirit of Christ and a signboard for directing our attack upon life's problems as His representatives.

In the first passage of our lesson text, we have the successive stages of Jesus' mastery of life's problems as they were related to himself. After his long abstinence, he felt that physical hunger which is so often the problem which accomplishes life's undoing. He refused to make the satisfaction of his hunger the paramount consideration and he met in the same way the problem of presumptuous vanity, and the insidious peril of personal ambition. His replies and his resistance were rooted in His dependence upon God, and his absolute commitment to His will. The lesson which the incidents of Jesus' temptation involve for us is that, no matter what the trial, our personal safety and our social and spiritual effectiveness depend upon our keeping vital and understanding contact with God's spirit and purpose.

Jesus met his temptations, his problems, by recognizing his dependence upon God. It was exactly the reverse of the course through which Adam suffered defeat. Out of the desire to be the master of his own fortune, Adam yielded to the tempter and lost all. He sacrificed security for immediate personal gratification. Jesus made God first in dealing with all his personal problems—not problem first in his dealing with God. His action indicated his absolute trust in the power and the wisdom of God.

Seek Ye First the Kingdom of God

Our attention is next directed to a comparison of alternative courses of action. Jesus says that neither by compromise, nor by the will to be the master of our own destiny can we become the master of our life problems. No man can serve two masters profitably or successfully; no man reflects the dignity of his creation by concern for the material things of life; and no man can add to his stature by his own planning. Inordinate anxiety adds to rather than solves our problems. Jesus' attitude is that God understands our material problems and He provides for their satisfaction even as he provides for the birds which know no care.

He argues that our lesser needs are best solved as they are swallowed up in a worthy objective, and the one worthy objective for the man created in the image of God is to seek first the kingdom of God and his righteousness. It was in following such a course that He found the solution of his own problems, "The Father hath not left me alone, for I do always those things which please him." It is the doctrine that life's problems are not solved by piecemeal effort, nor in material segments, but by projecting life itself upon a level of the divine objective. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Fulfillment of the Divine Objective

It was in the synagogue at Nazareth where He was brought up that Jesus gave formal expression of his doctrine concerning the solution of life's problems. He read from the prophecy of Isaiah, the Messianic ideal which had been proclaimed by Israel's great preacher six hundred years before, and He adopted those prophetic words as the program for his life. He accepted the divine objective for his life. Into that pattern of prophetic thought, he would pour the energies of his soul that the vision of the prophet might be translated into reality—"This day is this scripture fulfilled in your ears."

He knew the prejudice which he would have to overcome in Nazareth, where he would be estimated by his skill as a mechanic, a craftsman. He challenged their unbelieving and hostile attitude toward Himself by citing a series of incidents in which God's sufficiency and willingness to do great things in the solution of human problems were amply demonstrated. The scope of God's graciousness was limited to a few not by the partiality of God, but by the prejudice and the spiritual blindness of the many. In this he was saying that in a day of distress and great need the relief work of God is limited by human unbelief, selfishness, and wickedness.

At this very moment, it seems that the spirit of God moving in the hearts of God's people is likely to fail of accomplishing the greatest good in the relief of human distress by judgments not in keeping with the indiscriminate and uncalculating goodness of God. We may not be able to distribute bread to the hungry except upon the basis of "points," merit for attitude and opposition toward our enemies. Again it may be said: "And he did not many mighty works there because of their unbelief."

THEY TITHE ON A TEN-CENT DAILY WAGE!

Nearly half the church members of the Manjacaze Circuit, composed of some twenty-four villages of the Limpopo District of Portuguese East Africa, are tithers, according to Missionary Ira E. Gillet of the Methodist Church. Not possessing much money, they tithe of their cornfields, their cotton rows, their pigs, and their goats.

Mr. Gillet tells of three of the scores of tithers:

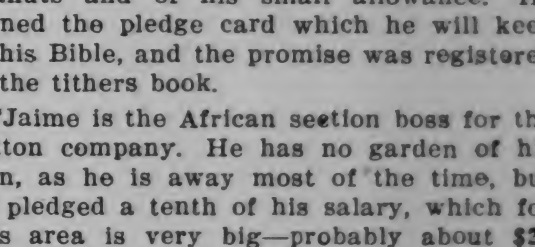
"Adam and family have five goats and five pigs. So he omitted the goats from his tithe, and pledged the next litter of pigs and a tenth of the cotton rows, corn and peanuts and of his small allowance. He signed the pledge card which he will keep in his Bible, and the promise was registered in the tithers book.

"Jaime is the African section boss for the cotton company. He has no garden of his own, as he is away most of the time, but he pledged a tenth of his salary, which for this area is very big—probably about $20 per month. He will later come with his family to study at the training school in Kambini.

"Martha, a widow with several dependents, promised a chicken, a tenth of her peanut field, and a tenth of her cotton rows. (Portugal needs cotton for her mills, so all have to dig!)"

Largely as a result of the tithing gifts, the 300 church members of the circuit and more than twice that number of preparatory members and adherents, support our ordained minister, an assistant pastor, and a midwife; they give to missions and many other benevolences, and they are saving funds to build a $1,000 church at Bahule, the circuit center.

And yet the average daily wage of this region and of the tithers is only about ten cents!



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THE CHRISTIAN FIRESIDE

PETER'S PETS

By Lima L. Henderson

Peter liked pets. He liked them better than anything. That is why he was so glad to get the little field mouse.

It happened this way. Peter was walking home from school. He had taken the short cut through the fields when the saw the Smith's spaniel dog nosing about. When the dog lifted his head, he had something in his mouth.

"Drop it, Duke," shouted Peter. Duke laid his find at Peter's feet. It was a fat little field mouse.

Peter picked it up carefully. Its velvety coat was wet from the dog's mouth, but it was not hurt.

"I can't leave it here," thought Peter. "Duke would find it again and kill it. I'll take it home with me."

He held the mouse tenderly in his hands.

"It is not afraid of me," said Peter, talking out loud as he ran along. "Maybe I could train it to be my pet."

The first thing Peter did was to make a home for the little mouse.

He took a bushel basket full of dry leaves and hallowed out a nest. Then he brought out some crumbs for the little mouse to eat.

The mouse stayed very still in his new home. Even when the time came for Peter to go to bed, the little mouse had not moved even a tiny mouse ear.

"Now I must put my pet in a safe place for the night," thought Peter. So after looking about, he lifted the basket up on a box in the garage where his brother Bill kept his car.

"Nothing can harm you here, mousie," he said, and went into the house.

The next day Peter had to go to school, of course, but every now and then he would remember about his mouse. When school was over, he ran all the way home.

He hurried down the driveway to the garage, and what do you think! There on the driveway lay the basket tipped on its side, the leaves scattered all about. The little mouse was gone.

Peter felt so unhappy that if he had not been seven years old he would have cried. But he threw his cap on the grass and sat right down in the middle of the driveway.

Just then Brother Bill came around the corner of the house.

"Sorry about your mouse, Peter," said Brother Bill. "When I backed out of the garage my fender hit the basket. I stopped the car right away, but I saw the little mouse run off into the grass. So he wasn't hurt."

Peter didn't say anything. He couldn't. And Brother Bill went away.

But soon Bill came back.

"When I drove down the road awhile ago," he said, standing beside Peter, "I saw a little turtle crossing the road. How would you like to go find it?"

"We couldn't find it," said Peter, gloomily. "It wouldn't be there now."

"If I know anything about turtles, it is still crossing the road," said Bill.

"Maybe I could have the turtle for a pet," thought Peter.

Bill was right. When they got there the turtle was still crossing the road.

Peter picked up the turtle and they brought it home. Then Peter went to work to make a home for the turtle, but of course different from the one he made for the mouse. This time he took a pan and put some water in it for the turtle when it felt like being dry.

Then Peter begged his mother to let him keep the turtle on his window sill.

"If you are sure he can't get out," said his mother.

"Oh, I am sure," said Peter.

When Peter woke up the next morning the first thing he thought of was his pet turtle. But, my goodness, the turtle was gone.

Peter looked everywhere. He looked under the bed, and chairs, and bookshelves.

Mother shook all the pillows before she lay on the sofa. Sister Sue drew her feet up under her in the rocking chair.

"I don't believe you ever liked my turtle," gloomed Peter, standing before Sue.

"Oh, I did," assured sister Sue. "I wish we knew where he was. I will be so glad when you find him."

But do you know Peter never did find that turtle? He never knew where it went.

At last Peter gave up looking and went out to play. Then he had an idea. He was gone for a long time and mother had begun to say, "Well, I wonder where Peter is."

Then Peter came to the door. His face and hands were hot and grimy, but he seemed very happy.

"Look," cried Peter. Everybody came to see what he had. Was it the mouse or the turtle?—Star of Zion. (Reprinted from the Alabama Christian Advocate).

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TYNDALE

Not much is written or read these days regarding Tyndale, and thousands upon thousands of the younger generation do not know who he was. All that he ever did of importance was to translate the Bible.

He lived 200 years after Wycliffe, also a translator of the Bible. Tyndale studied at Cambridge University, where he devoted much attention to the Greek and Hebrew languages for the purpose of translating the Bible from those tongues—the Old Testament being in Hebrew and the New Testament in Greek. Then he left Cambridge and went to Oxford, and studied there for years in these languages to the end of making an accurate translation. He perfected himself in these tongues and his translation is so nearly perfect that there have been hardly any alterations from that day to this.

There are a number of translations of the Bible. One of the most notable is the Douai, which is used by the Roman Catholic Church and which dates from about 1509, when a group of priests in Douai, France, made the translation. Even in these later years the Bible has been translated by others, including Moffatt, recognized as having better knowledge of the English language than anyone else in the world. Two other versions came out in the late 19th century, the New Century and the Weymouth, and these also have their admirers.

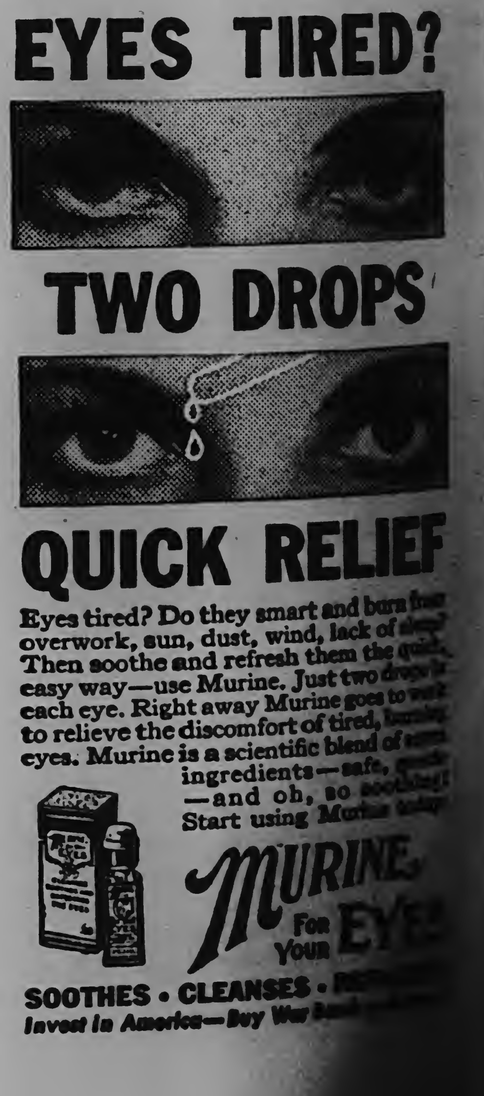
The translation with which we are most familiar in this country carries the name of King James I who, a Bible scholar himself, called together a great many other scholars and they made a translation which the King called the Authorized Version.

All these Bibles have had a remarkable distribution. The British and Foreign Bible Society was formed in 1804, and that society by 1939 had distributed 400,000,000 copies printed in 732 languages. The American Bible Society and Scottish Bible Society in 1938 distributed 8,000,000 in 300 different languages, and it is estimated that in the various translations the Bible has been printed in 1,000 different languages and dialects.—Scottish Rite News Bulletin.

THE GOOD AND THE CLEVER

If all the good people were clever,
And all the clever were good,
This world would be better than ever
We thought it possibly could.
But alas! it is seldom or never
The two hit it off as they should.
The good are so harsh to the clever,
And the clever so rude to the good.
So, friends, let it be our endeavour
To make each by each understood,
For none can be good like the clever,
Or clever , so well as the good.
—The Christian World.

Be strong, be faithful, be loyal to your belief.—Presbyterian Record.



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RESOLUTIONS IN MEMORY OF MRS. DELLA M. BOSWELL

It was not death that came Tuesday morning, September 19, 1944, to Mrs. Della McMillin Boswell, one of Louisville's best beloved women. It was just a transformation from mortality to immortality, a going home to her eternal Father, and when she departed, the flames of love and devotion were left brightly burning on the home altars.

It was not death that came to this marvelous mother, grandmother, and splendid Christian woman. She merely donned the cloak of transfiguration and made it fast against the rigors of that dark mile-long journey through the shadows into Gloryland.

It was not death that brought profound grief to the people of her home town and all who came within the sphere of her gracious life and beautiful influence. We who are left behind should not be brokenhearted, when we recall the many years God so generously granted her the brightness she brought into the world, the happiness she radiated, and the many substantial and worthwhile things that contributed to make a long and useful life.

She made many happy and left the world much better and brighter for having dwelled therein. She was a faithful and loyal member of the Louisville W. S. C. S., and we, the members, desire to pay this tribute to her memory. Therefore, be it

Resolved, that we bow in humble submission to the will of our Heavenly Father in His decree. That we express our appreciation of her interest in the woman's work of the Church of which she was a member. She served God faithfully in her church, her home, her community, and her influence will still live on in the lives of her family and friends, for in her sweet, gentle way she touched the lives of many.

Resolved, that as a testimony of her good life, we extend our love and deepest sympathy to her family and relatives, and may they feel the comforting presence of the Christ who wept over human sorrow and who has given assurance of victory over death.

Resolved, that a copy of these resolutions be sent to the family, a copy placed on the records of our Society, a copy to the Winston County Journal, and a copy to the New Orleans Christian Advocate for publication.

Respectfully submitted,
MRS, S. T. CARR,
MRS. CLIFFORD CLARK,
MRS. N. S. FOX.

MISS SALLY HAMER ANSWERS SUMMONS

On Thursday morning, September 7, at 3:40 o'clock, Miss Sally Hamer was called to accept her great reward, a heavenly home. Funeral services were held at the home, with Rev. S. B. Potts officiating, assisted by Rev. H. N. McKibben. Interment was in the Pleasant Grove Cemetery. She is survived by one sister, Mrs. Hattie Bruns; five nephews, and eight nieces.

She was 82 years old, and had been a member of the Kilmichael Methodist Church for over sixty years. She truly loved her church, as was betrayed by her ardent support.

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Miss Sally was a great character, a Christian possessing the qualities of courage, honesty, fortitude, and forgiveness. Her courage was not mere physical fearlessness but mental and moral courage as well. Her honesty was not mere truthfulness—it was integrity of thought, word, and action. Her fortitude was shown in her last suffering, and it can be said of her that she has passed from death unto life because she loved and forgave the brethren.

She lived as was suggested by William Cullen Bryant in his great poem, "Thanatopsis," when he said: "So live that when thy summons comes to join the innumerable caravan that moves to that mysterious realm where each shall take his chamber in the silent halls of death, Thou go not, like the quarry slave at night scourged to his dungeon, but sustained and soothed by an unfaltering trust. Approach thy grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

May God bless and comfort those who are grieved by her passing.

Respectfully submitted,
Church Committee,
By Mrs. J. A. Perkins.

SHUT IN—BUT NOT SHUT UP

A poverty-stricken French soldier, at the age of twenty-one, was compelled to go to Paris for medical treatment which lasted for twelve months. All alone in an attic with only a skylight, he lay for hours gazing up at the clouds. For ever they scurried by, changing as they passed, until he began to sort out the different kinds and to study the connection between their forms, and the weather which followed. He noted down every type of cloud—black sheets of nimbus which brought snow, the galleon cumuli and the feathery cirrus clouds that promised fair weather. When his cure was complete, Lamarck might have returned to the army. But without any funds he launched out on a scientific career, and became one of the greatest French scientists.

This may comfort and help someone who is shut up or compelled to lie for long hours. Make it the start of a new career and the house of prayer, for as you are shut in by four walls, you may walk through Congo's forest, India's plains, visit the isles afar, and do great things for the Kingdom of God.—The Pentecostal Evangel.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

What can be done about these in the fourth quarter?

3. Honor Roll: (a) Announce societies on Honor Rolls for first and second quarters. Is it serving its purpose? Call for suggestions to help more societies achieve it. (b) According to reports received, the three departments showing greatest need for cultivation in Mississippi Conference are: Student Work, Youth Work, Children's Work. Try to find reasons why. Discuss quarterly letters from Miss Mary Thornton Lindsey, Mrs. Charles Ratcliff (letter August 2), and Mrs. J. B. Cain for current plans and suggestions. (Your local secretaries of these three departments should have copies of these letters); if not, write these Conference officers for copies or invite them to your meeting.

4. Discussion by district secretary of: (a) Adapted Materials and Simplified Organization. Why? What is Adapted Materials? Simplified Organization? Who uses them? (b) Week of Prayer and Self-Denial, October 25-31. (c) World Community Day, first Friday in November. (d) Plans for meeting obligations of your district.

5. Pep Talk: "Why Should I Serve as an Officer in my Society?"

6. Presentation of Life Memberships. Ask each society to come prepared to present at least one Life Membership and to report name of a director of Life Memberships.

7. Roll Call.

Business.

Benediction.

* * *

A Review of the Goals for 1944

Copied from Woman's Page, North Mississippi Conference:

1. Spiritual Life—

Have I grown in spiritual stature this year?

What have been our goals in this area? Have we accomplished them?

2. Visitation—

Have I visited people who needed encouragement and fellowship?

Can I be more systematic in my visiting?

3. Education—

Have I grown in mental stature this year?

Do I have a "one-world" attitude or "one-community" attitude?

4. Christian Social Relations and Local Church Activities—

Has my study in the field of social relationships caused me to be more actively engaged in work for the welfare of my community?

5. Stewardship—

"To live is to give."

What about my stewardship obligations?

Have I made a sacrifice in order to give of my time, talents, and my money?

6. Promotion of Missionary Education of Students, Youth, and Children—

Are the students with whom I work missionary-minded?

Do they believe in a world-wide program of missions?

7. Supplies—

Is my society doing some supply work each quarter?

What can I do to help promote interest in this area?

8. Reports—

Have I sent every report on time?

Have I reported all activities in which my society has engaged?

Without a commonly accepted and carefully stated purpose, it will be difficult for the church as a whole to move steadily and consistently forward toward any worthy results.—Harry C. Munro.

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Into the homes and church schools these story papers go, lighting the imaginations of children and exerting power over the future. The story papers deal with the facts of heroism, loyalty, honesty, courage—the great directive forces of Christianity. Gradually, through educating the *emotions,* they cause the Christian virtues to dominate the *will.*

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» The CHRISTIAN ADVOCATE believes that youth will still read good literature, and ventures to suggest that local church-school boards consider very seriously the question of ordering additional supplies of "Sunday-school papers" to be distributed free to children and young people who are not now affiliated with any church. No better promotional material could be found.

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CLASSMATE
Young People and Adults
20 cents per quarter

New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

"I am trusting Thee, Lord Jesus,
  Trusting only Thee;
Trusting Thee for my salvation,
  Great and free.
"I am trusting Thee for cleansing
  In the crimson flood;
Trusting Thee to make me holy
  By Thy Blood."

—Frances Ridley Havergal.

THE PRAYER-ROOM TODAY

Help me, O Lord, to take whatever comes as from Thy hand, to know that of every good Thou art the Giver, and that what seems evil has not come to me without Thy knowledge, nor in it will Thy help be withheld from me. Let no darkness of sorrow ever hide Thee from me, but in every trouble may I find that Thou art nearer than ever, my Comfort and my Peace. Nor in the brightest day let my heart be deceived into forgetting Thee. Be Thou Thyself the soul of all my joy. So may I come to be of those who pray without ceasing and in everything give thanks. Amen.

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NEW ORLEANS 12, LA.
THURSDAY, OCTOBER 12, 1944

If We Only Understood

If we knew the cares and trials,
  Knew the efforts all in vain,
And the bitter disappointments,
  Understood the loss and gain--
Would the grim eternal roughness
  Seem—I wonder—just the same?
Should we help where we hinder?
  Should we pity where we blame?
Ah, we judge each other harshly,
  Knowing not life's hidden force;
Knowing not the fount of action
  Is less turbid at its source;
Seeing not amid the evil
  All the golden grains of gold,
And we'd love each other better,
  If we only understood.
Could we judge all deeds by motives,
  That surround each other's lives,
See the naked heart and spirit,
  Know what spur the action gives,
Often we should find it better,
  Purer than we judge we would,
We should love each other better,
  If we only understood.

—Rudyard Kipling.

WALLET OF THE WEEK

LORD CORNWALLIS, whose surrender to General Washington at Yorktown brought the American Revolution to an end, thereafter disappeared from the American horizon, but not from history. After his return to England, he was appointed Governor-General of India, then he had a term of service in Ireland, and back again to India. He is buried in Westminster Abbey, and on the tablet on which his achievements are recorded there is no mention whatever of his American adventure. That is something which must be learned from our American history books.

* * *

METHODIST LOCAL PREACHERS in England came in for some recognition recently. Miss L. Stevenson, who had been a local preacher for fifty years, was honored in a recent service of tribute to her long and helpful ministry. Another was the sheriff of London who recently paid a visit to his native home in Nottingham and preached in his sheriff's robes to a large congregation of friends and home folk. His brother presided at the service, and the Sheriff of Nottingham was one of the speakers at the Sunday evening service.

* * *

THE RARE HELIUM GAS, which before the war was used chiefly for inflating balloons because it is non-inflammable, seems now to be on the way to an amazing expansion of its use. Researchers have discovered that it is a refrigerant, a fire extinguisher, an excellent treatment for pneumonia and other respiratory diseases, and that it promises much in the field of magnesium welding. It will be used to treat materials such as metals and plastics at extremely low temperatures. These are but some of the discoveries that have resulted from war investigations.

* * *

CHUNKING, CHINA, is said to be "the most-bombed city in the world" and at the same time the best prepared city against such attacks. It has one thousand six hundred and three air-raid shelters capable of accommodating nearly a half-million people. It is also the only city in the world which has enough air-raid shelters to more than accommodate its entire population. These facts give some small idea of the tragedy and the cost of war as it is fought today. It is to be hoped that the ample precautions for protecting the capital city may be also a prophecy of the outcome.

* * *

THROUGH THE FIRES is the striking title of a booklet which recites the war losses of the Congregationalists of England. Since 1942, one hundred and one English Congregational churches have been destroyed or rendered unusable, one hundred others have been seriously damaged and two hundred slightly damaged. Besides City Temple, which was reduced to a heap of ruins, forty-seven other Congregational churches in London were destroyed. In addition, the churches all across southern England have suffered greatly—twenty-six in Bristol alone. To this story of damage is still to be added the robot toll of destruction.

A UNIQUE HOBBY adopted by a woman who was ill became a lucrative vocation. Seven years ago, Mary B. Leasure, of Ontario, Calif., began raising earthworms as a pastime. The war demand for greater food production created a market for worms and her business boomed. She has shipped worms to gardeners and farmers in all parts of the world. She found her vocation in a strange manner, but in refusing to admit defeat because of illness, she lifted a hobby to the eminence of a profitable business.

* * *

AMERICA'S CHURCH MEMBERSHIP is said to include only two-fifths of the population. From that fraction come four-fifths of the college students, three-fourths of the home-owners, nine-tenths of the gifts to charity, and ninety per cent of the leaders in public life. Yet, the thesis of a recent book is that the churches are no longer a force in American life. What is true of the Church in America is true also of the church in China and in other lands, especially where it exists upon a background of intellectual and spiritual poverty.

* * *

THE GRIM LOOKING CASTLES of England and Germany are similar in design and they were feudal fortresses for defense against the tribal attacks of five hundred years ago. The German castle was built on the heights and was made difficult by the steepness of the approach to it. The England castle was surrounded by a wide moat which made it easier to defend against archers and foot soldiers who could take it only by scaling the walls. As defensive bastions, they have long been without value, but they are still memorials to the feudal barons who ruled the land.

* * *

A SOLITARY HORSEMAN is the descriptive title given to Rev. Leslie Newman, Methodist minister of Scarborough, England, who for the past three years has toured the hamlets and villages of that section on horseback. He is following the example and often the footprints of Mr. Wesley with great effect. Hospitality for the circuit rider is being revived and with it the way is being pointed for the recovery of the lost fruits and the lost prestige of those men of the early days who missed no opportunity to carry the gospel to the poor and the unchurched of England.

* * *

THE HEALING POWER OF ANIMALS was one of the firmest beliefs of our ancestors. The medical fraternity would not readily admit such a superstition, but the very emblem of the profession reflects those legendary beliefs. The Caduceus, the entwined snakes, carries us back to Aesculapius, the mythical God of Medicine, and symbolizes the legendary belief in the serpent's wisdom and power. In the same manner, the signs of the zodiac have been given importance as medical symbols for the good or bad effects which periods of their ascendency [illegible] presumed to have upon healing. So also numerous [illegible] and birds have had recognition for the part they [illegible] healing.

New Orleans
CHRISTIAN ADVOCATE

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W. L. DUREN, D. D., Editor-Manager
C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

THE CHURCH AS AFFECTED BY LIMITED EMPHASES

We believe that "the Church is of God," both in its origin and in its mission. The Church, founded upon the Christhood of Jesus, clearly symbolizes "God with us." Whatever subtracts, therefore, from the recognition of the preeminence of God in its activity has the effect of challenging the doctrine of its divine origin and mission. Probably one of the greatest difficulties of the church in our day grows out of its absorption with human interests—the degree to which its activities are being dominated by social considerations. This situation is not helped by our tepid and uncertain theology. Nothing is more natural than that men should become lukewarm as they develop uncertainty touching the place of God in the life of the church. The over-emphasis of any human relation turns thought away from God and tends to make the recognition of Him a kind of concession to religious tradition. Uncertainty concerning the place of God in the church must inevitably result in temporizing and confusion.

Trends of religious activity today are toward exclusively human problems and too much of our social effort invokes the authority of the church for ends which are more political than religious. It is but natural that our Christian background should cause propagandists and special pleaders to retain a formal recognition of the Source of power and authority in the church, but a gesture in recognition of a legendary faith cannot immunize it against the deadening effect of perverted thought and the narrowing of its universal mission.

We hear a great deal more about races and minorities than about the over-all power and wisdom of God. We hear more about justice and variegated freedoms than about salvation and personal righteousness. Of course, these specialized treatments involve more than they state, but the creation of the impression that human interests and relations are more important than the faith and character indicated for a divinely instituted and directed church does not help the church. We cannot substitute, even temporarily, limited interests for the universal mission of the church without destroying its horizon.

Let it be understood that we make no plea for a church detached from life. Our protest is against a church virtually divorced from God as the source of its power and the inspiration of its life. The church is the projection of the mind and will of God for the salvation of men. It is not an expedient for dealing with symptoms, but an agent for administering the cure of the mortal disease which afflicts the race. The hope for achieving that universal and timeless ministry is God, and without Him, the church parish is no more than a police beat for the restraint of vicious passions when the need is for power to deal victoriously with the derangement which produces all forms of moral and spiritual ill, including injustice and social wrong. A ward-leader type of church may get the votes out, but when the shouting dies down its abiding fortune will not be increased.

FIRE! FIRE! FIRE!

It was not a case of Mrs. O'Leary's cow kicking over the lantern, but a case of a can of gasoline dropped in front of a stove filled with blazing trash. The ten minutes following that incident were the busiest that the Advocate office has seen for many a moon. Henry Leon sturdily fought the fire with sacks, the secretary, frantically called the fire department, and the editor was the liaison officer for the hectic episode. It is really amazing what a change a little blaze can make in the composure of an office. For once at least the whole Advocate outfit was buzzing with activity. The damage was comparatively small—an ugly hole chopped in the floor, and three or four volumes of the Advocate files slightly scorched. It took the force most of the day to regain its nervous equilibrium, but we are all happy that things were no worse than we have described. Henry has learned that you can't monkey with gasoline around fire, and we have found out how to get the fire department—the first time we have turned in an alarm in decades on end.

AVOIDING CHRISTIAN SUPERLATIVES

Too many of our modern churches and church members are afraid of the superlatives of Christian faith. The opposition is often so pronounced as to be a doubtful credential for their religious experience. One often hears objection to evangelistic services and an expression of preference for the unemotional and the conventional in church activity. Aroused emotions are particularly decried. It is true that some who give vent to their feelings fail to follow through with living which comports with the enthusiasms of a joyous experience. But even at that, the church is quite as well off as in many others whose controlled and carefully audited experiences result in little or no Christian fruit.

Jesus was a man of superlatives. His demand for righteous living found expression in moral superlatives.

"Except your righteousness shall exceed . . . ye shall in no case enter into the kingdom of heaven." He said on one occasion that it would be "more tolerable for Tyre and Sidon in the day of judgment" than for Chorazin and Bethsaida. He also indicated approval of emotional superlatives. The Pharisees suggested that he should restrain the indecorous hosannahs of his disciples upon the occasion of his entry into Jerusalem. His reply was: "If these should hold their peace, the stones would immediately cry out." One wonders if much of the objection to superlatives may not be in the nature of a defensive alibi. No man cries from the housetop wares which he does not possess. Salesmanship, commercial or religious, must have a punch if it is to succeed.

"REVIVALISM"

One of the most offensive words in modern ecclesiastical literature is "revivalism." It suggests that the individual experience which dominated the religious life of the early years of our history was simulation and counterfeit. It suggests the smirk of a self-approved religious aristocrat. Religious aristocrats may feel that the representatives of "revivalism" have missed the sense of religion, but the unfortunate effort to discredit, for whatever purpose, the fruit of the evangelism which was the undergirding of American Methodism, can hardly be said to have kept the spirit of the Christian religion.

After all, such divergent attitudes reflect the warfare between the individual aspect of religion and its impersonal aspect. In our own opinion, both the personal and the social belong together and whoever lends himself to pulling the two apart does dynamic religion a disservice. We believe that religion must first be personal experience before it can be socially constructive. We think, too, that it must be social in its objective or it will be self-centered. It was personal religion which made the saints of the church, but their sainthood was developed through their social interests and efforts.

We do not like the implications of "outmoded" evangelism because we feel that it sets up a false distinction. The dynamic of the Anglican Church is reason and culture rather than experience and the warmth of life. It is now a social force, but not an evangelistic power. It was exactly that lack which caused Mr. Wesley and his army of lay helpers to go away from its doors and ultimately to found a church which might record the heart beat of the Son of God upon the lives of those who were not welcome at the altars of the National Church. Spurning the evangelism which finds expression in the language of the humblest and the lowliest of the land will create anew the conditions which made Methodism inevitable.

DEGREES—EARNED AND HONORARY

As a nation we have made a fetish of education and all the trappings of culture. To the superficially minded, the mere possession of a diploma has too often meant the passport to all sorts of emoluments and favors; consequently, the acquiring of a degree has become the **sine qua non** of success and preferment in the minds of thousands of our people.

Dr. A. P. Hamilton

Such an attitude naturally leads to false evaluation. We are tempted to put the form before the substance and to consider the label as having all the virtue of the remedy. Nothing could be more superficial than such a method of estimating the worth and value of our goods.

Take, for instance, the degree of Doctor of Philosophy. Several generations ago our people became imbued with the notion that the German system of education was the last word on the subject. Our graduate students swarmed on the campuses of German universities. The German pedagogues certainly sold us the Ph.D with a vengeance. It has become the hallmark of intellectual and educational excellence. What has been the result? The same result that we find in any other field. Whenever a standard of excellence is set up and that standard becomes the **ne plus ultra** of all value, there is always bound to be an effort to counterfeit it. As it is with any standard of coinage and currency in money, so it is in all phases of human life, and this applies not only to material goods and products as we know well, but likewise to the spiritual and imponderable values. Even in the realm of religion we are well acquainted with the saint and his counterfeit, the hypocrite.

It is a well-known fact that there are many thriving "degree factories" in the United States today. Indeed, it is possible to get a Ph.D. degree by paying so much cash for it without having done the work, and this, too, even in many legitimate institutions of learning. It is well known in the profession that what is issued by these institutions as the Ph.D. degree is only an emasculated, spurious product that carries no value in the intellectual world at all.

Not only do we have this stultifying spectacle in the field of education but even in the sacred domain of religion we find all too often the same lamentable disregard of honesty and truth in divinity degrees. In fact, the title, "doctor," has become so void of significance that many people who really deserve the name often prefer to be called by some other.

We should realize that in these times ahead of us which threaten all currencies with inflation and spurious valuation, we must learn to be scrupulously honest in all our dealings in the higher things, if life is to hold its highest meaning and value for us, even in the lesser. What a great day it will be for us when we shall dare to be honest, and stop fooling ourselves. A. P. H.

ARE YOU ILL?

Dr. Harlow Shapley, director of the Harvard Observatory, has listed four major ills which afflict mankind: (1) the tyranny of the unknown, (2) illiteracy, (3) premature senility, (4) deadening uniformity of culture. These are brilliant diagnoses on the part of Dr. Shapley and could readily become objectives for a church that is looking for some specific program of Christian service. The rise of fears, the lack of understanding, the closed mind, and the "up with the Joneses" urge have all combined to make an ugly picture of much of our citizenry. This distorted picture has shown itself in our literature, the presence of crime, and the empty pews in our churches. But the Christian has a gospel and a Christ to cure these ills. The lives of Christians have never been in fear; they have never been illiterate; they have never been senile; they have never been dull. The sacred place of personality and the abundant life have "overcome the world" and all its ills. "I am come that ye might have life."

—Editorial in Zions Herald.

THE BIBLE IN AMERICAN HISTORY

Historians seeking to discover the major influences that have moulded the course of American history find that the Bible has played a significant role. Within the pages of this greatest of all documents lies the inspiration for the Declaration of Independence, the Bill of Rights and the Four Freedoms.

The Bible was the first textbook of the American colonies. It was the most important factor in the educational system of those years, for both in private and public schools the Bible was the chief text. In the New England primer, used extensively in the elementary schools for more than a century before the Revolutionary War, characters from the Bible were used in teaching the three R's.

Making the Bible better known appeared to be the whole purpose of early American education. Of the ten colleges founded before the Revolution and still in existence, nine were begun to give adequate training to ministers of the gospel. These were Harvard, William and Mary, Yale, Princeton, Washington and Lee, Columbia, Brown, Rutgers and Dartmouth. The tenth, the University of Pennsylvania, developed from a charity school founded by George Whitefield, the great Bible evangelist.

Thomas Jefferson, who was asked to frame the Declaration of Independence, was steeped in the Bible. Much of the beauty and clarity of his prose was acquired through years of reading of the New Testament, which he mastered in Greek, Latin, French and English in order to compile a collection of excerpts covering the life and teachings of Jesus.

Where but in the Bible had he learned that men are equal under God and are endowed by their Creator with certain inalienable rights? Jefferson was expressing in immortal phrases the convictions that had led to the Revolution and which men had first gleaned from the Word of God.

One of the very earliest acts of Congress was to approve the printing of a large edition of the Bible and officially recommend it to the people of the land. The desire to maintain the Bible's influence in American life led to the formation of the Bible Society movement whose purpose was to make the Bible available to every household in the rapidly expanding country. Nowadays this function is carried out on an infinitely broader scale by the American Bible Society, founded in 1816, which prints millions of Bibles, Testaments and Scripture portions in many languages and dialects, and distributes them to the populations of teeming cities and to obscure people living in the remotest corners of the earth.

The influence of the Bible on American life has never waned, for each year since 1800 it has been a national best seller. In times of war, it is in greater demand than ever, among the men on the fighting fronts, prisoners of war, and families praying for their loved ones to come home.

As the Bible guided the men who founded our republic, so today it guides the statesmen who are leading civilized nations out of the jungle of war, greed and prejudice. At the dramatic meeting of President Roosevelt and Prime Minister Churchill, when the Atlantic Charter was given to the world, the Bible was read in a service of public worship. This was a symbolic incident, for the truths of God given in the Bible chart the road to permanent peace and human brotherhood.

PATTERN FOR PEACE

The Catholic, Jewish, and Protestant Declaration on World Peace, known as the "Pattern for Peace," was hailed recently, on the first anniversary of its publication as a significant contribution in the churches' work for world order, by Secretary of State Cordell Hull, by Dr. John Foster Dulles, Governor Dewey's adviser on foreign affairs and one of the Protestant signers, and by many religious leaders.

"On the first anniversary of the issuance of the Pattern for Peace," said Secretary Hull, "it is interesting to note the accomplishments during the past year of our religious leaders—Catholic, Jewish, and Protestant—toward obtaining public awareness of the spiritual foundation necessary to assure the world a just and lasting peace.

"As we move forward with other nations, seeking the future freedom of mankind in peace and security, we gain renewed strength from the knowledge that our spiritual leaders are united in their determination that this objective shall be attained. This leadership must exercise its guiding influence to ensure that the time determination is deeply ingrained in all those millions of our citizens who look to it for direction."

Dr. Dulles said, "A year ago Protestants, Catholics, and Jews united to formulate their Pattern for Peace. Thereby they sought to express the political implications of the moral law. I had some small part in that and have since had some association with those who are trying at the political level to formulate a plan for world organization. I can testify that those political efforts draw their greatest inspiration and vitality from moral principles. To be sure, any political plan now produced will fail in many respects to realize our full hopes. This, however, is inevitable. We can rejoice that a worthy beginning is being made. We can resolve, Catholics, Protestants, and Jews, to remain united in fellowship to the end that our political order may be brought ever closer to confromity with the moral law."

The Pattern for Peace was made public on October 7, 1943, prefaced by three special appeals to their own adherents, signed by 146 Catholic, Jewish, and Protestant leaders. The Protestant signers were headed by the Right Rev. Henry St. George Tucker, of New York, President of the Federal Council of Churches of Christ in America and presiding bishop of the Protestant Episcopal Church. The initial Catholic signer was The Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the Administrative Board of the National Catholic Welfare Conference. The initial Jewish signer was Rabbi Israel Goldstein, of New York, then president of the Synagogue Council of America. The seven points of the Declaration called for an international organization to maintain and develop the peace; a bill of rights for individuals and minority groups; aid for underprivileged peoples; economic collaboration at home and abroad; the whole supported by a thorough moral education.

INDIA CASTE GROUPS ACCEPT CHRIST

By the Rev. Paul E. Wagner, Missionary to India

The other day I stood on the broken ramparts of Bida's Fort, commanding the plains of the Deccan Plateau, center of the famous Muslim Kingdom of five centuries ago. And there was the famed "Big Gun"—larger in diameter of base than any gun used in this war. (There is nothing new in the idea of a "secret weapon!") But the old fort fell 300 years ago.

Today—1944—the southern part of this Deccan Plateau is the scene of some of the largest "group movements" to Christianity that have been witnessed in modern times. In Nander district and in Nizamabad district, thousands of caste peoples—family by family, and village by village, have been turning to Christ and seeking baptism and acceptance into the Methodist Church. And all this is in Hyderabad State, the largest Mohammedan-controlled state in all India.

This new movement toward Christianity began a number of years ago among the Telegu-speaking people in the Nizamabad district, one hundred miles east of Nander. But it spread from village to village and it now is growing among the Marathi-speaking people of Nander district.

A very high percentage of Christians in India have come from outcaste communities. The outcastes are usually poor, illiterate, living in little mud huts and enforced by circumstances to do the most degrading types of work. It is usually these "poor" who respond to the "good news of the gospel."

However, the group movement in the Bhaisa area of the Nander district is among farmers, weavers, and shepherds; these are people who are respected in the caste system of the Hindus. Their homes are better than those of the poverty-stricken outcastes; they own fields and usually their own oxen or bullocks. They live inside the village as contrasted to the outcastes who live outside the village walls.

These caste people are turning to Christ as their Savior in ever-growing numbers. Last year four village groups were baptized into the Christian faith; this is a reason for rejoicing!

Two of the villages in which people were baptized last year were almost entirely Marathi-speaking villages. The relatives of these people in other Marathi-speaking villages are now seeking to know more about Jesus and his way of life.

The direction in which this movement is spreading is toward hundreds of villages, where millions have never come into contact with the creative personality of the Master. The winning of these people to Christ would be a big step in bringing Christ to his Indian throne.

It needs to be emphasized that village group after village group is accepting Christ as their Savior not only because of the labors of missionaries and their Indian coworkers, but because the Indian Christian laymen are serving their Master. It is the Christian home influences of these "new" Christians that win their relatives ot a desire to be Christian. In brief, the wonder of the Nander district is that the Spirit of the living God is moving through his people to accomplish his purpose for his children in India.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

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HENRY T. CARLEY, A. P. HAMILTON and B. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
C. MILTON CHALMERS ....Publisher

Rev. Percy Hoffpauir, now concluding his fourth year on the Shongaloo, La., charge, says that this has been the best year of the four that he has been there.

Mrs. J. A. Goad writes a note from Starkville, Miss., where she makes her home. We appreciate her continued friendship for the editor and interest in the Advocate.

Rev. T. E. Hightower writes that he is having a wonderful year with the good people of Taylorsville, Miss. He is now looking toward the Annual Conference and the days ahead.

Rev. M. H. McCormack, Evangelist of the North Mississippi Conference, is now located at Greensboro, N. C., Box J-1, according to request for change of his paper to that address.

Rev. Andrew J. Boyles, whose Advocate campaign record at Moss Point, Miss., last year was 75, has already bettered that record with 76 subscriptions, and there may be yet others.

Rev. J. D. Huff reports that he is completing his second successful year at Bonita, La. There have not been a great number of conversions, but a fine spiritual interest has been manifest.

Rev. C. B. Powell, pastor at Golden Meadow, La., reports a fine service on the first Sunday morning with a good attendance. Bro. Powell is giving of his best in that section of the French Mission field.

Rev. C. M. Hughes, who is now closing the sixth year of an effective ministry at Waterproof, La., says that his mill may grind rather slowly, but it grinds. He has done and is still doing a splendid work in that River town.

Rev. Thad. H. Ferrell, pastor at Booneville, Miss., is engaged in revival services in his church under the leadership of Rev. Robert J. Kennedy, of Dallas, Texas. The meeting began on October 4 and will run through October 15.

Rev. W. M. Sullivan, the sage of Magnolia, Miss., has sent 25 subscriptions to the New Orleans Christian Advocate this year. No man in the territory has been more faithful to the Advocate than he, and much as we appreciate his work for the paper, we appreciate the man more.

Rev. E. W. Ulmer writes that he will complete the new church in Pascagoula by November 1. He has received 234 members into the church since last Conference, 136 of them on profession of faith. That is certainly a record of spiritual conquest which any pastor might covet for himself.

Rev. Ross A. Pickett, who has been serving the church at Pelican, La., since the middle of March, has been changed to Sibley. During his stay at Pelican, nine members were added to the church on profession of faith and five by certfiicate, and he made approximately 400 pastoral visits.

Chaplain (Captain) Wm. W. Edel, of the U. S. Navy, presided at the administration of the Sacrament of the Lord's Supper on World Communion Sunday. The service was held at the U. S. Naval Training Center, Sampson, New York, and 40 clergymen took part in the administration. The choir consisted of 400 bluejackets and 100 Waves. Eight thousand Navy men participated in the Communion.

DR. CLOVIS G. CHAPPELL COMING TO CARROLLTON AVENUE, NEW ORLEANS

Rev. Elmer C. Gunn reports that the Laymen's Evangelistic Campaign of Carrollton Avenue Methodist Church will be brought to a close by a series of addresses given by Dr. Clovis G. Chappell, of Jackson, Miss. Dr. Chappell will be here from October 30 to November 3 inclusive, preaching each evening at 7:45 p.m. This series of services should be of particular interest to all Methodists of New Orleans.

CHARITY HOSPITAL REPORT— 1944

Methodists admitted during year	1,463
Sunday School lessons distributed	6,750
Cards and letters written for patients	1,375
New Orleans Advocates distributed	863
General Advocates	340
Upper Rooms	276
New Testaments given	194
Bath cloths given	144
Hair combs	86
Crutches furnished	23
Women furnished clothes	4
Men furnished clothes	10
Babies furnished clothes	225
Financial help given to	186
Amount of financial help given	$275.00
Literature, papers, Testaments, and Sunday School lessons	$114.00
Value of Baby and other clothes	$350.00
Total amount given for all purposes	$739.00
Baptized	9
Received into the Church	10
Profession of faith and re-dedication of life to Christian service, at least	75

Every patient received a Christmas gift, Easter greeting, and Mother's Day and Father's Day greeting.

I have done my best to serve all races and creeds.

R. T. WARE.

Shreveport, La.

SHIPPING REMINDER

United Nations Relief and Rehabilitation Administration

Emergency Collection of Clothing for Europe

Treasury Procurement Division has made arrangements for designated warehouses to accept shipments of clothing until October 21, 1944. Deliveries to local freight depots (or, in certain cities, to designated local warehouses) must be completed on or before that date.

We urge that churches complete their collection, sorting, packing, and shipping as soon as possible. Early shipments have manpower and warehouse space..

DAN A. WEST, Chief,
Branch for Contributed Supplies
Bureau of Supply.

SEASHORE DISTRICT NEWS

Reports from Millsaps College indicate this district is nearly 100 per cent on the Christian Center quota, and if two charges will submit even partial payments the goal will be reached.

The evangelistic emphasis continues in the Seashore district, with two revivals in progress last week at Salem Campground, Americus charge, and at Bay St. Louis. Other revivals will be held in other charges during October. Already the number received on profession of faith exceeds 600, and there is a good possibility that Annual Conference reports will reveal at least 700.

The Rev. David McKeithen, Bassfield, preached at Salem, and the Rev. M. L. Davis, Brooklyn, led the singing. The Rev. A. L. Meadors, Benton, preached at Bay St. Louis.

The entire staff of the Conference Board of Education will be in the district October 16-19, conducting a three-teacher training school at Burton Memorial, Gulfport, with nearby congregations participating. The Rev. I. H. Sells will teach ,"The Church and its Work;" Miss Mary Thornton Lindsey will teach "The Methodist Youth Fellowship;" and Miss Jennie Youngblood will offer the course, "Teaching Children."

LUZIANNE
COFFEE
100% GOOD

FRANKLIN ON THE TECHE

Dear Dr. Duren: Thank you for the gifts and your kind remembrances. I am glad that the campaign for the Advocate went so well, and I feel that as long as you can give us the good paper that you are, we will have no trouble in getting the folks to read it.

We have started the campaign here in Franklin to build that new church, so badly needed. The people are working hard and are happy over the prospect. We have our plans worked out and are now raising the money, and as soon as materials and men are released, we are going to work. It is to cost $35,000, and we feel that will take care of the entire needs of this congregation.

Everything is going well here, and we will be able to make a good report for the Conference. The church is responding favorably and we have been able to supply the congregation with new Hymnals, have placed a lovely plaque in memory of the boys in service, and done a complete repairing of the parsonage. It has been a busy but profitable year. With the new church erected we feel that Methodism will take on a new life and meaning in this community, and the opportunity is indeed great. We believe that some day we shall have one of our best churches here in Franklin.

Sincerely yours,
W. D. MILTON.

NOTICE TO LOUISIANA PREACHERS

I have been asked to make an explanation concerning the new form of report blanks for this year.

On the financial table, or table No. 2, there are no items to be reported twice. In the Church School report you will notice there are two lines, one on table No. 1 and one on table No. 2. On line No. 31, table No. 1, you should include the money raised for the Orphanage in the Church School report, but do not include it in the report on table No. 2, line 44. Report all monies raised for the Orphanage on table No. 2, line 69. Report your fourth Sunday World Service money raised by the Church School on table No. 2, line 56, with your other World Service money. Report your Golden Cross on table No. 2, line 67; Memorial Mercy Home-Hospital, table No. 2, line 68; District Work, table No. 2, line 71. I think the new forms have been simplified some, and I am sure you will have no trouble if you will study it through. Remember, the Conference last year asked that all reports be sent in at least fifteen days before Conference. So please send table No. 1 to me and table No. 2 to Rev. R. W. Vaughan just as soon as possible.

Thanking you,
J. E. HEARN,
Statistical Secretary.
Oak Grove, La.

BISHOP MARTIN'S VISIT

Bishop Paul E. Martin challenged the members of the New Orleans District Conference to do more in their personal lives and in their expressions for social justice and world peace, as he gave the closing address to this gathering meeting at First Church, New Orleans, September 15.

Bishop Martin's visit to New Orleans was his first since taking over the leadership of the Arkansas-Louisiana area of the South Central Jurisdiction. While in New Orleans he visited each church and dedicated the Chalmette and Aldersgate churches.

The New Orleans District Conference heard, in addition to its presiding bishop, reports from the various institutions and interests of the district and conference. Among the visitors present were: Dr. W. L. Doss, Jr., district superintendent of the Baton Rouge district; Rev. G. W. Dameron, Conference Executive Secretary of the Board of Education; Rev. R. W. Vaughan, Conference treasurer; Rev. C. B. White, superintendent of the Louisiana Methodist Orphanage; Rev. W. H. Giles, pastor of the church at Lafayette, La.; Rev. W. E. Trice, pastor of the University Church at L. S. U.

Licensed to preach by the conference was Armond W. Kitto, of the Canal Street Church. Called before the conference to state why he had requested a local preacher's license, he declared, "I believe I was called of God to preach." This affirmation by this fifteen-year-old boy was a genuine highlight of the conference.

The district conference was led by Dr. W. W. Holmes, district superintendent. He stressed the critical days in which we live. He stated that the highest form of patriotism is to do the job where we are and that we cannot do the job anywhere better than in the church.

ROBERT B. CRICHLOW,
Reporter.

RODESSA REVIVAL

The Methodist Church in Rodessa has just closed a series of revival services. September 24-October 1 was the week set for this revival by the official board several months ago. The "Methodist Men" sponsored it, raised the offering for it, and rendered music in an "all-men" choir several evenings.

The pastor, Rev. Jack Cooke, had led us in a church loyalty campaign, to continue until Conference. The attendance at all services has increased, and especially the attendance during this week.

Bro. Cooke had preached for four consecutive Wednesday evenings at prayer meeting hour on the importance of the Holy Spirit in our Christian lives.

The Sunday services, morning and evening, had been given to messages preparing our hearts for a real revival. We all felt the need of it in our own lives, our church, and community, and were prepared for it, confidently expecting it to come—and it did.

The meeting opened Sunday, September 24, with Dr. A. M. Freeman, district superintendent, preaching at the 11 o'clock service. Dinner on the ground was enjoyed by a large congregation of members and visitors. Quarterly conference was held at 2:30 p.m. The reports showed growth and progress, with substantial financial gains.

At the evening hour the laymen had charge of the service, with Mr. Gene Poindexter as the speaker. Services were held twice daily, 10 a.m. and 8 p.m., throughout the week.

Rev. Louis Hoffpauir, pastor, Haynesville, La., came to us on Monday, preaching twice daily through Sunday night, October 1. Bro. Hoffpauir brought great messages at every service, which found root in the fertile soil of many hearts.

From the very beginning people responded to the messages and the revival grew in momentum and spread out in all the camps and community.

Three families, ten members, were received into the church. Others are to follow.

The members and friends, many of whom had known Bro. Hoffpauir either as pastor or presiding elder in other days, and those who had not met him before, were thrilled spiritually with the fine personality of this genial gentleman, Christian citizen, and dynamic preacher.

Rodessa will long remember these sacred days and cherish them in its heart.

REPORTER.

JACKSON DISTRICT NEWS

M. E. Burnett announces that the Methodist Church at Clinton has purchased a house for a parsonage rather than carrying through plans to build. The parsonage is costing $6,000, and the church at Clinton hopes to raise the full amount now.

On August 27, Bishop Decell dedicated the Millsaps Memorial Methodist Church in Jackson. Dr. Otto Porter, district superintendent, and the pastor, H. A. Gatlin, were in the service of dedication. Pastors who had served at this church were invited to be in the service.

The Methodist Church at Raymond was dedicated by Bishop Decell Sunday night, October 8.

J. H. Dillard, at Lena, announces that on October 4 Dr. Otto Porter held his fourth quarterly conference, at which time the committee was nominated to decide on buying or building a parsonage.

Dr. Otto Porter and Rev. I. H. Sells called a meeting of all pastors and Church School superintendents in the Jackson district at Capitol Street Methodist Church on the night of September 29. This was a three-hour meeting with the purpose of mapping plans and drawing up methods of increasing Church School enrollment and attendance. The meeting was started with a dinner in the educational building. After this there were several speeches by Church School superintendents. Rev. Sells showed some slides as aids in building up our Church Schools Fifty pastors and laymen were present. Dr. Porter pointed out that this is a vital part in the Crusade for Christ.

The Leavelwood Methodist Church has bought a lot for $1,000 on which they plan to construct a church building to take the place of the temporary building they are now meeting in. Their plan is to purchase a parsonage also. Their desire is that the Annual Conference this year will see fit to appoint a full-time preacher for this new church.

The West End Methodist Church is now under construction on Moss Avenue in Jackson. The walls around the auditorium are finished and this part of the building is ready for the roof. The back part of the church will be ready for roofing by the middle of October. The contractor hopes to have the chapel completed by Annual Conference. The members of the official board are working on plans at the present time to buy or build a parsonage. J. D. Wroten, Sr., pastor of the First Methodist Church in Columbus, and father of the pastor of West End Methodist Church in Jackson, preached to the new congregation on Sunday, September 24, while J. D. Wroten, Jr., preached in his father's pulpit in Columbus. This new church is now deciding what the permanent name of the church will be. The name, "West End," has been used to this time for convenience. The official name will be decided on at the fourth quarterly conference.

Dr. Ralph Sockman will speak at the city auditorium in Jackson at 8 p.m. on October 17. The First Federal Savings & Loan Association is sponsoring this public meeting. Tickets are to be obtained without cost from this Association.

J. D. WROTEN, JR.

PERSONAL NOTES AND INCIDENTS

Rev. Tinsley B. Thrower, pastor at Kosciusko, Miss., says that his church is ready for Conference with unusually good reports.

Rev. J. L. McElroy, pastor of Kosciusko circuit, was the preacher upon the occasion of the recent meeting of the Columbus District Ministers' Association which was held in Starkville.

Rev. R. A. Clark, of Hattiesburg, Miss., renews his subscription for the Advocate and says that he has been a constant reader of the paper for 60 years or longer. We appreciate his words of commendation.

Rev. Obie H. Jones, pastor at Collinston, La., reports a happy occasion when Bishop Paul E. Martin preached the dedicatory sermon and set apart the beautiful Reily Memorial Church for Christian worship.

We regret to learn that Mrs. M. L. Vinson, 4108 Poplar Springs Drive, Meridian, Miss., has been ill, but we are glad to know that she is better, and that among her first thoughts was the Advocate, which she says means so much to her.

Rev. H. R. McKee, pastor at Bruce, Miss., has had a difficult year on account of afflictions in his family. Mrs. McKee had a stay of two months in a hospital besides the illness at home. Bro. McKee says that the people have been remarkably good to him and he will report a good year at the forthcoming Conference.

Mrs. R. E. E. Jones, 1801 Jackson Street, Monroe, La., describes the Advocate visit as "being like that of an old friend, a gossipy old friend who tells you only good things about the people whom you have known here, there, and yonder, and brings you wonderful information on topics in which we are, or should be, interested."

NOTICE, LOUISIANA PREACHERS!

The new Conference Rule, adopted at the last session of the Conference, requires that your Statistical report, Table No. 1, the new forms, be sent to the Statistical Secretary, Rev. J. E. Hearn, Oak Grove, La., and Table No. 2, the Financial Table, be sent to me not later than 15 days before the Conference session, with all money you may have to apply to the various causes required.

In making out your report, the Week of Dedication, Fellowship of Suffering, World-wide Communion Sunday, Overseas Relief, and other specials funds, should be added together and entered on line 57, Table 2, for "Special Gifts to World Service."

Quite a number of the charges have already "paid in full." It would be a great help if you could fill out your report and send to me before November 1, as I can then have these checked and out of the way before the "rush" comes.

Please let me have your reports as soon as possible.

ROBERT W. VAUGHAN,
Treasurer, Louisiana Annual Conference.
Ruston, La.

RESOLUTIONS ON PEACE WITH GERMANY

Honorable Theodore G. Bilbo, U. S. S.
Honorable James O. Eastland, U. S. S.,
Washington, D. C.

The Ministerial Association of the Columbus District, the Methodist Church, in regular monthly assembly, passed the following resolution:

Be it resolved, that the ministers of the Columbus District, the Methodist Church, petition the Government of the United States in our dealing with Germany, to use all means to see that false humanitarianism and economic considerations not be allowed to prevent justice for past and present crimes, nor to weaken plans for the security of unborn generations.

Signed: S. W. HEMPHILL,
J. D. WROTEN,
N. D. GUERRY,
Committee.
T. B. THROWER,
Chairman;
R. E. WASSON,
Secretary.

CC: Hon. John E. Rankin, M. C.;
Hon. Thomas G. Abernathy, M. C.

G. RAY JORDAN SPEAKS AT OPENING OF DUKE DIVINITY SCHOOL

Clear thinking, divine daring, and the spirit of Christly sacrifices were listed among the traits of the "Kind of Preacher I Should Like to Be," by Dr. G. Ray Jordan, pastor of First Methodist Church of Charlotte, N. C., at the recent opening exercises of the Duke University Divinity School.

"There are a few of us in this profession who are exceedingly eager to achieve a few spiritual results before we superannuate," Dr. Jordan said. "We well know that most of these cannot be gained immediately. We are not under the illusion of false hopes. But we are convinced that they are worth the efforts of a lifetime, even if we only partially achieve them."

Dr. Harvie Branscomb, acting dean of the Divinity School, introduced the speaker after a few words of welcome to new students. Scripture reading and invocation were offered by Dean Emeritus Elbert Russell, and J. Foster Barnes delivered a vocal solo.

Dr. Branscomb beginning his first year as acting dean of the school, said that nearly 150 students, representing eight religious denominations, have registered thus far. This indicates that enrollment has increased substantially over that of other years.

Thinking with unclouded reason, Dr. Jordan said, is not easy, but it is a capacity which is earnestly coveted by the sincere minister. He urged his hearers to think with their minds instead of with their emotions.

Clear thinking, Dr. Jordan said, means having hospitable minds. He pointed out that the minister should welcome truth when it seeks entrance to the mind just as friends are happily received. More than that, he went on, the minister should constantly be seeking truth and inviting it into his thinking.

"The passion of the preacher should be constantly to deepen intellectual interest and stimulate keen concern for all truth," the speaker continued. "There are too many people who feel that most preachers have no real mental interests. The justification for this idea is rather disconcerting. Yet, surely no one can serve the Christ until he is eager to learn. He may not know a great deal, but he must be a devotee of truth."

This search for truth involves three definite things in the minister's experience. Dr. Jordan enumerated these as acquiring all possible facts, evaluating them correctly, and using them effectively.

"There is manifestly a place for the emotions in religion, but they are harmful unless they are carefully guided by the highest kind of reason," Dr. Jordan said. "Outside the mighty force of love, the most moving power that religion has is truth."

Only by means of this kind of clear, scientific thinking, can the minister help people in their social and personal problems, he went on, pointing out that many people are confused because we have not taught them Christian truth. Any religion that is not characterized by mental integrity cannot possibly remain at peace in a scientific world, the speaker added.

The minister must know his church, he must know his people, and, most important of all, he must offer himself to the Holy Spirit.

In speaking of divine daring as one of the traits of a sincere minister, Dr. Jordan explained that this daring means far more than merely being courageous. It is even superior to the "two-o'clock-in-the-morning courage" which Napoleon said was the only kind worthwhile.

"Divine daring is vastly superior to this," Dr. Jordan declared. "This gives us the capacity to live as we ought and to say what we should speak, but also makes us live and speak with words of love."

Dr. Jordan urged that the minister should be spiritually sensitive. A preacher who cannot be moved by pity and compassion, and whose heart is not tender, may stand in the pulpit of a Christian Church and deliver a scholarly message, but he is not a Christian, he said.

In conclusion, Dr. Jordan observed that the ideal preacher should have at least something of the spirit of Christly sacrifice.

"With humility and shame I confess that I am selfish," he said. "Just as selfish as most of you are! But real Christianity makes one increasingly like Christ, and no one is Christly who is not sacrificial. The highest this world knows is Christ and we become true ministers of his only when his spirit pervades our entire personality."

A COLD WORLD

Yesterday I wanted to visit my daughter, Mrs. Naomi Beaver, who lives about two and a half miles west of Hobart, Okla. I thought I would walk out to the highway and of course someone would pick me up, but I was mistaken about this. The drivers of the cars would pass me and never turn their heads. Being 84 years old, I was soon all in. After stopping at two houses and flagging more than a dozen cars, I stopped in the shade of a tree. Then a Good Samaritan came along and took me in. I said to him, "This is a cold world, isn't it?" He said, "Yes, it is." At the Beaver home I thanked him and said, "This has been a godsend to me."

"If a kind act or word will render a man happy," said a Frenchman, "he must be a wretch indeed who will not give it. It is like lighting another man's candle with your candle, which loses none of its brilliance by what the other gains." If all men acted upon that principle the world would be much happier than it is.

Kindness is stored away in the heart like roseleaves in a drawer to sweeten every object around them. Little drops of rain brighten the meadows, and little acts of kindness brighten the world.

Kindness is the real law of life, the kind that connects earth with heaven, the true philosopher's stone, for all it touches it turns to virgin gold. Write your name by kindness, love, and mercy on the hearts of the people you come in contact with year by year and you will never be forgotten.

I was a Bible missionary for twenty-one years with the American Bible Society—twenty-one years on the firing line in thirteen states and the fringe of Mexico. In these twenty-one years the distribution was 49,127 Bibles, 95,169 Testaments, and 1,031,503 parts of the Bible; total 1,175,799 volumes in 33 languages. God be praised.

What a wealth of memories we have to draw on from time to time and thus make bright and happy our sunset years. Memories and impressions that were never put in pictures or print; many of them are too sacred to show to others or talk about; some we are half or wholly ashamed of. Some are not clear and bright as though they were not fully developed.

But now our course of life is short, and from day to day we're walking on with halting step, and fainting by the way. Another land, more bright than this, to our dim sight appears, and on our way to it we'll soon again be pioneers.

When chill death our heartbeat smothers, all we will hold in these cold hands is what we have done for others.

G. A. PERKINS.

106 South Hill Street, Hobart, Okla.

A REFUGEE'S SAGA OF FAITH

By the Rev. Leland Holland,
Nanchang, China

It was in 1938, just before the Japanese captured Nanchang in Central China, that Dr. and Mrs. Fritz Fischer joined the staff of the Susan Toy Ensign Memorial Hospital. They had just arrived in China after being driven out of Austria. They chose to come into the interior of China where they could have close contact with the Chinese, instead of settling in a treaty port where life was more comfortable and, as folks thought then, much more safe.

Soon we all found that they were tremendous acquisitions to the Christian community. Dr. Fischer was an excellent doctor of internal medicine, trained at the University of Vienna; and Mrs. Fischer was a laboratory technician of experience and training. Character spoke for itself. Despite birth in another faith, the Doctor obviously was as Christian at heart as any of us. His wife had always been a Christian. So on Christmas Day, 1938, he was baptized into the Christian faith and both of them received into the Methodist Church.

As conditions between America and Japan grew more and more tense, there were many times when it seemed desirable for the Fischers to leave for Shanghai. But, because of the need for his services in the hospital, they always stood fast. Finally, when Japan attacked America, their condition became critical. Soon he was compelled to serve in the Japanese-operated hospital for Chinese civilians, and any relations with us enemy Americans was frowned on.

Finally all Americans had to leave for repatriation, leaving the Fischers alone. For a year and a half they stood the difficulties. He was practically the only doctor in the city who really cared whether he helped the Chinese or not.

At last came the opportunity to escape across into free China, some details of which escape are narrated in a recent letter. In it he says:

"In July, 1943, we had prepared everything to leave Nanchang. We were ready to leave Saturday night but on Friday morning Mrs. Fischer met our guides who told her that they were unwilling to take us out. At the same time I was told by my Japanese chief that they were considering better conditions for us. We felt then that the Lord wanted us to stay in Nanchang. In November we prepared again with the Bible woman. Just at that time we received a letter from Mr. Schubert, inviting us very heartily.

"When we had everything ready I had not much money on hand, so I was very glad when a Japanese merchant asked me to get him some coal which I was able to send him, though he did not know that I was the one who was selling it. But he did not make any attempt to pay for it. I visited him nearly daily, as the date of our departure came nearer and nearer. Without any visit on my side he spontaneously sent the money on Tuesday morning.

"On the way out we walked just like the Israelites through the sea; we walked at night through the much-feared 'no man's land,' usually full of robbers, etc. And funny, we did not meet any robbers, but had a sad feeling later to find our guides to be robbers! On the whole way, with the constant uncertainty whether we would be able to pass through unnoticed or not, I felt clearly His protecting hand and was unusually calm. Our kids were carried in baskets, but as it was very cold they were unable to sleep, in spite of quite a big dose of luminal. But just when we came near to some Japanese posts, where they could hear crying, they stopped it. Now looking back, it seems just miraculous, and we certainly have all reasons to be grateful to Him."

The loyalty and love of the Chinese who knew of their plans and aided them to escape is a clear tribute to the high standing the Fischers attained in the community during the five years they were there. So far as we know, there were no repercussions on the Chinese, for their close friends left a short time before they did.

Some day Susan Toy Ensign Hospital in Nanchang will be restored. But in the meantime, its work is being perpetuated in the persons of Dr. and Mrs. Fritz Fischer in the Union Hospital in Foochow, where he now serves. With their two girls, ages four and one, they are establishing themselves in the Christian community and carrying a big share of the medical work in the hospital there.

THE INVINCIBLES' POCKET TESTAMENTS

By Hallam M. Richardson

"The Christian soldier's chief aim should be to do his king and country service in procuring or perfecting the peace of it."

Carlyle said that Cromwell's recruits "had the fear of God, but knew no other fear, and among the Invincibles or Ironsides not a man swore, but he paid his 12 pence and no plundering, drinking, disorder or impiety was allowed.

Lacking the small pocket Testaments of today, the Soldier's Pocket Bible of 1643 (said to have been carried by all Cromwell's men) was a 16-page collection of excerpts from both the Old and New Testaments arranged under various theme headings, the first ten of which are short commands, all starting **A Soldier Must** (the concluding group being interpretative and addressed to "both soldiers and all God's people").

Although three centuries ago the passivist propaganda that non-resistance is a form of positive action (rather than an appeasement) had never been heard of, yet it is now fashionable in warphobiac circles to sneeringly refer to those who believed, or now believe, in soldierly action as Old Testament warriors rather than as Christian soldiers, and to stress the greater number of Old Testament texts included in those excerpts selected for Army reading by puritan chaplains. This reflection on the scriptural and gospel-centered nature of these soldierly musts is so unfair that under these ten respective heads as hereinafter quoted, only pertinent New Testament texts are listed, as a suggested index or concordance for anyone who wishes to consider the soundness of the soldierly position in Christian theology; with the reminder that not only does the role of soldierly symbolism sound in each of the twenty-seven New Testament books and in the Saviour's parables and teaching concerning preparedness and an uncompromising intolerance of craven shepherds or timid stewards, but soldiers would seem to have been those first attracted to the Master's message and they were certainly the only profession which was never denounced and whose disciplined services were repeatedly made the subject of Christ's most unqualified praise.

A Soldier Must Not do Wickedly

Lu. 3, 14; Mt. 12, 3 and 4; Mk. 2, 25 and 26; Lu. 6, 3 and 4; I Cor. 10, 21, 5-11; II Cor. 6, 14 and 16; I Tim. 3, 5 and II Th. 3, 6; II John 10 and 11; Rev. 14, 9 and 10.

(Continued on page 16)

BE A NURSE

Being highly specialized, the profession of nursing fits one for worthy service; and its remuneration is higher than most vocations for women.

Students are furnished, free of charge, uniforms, text books, room, board, laundry and equipment; and are paid a cash allowance up to $25 a month.

The demand for Registered Nurses is far greater than the supply, and fields of service are many and varied: Army, Navy, Red Cross, Hospitals, Industries, Public Health, etc.

Mather School of Nursing is Christian, Standard, and is located in America's Most Interesting City.

Calalogue will be sent upon request

SOUTHERN BAPTIST HOSPITAL
2700 Napoleon Ave., New Orleans 15, La.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"The Church in Southeast Asia"

We give a few bits of information concerning French Indo-China:

"Indo-China is just what its name suggests—a combination of things Indian and Chinese. It is located between China and Burma, which was once a part of India. Of the native inhabitants, some resemble the Chinese in race and culture, while others resemble the Indians. Some of the people are descendants of the Indonesians, who displaced the Negritos and in turn were driven from the coast by Mongoloids.

"Thanks to the rivers, the farmers of the thickly populated coastal plain get their natural diet of fish and rice without too strenuous labor. French Indo-China has sometimes been likened to a pole carrying two rice baskets. The pole is the mountainous section in the center and the two rice baskets are the great rice-producing areas at the mouth of the two rivers. For years the rivers have been bringing fresh soil down to the coasts.

"If Americans were trying to live and raise crops near the mouths of huge delta-building rivers, they would probably go to all sorts of trouble to build levees to protect their homes and irrigation ditches to water their fields. But the sons of the tropics choose an easier way that fits well with their simpler mode of living. They raise their houses on stilts and let the flood waters swirl under and around them as they will. And they fit their rice planting to the climate. Just before the monsoons, which last from June through September, they plant the rice in a seed-bed. When the rain softens the large fields, the oxen are hitched to the plough and the ground is made ready for the seedlings, which are transplanted when they are about a foot and a half tall. Then the rice grows on in the flooded fields and is ready to be harvested in the dry weeks of autumn. Two good crops of rice are the yield they can expect each year.

"It was not until a few years ago that Protestant missionaries were allowed to work in the country, and the work was just getting a good start when war made it necessary for the missionaries to leave."

* * *

News Items

Another honor has come to our Mrs. Paul Arrington. She has been elected one of the fourteen delegates from the Woman's Division of Christian Service to the Foreign Missions Conference of North America, which will meet in Toronto, Canada, January 5-8, 1945.

Miss Catherine Ezell, our rural worker, is now on the job in the Brookhaven district, with headquarters in Monticello.

From Poughkeepsie, New York, comes news from Miss Ruth Carryer, formerly head-resident of our Wm. Johnson Bethlehem Center in Jackson. She expresses appreciation for the kindness of the women of the Mississippi Conference W. S. C. S., and says, "God is using me more fully than ever before." At Lincoln Center, which is used in connection with Vassar College, students get actual experience in social service work.

Our women sympathize with Mrs. D. A. McIntosh, Jr., (Georgia) in the recent loss of her mother, Mrs. Willis Barnes. Mrs. McIntosh will be remembered as one of our former Conference secretaries of Young Women and Girls.

To the members of the Mississippi Conference W. S. C. S. the passing of Mrs. H. O. Middleton, of Mendenhall, is a great loss. Her "home town paper" has beautifully expressed the way she lived: "She gave her utmost in labor and love. She praised all generous deeds; applauded the struggling and even those who failed. She pitied the poor, the forsaken, the friendless. No one could fall below her pity; no one could wander beyond the circumference of her sympathy. To her they were not outcasts—they were victims. She knew that circumstances and conditions determine character—that the lowest and the worst of our race were children once, as pure as light, whose cheeks dimpled with smiles beneath the heaven of a mother's eyes. She thought of the road they had traveled, of the thorns that had pierced their feet, of the deserts they had crossed, and so, instead of words of scorn, she gave the hand of help." To her husband, who so faithfully cooperated with her in these activities, we extend our sympathy.

We extend congratulations to the Mississippi W. C. T. U., which has the honor of securing more new members during the past year than any other state union.

* * *

District Retreat

Following the theme, "Love Never Faileth," used at the Conference Retreat held at Belhaven College, Mrs. M. L. McCormick, district Spiritual Life Leader, led the women of the Seashore district in an all-day Retreat, in Gulfport.

Mrs. N. U. Boone brought the morning worship of "Praise to God," and Mrs. J. L. Neill led the Sharing Period, after which the Love Feast was administered.

Favorite hymns were led by Mrs. C. S. Schultz.

Mrs. John Cirlot opened the afternoon session with "Everlasting Love," and the devotional closed with a solo, "O Love that Wilt not Let Me Go," sung by Mrs. E. E. Samples.

Mrs. E. W. Ulmer gave the central thought of "Stewardship of Love" in a very helpful and inspiring manner, and Mrs. Schultz gave the message, "Love Never Faileth," in song.

Mrs. McCormick brought the day to a close with a "Mountain-top Trip" and "Self-Examination" period.

The seventy-five women who attended experienced an unforgettable day and will go into the work of the Master and to meet whatever the future holds with renewed strength and courage.

* * *

Attention!

Many societies are inquiring whether the study, "Christians and the New World Economy," can receive Special Jurisdiction Recognition.

Yes, if the work done reached the standard. Write Mrs. E. E. Dean, 206 32nd Ave., Hattiesburg, Miss., for the application blank.

* * *

Correction

The zone program appearing on this page last week, headed "Zone Meeting, Third Quarter," should have read, "Zone Meeting, Fourth Quarter."

* * *

Week of Prayer and Self-Denial

Are you putting aside your offering for the Week of Prayer and Self-Denial?

We heard a couple who agreed that each time they criticized anyone, they would put a dime in a box. At the end of the week they had saved $4.75. This might be a good way to save some money and break a bad habit.

How many blessings we enjoy! Each morning we can be thankful for the quiet beauty of the day and each night that the planes which fly overhead will not be dropping bombs!

Some people in the world still thank God just for life.

Have you organized that Wesleyan Service Guild yet?

LEWIS MEMORIAL HOSPITAL, BELGIAN CONGO

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Corresponding Secretary's Letter

Charleston, Miss.,
September 30, 1944.

Dear Co-Workers:

As we finish the third quarter, I feel grateful to the last woman in the last society who has made our good reports possible. Usually our work slows down just a bit during the summer months, and we are now regaining our momentum for the finish next quarter.

The last quarter will open with the planning for the Week of Prayer and Self-Denial, October 25-31. If every society in our Conference should observe this time of prayer and giving, think what it would mean in spiritual enrichment and gifts to God's work. Let us make our observance 100 per cent.

I feel a sense of excitement and anticipation as the Questionnaire (an evaluation of the local Woman's Society of Christian Service) comes to my desk.

Many of our women will not have the privilege of attending a zone meeting this quarter. Watch your Advocate page for the program and give yourself a "quiz." We are indebted to Mesdames Parks, Whitaker, and Hollandsworth for this splendid program.

Some of you have been confused as to where to send reports, and each quarter a number come to me. I love getting them because I like to know what you are doing, but your district secretary **must** have them—so I have to send them to her. Your report goes to your district secretary; she evaluates them and sends them on to me.

I am hoping that we are going to be able to show progress in our Youth Work this last quarter. The world focus is on **Youth**—Church must focus the eyes of its youth on the entire world. Incorporate all the missionary education possible into the work with your young people. Your enthusiastic cooperation now will give us a better tomorrow.

Most Sincerely,
MRS. N. N. MAXEY,
Conference Corresponding Secty.

(Editor's Note: The zone meeting program mentioned in Mrs. Maxey's letter was published in last week's copy of the Advocate).

* * *

World Brotherhood—Our Responsibility

A Meditation

By Mrs. W. R. McCormack

Recently, in a classroom discussion, a teacher asked her pupils what they thought should be done with the enemy soldiers as they surrender to the Allied Nations. Out of a class of nineteen boys and girls, only three preferred to give them a chance. Sixteen members of the class said they should either be killed or made to work for us as slaves. Three pupils who said the captives should be given a chance, suggested that they should be taught to know God so they would not want to start another war.

Who is to blame for children having such opinions as the sixteen had? Who will be victims if they continue in the same opinion? How can they be led to feel about the matter as the three feel about it? Who can deny that the three have suggested one of the main tasks which the followers of Jesus Christ will have to face tomorrow?

God meant for this world to be a place where **all** His children might live together in peace, no matter what language they speak or what color their skin happens to be. He "hath made of one blood all nations of men for to dwell on all the face of the earth," but as opinions and conditions are now, the dream of world brotherhood is far from being a reality.

Does this place any responsibility on us as neighbors and as leaders in our communities? We live in the most wonderful and powerful nation on the earth. Does this increase our responsibility to nations not so blessed? Yes, my fellow-workers, we need to "put on the armor of light." Here are problems for us to face. Let us open our eyes and see conditions as they are revealed in and through God's countenance.

Corinth, Miss.

* * *

The Week of Prayer and Self-Denial, October 25-31, 1944

Again we approach the time set apart for the Week of Prayer and Self-Denial. The week designated is that of October 25-31. There are two emphases of the week this year. The first is upon prayer; the second, upon giving.

Before we can do God's work effectively we must "tarry" until we have received power from on high. Therefore, the Quiet Day should precede the program devoted to a study of some of the most urgent needs of the Woman's Division of Christian Service. After the day of quietness and of listening to God's voice, the desire to work and pray and give to the extension of His Kingdom will naturally follow. Some of the societies are planning to open this special day with the communion service; others are planning a day of prayer and meditation, and to close with the Sacrament of the Lord's Supper. It is suggested that the most of the day be spent in the church, but whether it be spent there, or in our homes, or offices, or classrooms, or in group meetings, let us "be still—shut out the things of the world—and let God guide us in our meditations. This day of silence—this "deepening" day—is necessary in order that we can listen to the Voice within.

The amount of money given this year will be divided equally between the Home and Foreign Departments of the Woman's Division of Christian Service. Think of the people who will be aided by our gifts, that are to go to the following places: A Wesley House, Houston, Texas; Mothers' Memorial Center, Cincinnati, Ohio; Friendship Home, Cincinnati, Ohio; Missionary Medical College for Women, Vellore, India; Educational and medical needs of Central and South Africa.

In the September issue of **The Methodist Woman** and the October number of the **World Outlook** may be found pictures of the centers of work to which the gifts will be sent this year. These might easily and profitably be worked into posters to be used in connection with the study. Pictures, you know, have a language all their own. They are easily interpreted.

Our Week of Prayer offering last year was $3,333.40. Through that offering a way was opened up for us to express our love for our fellowmen who needed help. We have found, also, that we can not be instrumental in enriching the lives of others without having our own lives enriched; we can not give to man in need without giving to God, for our Master has said that, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So, let us avail ourselves of the opportunity during the Week of Prayer and Self-Denial of giving generously, not only of our money, but may we give our wills to God and our love to our friends whose lives may be enriched through such gifts.

Remember, the offering for Week of Prayer should be sent to Mrs. D. H. Hall, Conference treasurer, New Albany, Miss.

Sincerely,
MRS. W. R. McCORMACK.
Conference Vice-President.

* * *

Miss Juanita Brown Writes

(In the Methodist Woman)

Below is an article written by Miss Juanita Brown, explaining the projects to which the offering of the Week of Prayer will go:

"A Mexican community in Houston, Texas, needs a settlement house, a building in which to house its ever-expanding clubs, classes, and other activities. This center serves the women and children of every age-group.

"What is known as Mothers' Memorial Center, in Cincinnati, Ohio, cares for the needs of nursery-age children and boys and girls of Negro mothers employed away from home. Week of Prayer gifts will help this worthy institution meet certain physical improvements in its plant which have been recommended by the Department of Public Welfare of Ohio, thereby extending the usefulness of this work.

"Friendship Home, an adjoining plant in Cincinnati, which offers a real home to young Negro business women living away from home should have additional space so that more girls now clamoring for admittance may be accommodated. Also, certain needed repairs are demanding attention. Week of Prayer gifts should meet the urgent financial needs of this home.

"Missionary Medical College for Women, Vellore, India, is facing a grave crisis. Government standards demanding that new equipment be provided and higher standards be reached within a given time call for prompt and generous action on the part of all boards responsible for this great interdenominational institution ministering to the spiritual and health needs of many thousands of children and women of India. As Methodists are among the largest groups contributing toward the support of Vellore, Week of Prayer offerings are being counted on to assist in meeting this crisis.

"In Africa, four countries are in urgent

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. John J. Miller, Secretary,

Lake Charles District

As we come to the last quarter of our Conference year, we realize the task is heavy but, as Tennyson says:

> "How dull to pause, to make an end.
> To rust unburnished, not to shine in use,
> As though to breathe were life."

So, without pause, we push forward to complete our society's work in a splendid manner. We look around for means to arouse enthusiasm and inspiration, the two doctors that cure the ills of indifference. As this ends our first quadrennium, it is interesting to look over the old report books and discover how the society has grown in missionary giving, in supply work, in study classes, and in understanding the entire set-up of the Woman's Society of Christian Service with its spiritual significance and value to the entire church and community.

Some of the duties that confront every society this quarter are election of officers and officers' training day; Week of Prayer and Self-Denial, World Community Day, and program planning for 1945. These are in addition to mission study and regular programs. The text, "West of the Date Line," with the supplementary text, is a course that will inspire the efforts to achieve Special Jurisdictional Credit. It will take the class into the area where our sons, our daughters, and our husbands are experiencing the results of missionary achievement.

* * *

District News

Lake Charles District Seminar

The Woman's Society of Christian Service of Welsh, Jennings, Raymond, Iowa, Lake Arthur, Kinder, Elton, Oberlin, were hostesses at the Welsh Methodist Church to the Lake Charles District Educational Seminar, October 13.

Miss Eva Crenshaw, who has recently come from Martin, Ga., to accept the position as rural deaconess on the Indian Bayou charge, gave the devotional message.

Mrs. G. W. Dameron, the Conference secretary of Missionary Education and Service, opened the seminar by explaining the purpose of the day's work and what it should mean to every society in the district.

Mrs. Dameron gave an interpretation of the educational work of the Woman's Society of Christian Service, work of committees, and introduced the new approved studies of the Woman's Division. The texts to be used with supplements for classes are: "West of the Date Line," Hallock; "Christianity and the Social Order," Temple; "The Indian in American Life," Linquist; "The Word of His Grace," Harrell.

Mrs. G. W. Pomeroy, secretary of Christian Social Relations and Local Church Activities, gave an interpretation of the work and study in that field by the local church.

Mrs. J. B. Pollard, Conference president, discussed the Spiritual Life studies and led the closing devotion.

Jennings led the attendance with fifty per cent of the members present. Iowa was second with thirty-five per cent. All the churches deserve special mention for large representation.

Special guests were Dr. Guy M. Hicks, district superintendent; the Rev. E. P. Drake, pastor of Jennings Methodist Church; the Rev. W. H. Bengtson, pastor of Welsh Methodist Church; the Rev. E. H. Haug, pastor of Simpson Church, Lake Charles.

From Leesville

I would like to tell you about our devotional and social meeting on April 17. Our program was on China, as you know. Our leader carried out the Sacrificial Supper theme like the one at Crowley as much as possible. The report of Mrs. Sid Anderson was given, and a poem was read in addition to the other program material. Our collection was $31 for China Relief. There were thirty-six present, counting two young girls who served tea. They were dressed in Chinese costumes.

It pleases me so for the program committee to make the effort to do something different. We are all so prone to do things in the same old way.

MRS. J. K. McCOLLOUGH,
President.

From Church Point

We are justly proud of our W. S. C. S., as we are doing so well. Remember, we are all home folks doing our own work, yet the attendance at meetings, programs and connected activities is excellent. Many have learned to pray aloud in meetings and to discuss our spiritual joys and difficulties. I am the president (only 70 years old), and truly better cooperation in everything I have never known. Visit us some time.

Praying God's continued blessings upon His work and workers,

MRS. M. A. HARGRODER,
President.

From Simpson Church, Lake Charles

Lake Charles, like many other communities, has had a large number of new people, mostly connected with the war industries here, and we have a number of these new residents in our congregation at Simpson Church. We invited these ladies to join with us in our Woman's Society meetings but found that most of them had young children in school and needed to be home afternoons. So Mrs. J. C. McIvor, our very enthusiastic vice-president, decided it would be a good idea to organize them into a circle to meet in the mornings. The first meeting was a luncheon meeting, at which the organization and outlook of the society were explained by the president, Mrs. S. A. Knapp. Seventeen names were listed for membership, several of them being already members of our Church and society, but not free to go to afternoon meetings. Of course, some of these members have already moved away, but we hope to replace them with others who are moving here.

Mrs. W. R. Cline is the chairman of this new circle, and we feel that they will prove a great asset to our society and church.

MRS. S. A. KNAPP,
President.

Children's Work at Welsh

Under the leadership of Mrs. R. E. Abell, secretary of Children's Work, an educational session is held in the auditorium of the church annex every fourth Sunday during the eleven o'clock church service. The response by the children and workers is most gratifying.

The session begins with a brief devotional service, during which the children receive their chance to show their love of singing.

One of the adult workers gives an object lesson of spiritual value in life. Then another worker presents the Bible lesson, which is followed by a lesson on missions. They are now studying about Indians. After the lesson, the children are allowed time for expression in drawing, coloring pictures, making posters, pasting in scrap-books, or doing map work. Several women who have not been interested in the Woman's Society have helped in this work.

The original plan was that only junior and primary children would attend. But several in these groups have younger brothers and sisters in the Beginners' Department who could not go home alone. Now the inviting of all in the Children's Division to attend is being considered. Then two sections can meet after the devotional service.

During our Daily Vacation Bible School, while planning the evening program for the conclusion of the week's activities, it was found that more children wanted to help usher and carry on other activities pertaining to the evening program than could be accommodated. The suggestion was made that if they were so eager to do things, an opportunity should be given them to meet as a Junior Methodist Fellowship on Sunday nights previous to the service, and then they be allowed to usher, to help fix a worship center, and to sing for the service. A few years ago, under the capable leadership of Henry Gillett, a fine junior choir was organized. Robes were made for all the children, and much enthusiasm was shown. Since their leader went into the armed service this choir has not functioned. But now, with the enthusiasm and eagerness exhibited by these children, we hope to find some one who can again lead them in this field of activity. They meet an hour previous to the other service, have a brief devotion planned by their own committee, and a lesson presented by their adult advisor, Miss Grace Lawson. They have a devotional committee, a worship service committee to appoint ushers and arrange worship center for the evening service. They have a service committee to do Red Cross work, and remember [illegible] and a recreation committee to plan [illegible]

(Continued on page 16)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and [illegible]
Department Store
CANAL STREET - - - - N.

MILLSAPS COLLEGE—1893

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, OCTOBER 15, 1944

By Rev. W. C. Newman

JESUS' UNDERSTANDING OF MAN

Lesson Text: Matthew 12:9-21; Psalms 8.

Golden Text: He needed not that anyone should bear witness concerning man; for he himself knew what was in man.
—John 2:25.

A man recently said to me bitterly, "I do not trust anyone; I know people too well." But that is just exactly the reason that Jesus loved and trusted people—"He knew what was in man." He lived in no ivory tower completely detached from real life. His lot was cast where human conflicts were hottest, and human beings at their worst were his companions. He was betrayed, mistreated, lied to and lied about, saw his best beloved friends weaken and fail under stress, yet did he retain his high regard for man.

Let us try and see what was the philosophy of Jesus.

Man is Worth Loving

That is the basis of everything Jesus said and did about man. Not simply that some men are lovable, and some are lovely—but that all men, every man, all kinds of men are worth loving.

In some respects this is the most difficult Christian doctrine to accept. It has given me much more trouble than have other controversial theological questions. It is not so easy to understand and to believe as are some of the miracles; it is harder to live up to than are the Ten Commandments.

Someone has very aptly described the modern congregation as a "society of respectable people." But the people who clamored around Jesus were not all respectable. And I have a very strong conviction that we modern Christians are failing more at this point than at any other—we are not loving man as Jesus loved him. Else would our churches be filled with the kind of men who need religion the most instead of being filled with those to whom we may "point with pride."

For love such as Jesus bore for man would drive us with compassion to seek out the "least, the last, and the lost."

Man is Worth Saving

Whenever a man falls under the terrific impact of some temptation, and it becomes publicly known, so many people seem to be actually glad that he has gotten into trouble. They pretend that this is righteous indignation against a man who would do such wickedness, but it is really a manifestation of sadism that is all too often characteristic of church folks.

Indeed, so true is this that it may be said that many people are more interested in seeing a sinner punished than in seeing him saved.

Not so with Jesus! He understood better than anyone who has ever lived how well worth saving a man is. So that he was willing to pay whatever it cost—and it costs terribly—to save a single man.

This is the mighty implication of his question to the Pharisees about lifting a sheep out of a pit on the Sabbath. Whatever it takes to save a man is worth doing; and whatever it takes to save a man ought to be done; and Christians ought to do it.

Man is God's Son

Many of the doctrines of Christianity can be duplicated by other religions. Confucius taught morals, a very high standard of morals. Mohammedanism lays great stress on worship, and exacts great fidelity from its adherents.

But the religion of Jesus is distinct and unique in this more than in any other thing, that it places a higher value on man, gives him larger place in the scheme of things, makes him only a "little lower than the angels," or perhaps a little higher.

For in the philosophy of Jesus man is the son of God, and is to be treated as such. He is not to be hated, debauched, enslaved, overworked, underpaid, repressed, misused—for he is God's son. And if a man says that he loves God, yet mistreats God's son, he is patently a liar, and the truth is not in him.

Man is not just a man; he is the highest creature in the universe, the object of God's constant concern, the recipient of Jesus' love and sacrifice, the supreme achievement toward which all the power of God is directed.

BALSA WOOD
For model airplanes, ships, etc. Regular package $1, large package $2. Delivered postpaid. Rosewood, Mahogany, other tropical woods available.
CONWAY'S, 433 Royal Street
New Orleans, La.

TREES 9¢ AND UP

A CHRISTMAS GIFT THAT IS DIFFERENT!

The treasurer of the Division of Foreign Missions recently received a gift of $2,000 on the annuity plan from a father and mother who wanted to make an annual Christmas present to their children and at the same time make a generous gift to foreign missions. As the result, two young married people will receive each December 16, during their lifetime and during the lifetime of the survivor, a Christmas gift from their father and mother. If the children survive the parents the gift will go on just the same, and ultimately there will be a generous gift to the cause of foreign missions. Dr. George F. Sutherland, treasurer, 150 Fifth Avenue, New York 11, New York, will be glad to correspond with any other parents who would like to consider such a combination of missionary and Christmas gift.

TRIUMPHANT FAITH

By Mrs. Claudia Hill Minga

I cannot bargain with Thee, Lord,
And say that I will give to Thee
My life-long service faithfully
If Thou wilt grant this boon to me.
I know that I must come to Thee,
Humbly, and submissively,
And trustfully place my hand in Thine,
With resolute faith in Thy divine
Power—and tender mercy,
And kneeling at the cross, dear Lord,
Believe that thou wilt hear
And with the birth of faith sincere,
And banishing of doubt and fear,
Triumphant knowledge comes to me,
That this, my prayer, shall answered be.

Winona, Miss.

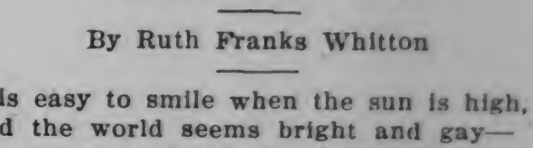
GILEAD'S BALM

By Ruth Franks Whitton

It is easy to smile when the sun is high,
And the world seems bright and gay—
When you can build your hopes clear up to the sky.
And go blithely on your way.
But what of the times when shadows creep,
And familiar forms grow dim?
When you walk in the night and the night is deep,
And you cry for the need of Him?

Such are the times when souls are tried—
When the dross is burning away.
And many a soul in testing has died,
Being fit to live but a day.
But the soul that endures, though heartsick and sore,
Shall at last find infinite calm.
And finding, shall keep forevermore
A faith like Gilead's balm.

The new recruit was late for parade. "Well, it's so nice to see you, soldier," said the sergeant with a snarl. "We so feared you had signed a separate peace."
—Wall Street Journal.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THE CHRISTIAN FIRESIDE

HOW TIPPIE WARNED OF DANGER

By Elda Sprunger

Tippie was a collie. The neighbors were saying unkind things about him.

"You ought to chloroform him. He hasn't anything more to live for."

"I wonder if the Browns aren't going to get rid of that old dog pretty soon."

It appeared as if all odds were against Tippie. But what had he done to deserve such cruel fate? Nothing. To those who knew and understood him, he was a good old collie. Just because he had lived twelve years in this world was no good reason for the neighbors' unkind attitude.

Tippie and his master were in the cellar. It was "bath day." The water was ready in the tub.

"All right, Tippie, jump in," ordered Tom.

Tippie whined and acted strangely. He drew back and sniffed.

Tom could not understand. The dog always took well to the suds before.

"What's the matter with you?" said Tom, becoming a little impatient. He took hold of Tippie's shaggy hair and tried to lift him into the tub.

Up went Tippie's nose toward the ceiling. He just sniffed and wiggled in his body excitedly.

Tom began to smell something and sniffed. His head began to feel light and his legs to weaken. Then Tippie barked furiously. He left his master and raced up the cellar steps and pawed hard against the kitchen door.

Susan, Tom's wife, heard Tippie's call, and hurried to open the door.

"Tippie, Tippie, what's the matter with you?" But she didn't wonder long. The gas heater was filling the cellar with dangerous fumes.

She rushed down the steps and turned off the jet. Through the choking fumes she managed to help Tom up the steps to the kitchen where he collapsed. She called the Life Saving Squad.

After a short time Tom was breathing naturally again. One of the husky life savers said to Tom, "Say, that's some dog you have there. If it hadn't been for him, you'd been done for."

"Yes," said Susan, her face beaming. "Tippie's the best dog we ever had. And do you know, the neighbors think we ought to do away with him."

"Oh, no," said Tom, "not yet. Tippie can live as long as he wants to. The best is none too good for him now."

—Our Dumb Animals.

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HOW QUINTUPLETS
promptly relieve coughing of
CHEST COLDS
Wonderful for Grown-ups, Too!

Whenever the Quintuplets catch cold—their chests, throats and backs are rubbed with Musterole. So Musterole must be just about the best cold-relief you can buy!

Just see how promptly white, stainless Musterole relieves coughs, sore throat, aching chest muscles due to colds—how breathing becomes easier—how fast *congestion* in upper bronchial tract, nose and throat begins to break up! Such blessed comfort! In 3 strengths: Children's Mild, Regular and Extra Strong.

MUSTEROLE

TEN RULES FOR PRAYER

1. Set aside a few minutes to be alone and quiet. Relax body, mind, and spirit by turning the thoughts away from problems and fixing the mind on God. Think about Hi min the way that is most natural.

2. Talk to God simply and naturally, telling Him anything that is on your mind, and do not think you have to use formal words and phrases. Talk to Him in your own language, for He understands it.

3. Practice talking to God as you go about the business of the day. On the subway or bus, or at your desk, close your eyes for just a moment, to shut out the world, and have a word or two with God. This will remind you of His presence and give you a sense of His nearness.

4. Affirm the fact that God is with you and helping you. That is to say, do not always beseech God, asking Him for His blessing, but affirm the fact that He is giving you His blessing.

5. Pray with the thought that your prayers reach out instantly over land and sea and throw their protection around your loved ones, and also surround them with God's love.

6. Think positive, not negative, thoughts when you pray.

7. Always state in your prayer that you are willing to accept God's will, whatever it is. You can ask Him for what you want, but express willingness to take what He wants.

8. In your prayer simply put everything in God's hands. Pray for strength to do your best, and with confidence leave the rest to God.

9. Say a word of prayer for people who do not like you or have treated you badly. This will help the mand release tremendous power in you.

10. At some time during the day say a word of prayer for our country, for the President, and for the armed forces, and ask for victory and a lasting peace.

—Suggested by Dr. Norman Vincent Peale, minister of Marble Collegiate Reformed Church, New York City.

LOVE GOD AND DO AS YOU PLEASE

St. Augustine said if we loved God we could do as we liked. Think that out, and you will understand what it means. Most children know that to get something they like, they must often do what they don't care about doing. Does anyone like weeding? Yet if we like to see our garden nice, we must spend many hours bending over the weeds. It is the same rule right through. The way to pleasure lies through work. The path to happiness winds steeply uphill. But there are no short cuts.

On the other hand, the difficult path does get you there in the end—always, and without fail. Set out in life not to have a good time but to do the good thing. You will always find the good time in the good thing. That is what St. Paul says to us. Men who want to win in the games cannot do as they please. They must train strictly, but in the end they will gain what they desire in this way. Life is just the same. We must try to make clear, without the suspicion of moralising, that all, of course, want pleasure. Who wants to be miserable? All want a good time in life. Who wants a bad time? That is right enough, yet the people who just set out to get a good time without knowing how to get it, other than by doing anything they happen to fancy, always end by missing it. There is a right way, however.

—E. S. Waterhouse, in Methodist Recorder.

HOW MANY TIMES

How many times have I sadly thought,
While standing with bated breath,
Gazing mutely and sorrowfully down
On some friend lying cold in death;
"I wish I had somehow managed to do
Some little something for him.
I could have and I meant to,"
A reflection futile and grim.

How many times in a moment like this
Have I taken myself to task,
"I certainly could have dropped in on him—
That wasn't a whole lot to ask;"
But those belated regrets and tardy tears
Now have no purpose nor power,
The time is gone when some friendly deed
Could have brightened a lonely hour.

The only way to fend off remorse
Beside an old friend's bier
Is to do whatever we can for him
In the too short a time that he's here!

—Hammond Vindicator.

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

NATIONAL MUTUAL CHURCH INSURANCE COMPANY
11 South LaSalle Street—Room 1533
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Beware Coughs
from common colds
That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, [illegible]

DEATH CLAIMS ANDREW THOMASSON

The Melville Methodist Church has lost a kind, Christian friend, a witness for the cause; heaven has received its own.

Funeral services for Andrew Thomasson, aged 62 years, were held Friday, September 29 at 4 p.m., at the Melville Methodist Church, Rev. C. T. Shaw officiating.

Andrew Thomasson, son of the late Andrew and Lucretia Thomasson, of Melville, was born July 20, 1882, in Lake Charles, La., and departed this life September 28, 1944. In 1905 he became a member of the Methodist church of Melville, and retained his Christian faith and communion until his death.

For five years he was an employee of the Southern Pacific Railway Company, and for 30 years with the Texas & Pacific Railway Company; for 27 years he tended the railroad bridge in Melville, and was for 17 years a faithful meteorologist of the Government Weather Bureau.

In 1911 he was married to Katie Putfark, of New Orleans, and to this union were born eleven children, three of whom preceded him in death. The following are left to mourn his passing: His widow; Miss Ruth Thomasson, of Melville; Mrs. William Ziegler, of New Orleans; Pfc. Andrew W. Thomasson, of the U. S. Army, stationed in New York; Pfc. Joseph W. Thomasson, of the U. S. Army, stationed in Fort Lewis, Washington; Betty Jane, Peggy, William, and Ludlow, all of Melville; two brothers, C. E. Thomasson and S. W. Thomasson; two sisters, Mrs. William Huddleston, and Mrs. Charles Middleton, and three grandchildren.

Mr. Thomasson won a place for himself in the hearts of all who knew him. His was an unselfish life, a life which put the interests of others before his own. His countless friends attest that his influence upon the lives of others was because he was a friend to all.

Loyalty and service characterized his relations to his family and his church. He was a devoted husband and father. Uncomplaining in hardships and trials, he was a man of few words, but his actions spoke louder than any words could have done. Always he was dependable and trustworthy in small as well as in large undertakings. Mr. Thomasson was a true and faithful steward and was true to his God. It is fitting to say of this one who has won the race of life and entered into rest that he was a man of good character.

Of all beautiful things, character is the most beautiful. That is not a thing you can prove. It needs no proving. Mr. Thomasson was a devoted Christian; he loved his Church, and was ready to put it first; this fact is a treasure that endures; it is a fine jewel of memory. Many of the things we build up with so much labor and care disappear and are forgotten, like the towers we built with bricks when we were children, or the brave little structures by the seashore made of sand, that were swept away by the incoming tide. Our riches dissolve, but character, Christian character, remains to influence others who need this light shed by those we love.

C. T. SHAW.

IN MEMORY OF DR. J. B. PATRICK

Dr. J. B. Patrick, of Learned, Miss., has been called to his reward. His place is left unfilled, his service discontinued.

Dr. Joseph Baxter Patrick was born near Pelehatchie, Miss., November 16, 1879. His father, Dolphin Patrick, and his mother, Ellen Thorne, died when J. B. was twelve years old. An uncle, Alvin Patrick, opened his home to J. B. for seven or eight years.

Dr. Patrick received his degree in medicine from the University of Kentucky in 1904, having spent one year at Vanderbilt University. A few weeks after receiving his degree, Dr. Patrick was married to Miss Julia Myers, of Morton, Miss. To them three children were born, Mrs. Eula Patrick Osborn, Learned; J. B., Jr., U. S. Army, and Max, New Orleans, La.

Dr. Patrick practiced medicine in Learned for some thirty-nine years. He was a member of the Methodist Church and served as steward for many years. He was always interested in the welfare of his community, having served as trustee of the school, chairman of the local Red Cross, and as a member of the Board of Aldermen. At the time of his death he was Chief Medical Examiner for the J. A. Jones Construction Co., at Brunswick, Ga.

Dr. Patrick translated his profession into a devoted life service. He could not refuse to answer a call. Although he himself suffered from an incurable disease for years prior to his death, his joy was to relieve others from suffering, his compensation to restore health. Peoples' confidence was in him more than in medicine, for they all loved him.

No family ever had a more considerate husband or devoted father. A home, forty years in the making, grew stronger and more beautiful with each passing year. No place is better fitted to practice living than in the home. This was his delight.

Dr. Patrick stood the test of his day. A great physician, a proved friend, a loyal citizen, a faithful Christian, a devoted husband and father, he was a man among men. Dr. Patrick was one of Mississippi's truly great men.

R. A. LANGLEY.
(Baptist Minister).

CHRISTIAN FELLOWSHIP

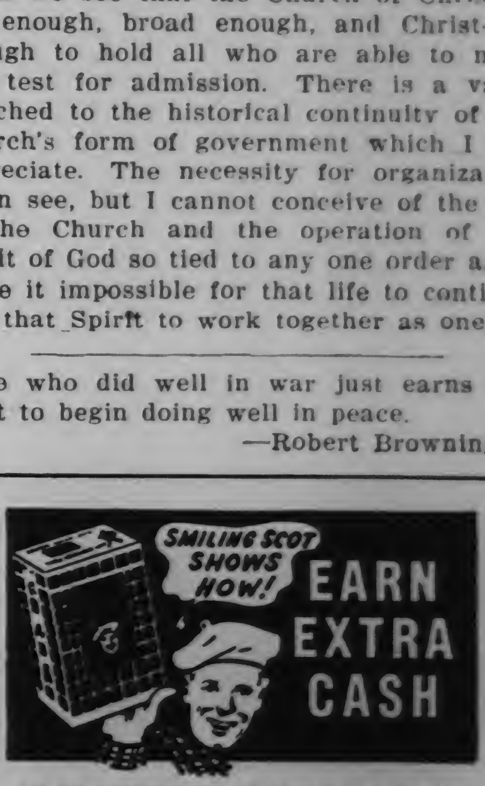
By Rev. C. B. Powell

The proper symbol of the visible Church of Christ today is the cup of fellowship. Fellowship such as bound the Church together in the beginning and progressed to a common center. A divided Church is a contradiction of the very Gospel which it claims to exemplify and for the preaching of which it claims to hold a divine commission. We are becoming keenly aware of the fact that our divisions are hampering the spread of the Kingdom at home and abroad. No right-minded person can feel any great enthusiasm in converting the heathen to this or that particular kind of denominational creed or worship. We must remember, Jesus said, "I am the vine." Here we see the common center (Christ). We are also coming to see that making disciples of the nation for Christ is one thing, and making disciples of this or that little group within the nation for this or that particular church is quite another. It could in the end possibly prove a hindrance rather than a help in attaining the great objective. We have done much that must ultimately be undone. Religiously speaking, divisions are wasteful of time, energy, and money. On several occasions during my ministry, I have asked ministers of other faiths to preach for me and with me in my church. This they gladly did, but why could I not return the favor and join in a real good old-time revival in their Church? Brother, there is something wrong. No, don't get the idea that I am contending we should all be in the one local organized body. In the first place, this is not the Church. Jesus said, "Upon this rock I build my Church." Your faith, and the foundation on which it stands, a true revelation of God's great love and faith through His Son. Jesus came preaching the Kingdom. In other words, the order of God on earth, the Kingdom, was the central theme in all His teaching. It was this that He came to establish, and not a church in the sense in which we have come to understand the meaning of that term. If Jesus was interested in having any particular kind of organization carried out we have no evidence of it, or if He gave any direction concernit, there is no record of it. His disciples were to live together as brethren, and if any man would be great, let him become so, by becoming the servant of all. We will come to the unity we long for when we make Christian fellowship the basis of it, when we see that the Church of Christ is big enough, broad enough, and Christ-like enough to hold all who are able to meet His test for admission. There is a value attached to the historical continuity of the Church's form of government which I can appreciate. The necessity for organization I can see, but I cannot conceive of the life of the Church and the operation of the Spirit of God so tied to any one order as to make it impossible for that life to continue and that Spirit to work together as one.

He who did well in war just earns the right to begin doing well in peace.
—Robert Browning.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

How To Hold
FALSE TEETH
More Firmly In Place
[illegible] your false teeth annoy and embarrass by slipping, [illegible] or wabbling when you eat, laugh or [illegible] sprinkle a little FASTEETH on your [illegible] This alkaline (non-acid) powder holds false [illegible] more firmly and more comfortably. No gummy, [illegible] taste or feeling. Does not sour. Checks [illegible] (denture breath). Get FASTEETH to- [illegible] drug store.
[illegible] Wear


SMILING SCOT SHOWS HOW!
HUNDREDS OF USES ALL OVER THE HOUSE

EARN EXTRA CASH
4000 CHURCH GROUPS PROFIT WITH THIS TESTED PLAN
No house-to-house canvassing. [illegible]
MONEY-BACK GUARANTEE
[illegible]
WRITE FOR SPECIAL OFFER
[illegible]

LOUISIANA W. S. C. S.

(Continued from page 12)

All this is done under supervision of adult counselors. We hope to give these young children such a satisfying church life that when they grow up it will be the natural thing to step into Youth Fellowship and on into Adult Church Fellowship.

MRS. W. H. BENGTSON,
President.

From Jennings

Would you like to keep "tryst" with us? Come any first or third Wednesday morning, 9:45. We would love to have you.

We are so happy in the fact that our Spiritual Life department is such a live, working one.

Realizing "Every good and perfect gift comes from above," some of us banded together to claim this promise in a very definite way. To bring deeper spiritual life to ourselves, our church, and our community is our prayer. We set apart, or dedicated, a small room in our educational building for our "prayer room." In this room our hearts were warmed as our songs and prayers went up to "Our Father." It was truly good to be there. But we soon outgrew this room, and now have moved into a larger one, and also meet twice a month. We are furnishing it so it will, truly, be a room of prayer and rest for all who enter, asking God to be our precious "unseen Guest," our counselor and guide. We have a lovely picture of "Christ's Agony in the Garden." We have also a beautiful large Bible on our table, whose memories make it precious. It was a wedding present of sixty years ago, to one of our beloved couples in our church. Our group also sponsored the plan of having the siren blow each day at 11 o'clock for a minute of silent prayer for everyone, regardless of denomination.

Anyone who wishes for a moment of silent communion with God between Sunday School and preaching service is more than welcome to come to "our room" and pray. Our aim is that each may be more consecrated, receive a deeper spiritual experience that will spread over our church in a great revival, and that the every-day life of our community may be touched.

MRS. H. C. MARSHALL,
Member of Spiritual Life Com.

* * *

From Our Rural Deaconess

Cordiality and kindness have been the chief characteristics of the welcome given to me, the new Conference rural worker, by Conference officials, pastors and their wives, the memberships of the Indian Bayou charge and the Ebenezer charge, and members of the Rayne Methodist Church.

The Indian Bayou young people are cooperating with my efforts as Church School teacher and counselor. Officers for the Young People's department have been elected. The first Council meeting has been planned. The president, Betty Ann Spell, a volunteer for full-time Christian service, is helping me to know the people and to learn the roads by going with me when I visit.

The secretary of Missionary Education and Service of the Woman's Society of Christian Service of the Indian Bayou church has asked me to teach the study course for the fourth quarter. The Ebenezer Woman's Society of Christian Service changed its times of meeting that I may be able to meet with them also.

The members of the Hebron church, on the Indian Bayou charge, have invited me to attend their prayer meetings on Friday evening, which I expect to do. The Church School superintendent has asked me to make a talk or add something to their regular program, especially on the Sundays when Bro. Martin is not there. As they meet in the afternoon, I shall be able to do it.

Later I hope to help the young people of Hebron and Ebenezer with some planned recreational activities.

I have the opportunity to attend prayer services in Rayne on Wednesday evenings. At one service I talked to the group (members of the Woman's Society of Christian Service had been invited especially) about Scarritt College and its emphasis on training rural workers.

My first month in Louisiana has been a happy one. Now that I have obtained the necessary gas ration and have gotten started, I hope to increase my services to these fine people to whom I have been sent.

EVA CRENSHAW.

FINAL SHIPPING INSTRUCTIONS FOR EMERGENCY COLLECTION OF CLOTHING FOR LIBERATED EUROPE

By Mrs. C. I. Jones

All boxes must be sent before October 21. Address boxes to Procurement Division Warehouse, 1899 Tchoupitoulas Street, New Orleans, La. Mark "For Store Door Delivery." Ask your frieght agent to make six copies of the bill of lading, if not delivered by you locally to warehouse indicated above. Write on these "Used Clothing for Free Distribution in Liberated Countries." Also "To be Converted to Government Bill of Lading by W. H. Randall, Chief, Lend-Lease Treasury Dept., Procurement Division, 701 Neil P. Anderson Bldg., Fort Worth, Texas." Send original bill of lading to W. H. Randall; send one copy to "Consignee," and keep one. These are the Government instructions. Be sure to write "From the Methodist Church."

Boxes taken to the warehouse between 9 and 4:30 will not only be weighed but, if the name of the church has been put on the box, a receipt will be mailed.

* * *

Haynesville Auxiliary

The Haynesville auxiliary of the Louisiana Woman's Society of Christian Service has been busy about many matters pertaining to the church during the year 1944. The pledge has been met, contributions made to the Scarritt maintenance fund, to the upkeep of the district parsonage, St. Mark's Community Center, and Houma MacDonell School, to the World Service fund, China Relief, etc.

Four adult Life Memberships and one baby Membership have been awarded.

Three young people of the Ruston Orphanage have received generous supplies of clothing as spring and fall offerings. One of these is a protege of a Sunday School class.

The Homer and Haynesville auxiliaries have given a scholarship to a pupil in the MacDonell School.

The society has furnished flowers for the church each Sunday, has provided for the monthly communion, and has served several dinners for the Lion's Club.

The circles have conducted the monthly program, "How Shall We Sing the Lord's Song in a Strange Land?" Several approved books have been reviewed in the general meetings, usually preceded by a "covered dish" luncheon or light refreshment.

The year will close with participation in evangelistic services, led by Bishop Broo[illegible]field, a training school, Week of Prayer, etc.

WINNIE CAMP, Reporter.

THE INVINCIBLES' POCKET TESTAMENTS

(Continued from page 9)

"I Would be True," Howard A. Walters, 1917; "Stand the Ground," John Pierpont; "When the Soldiers Take Their Swords," Frances M. Owen, 1872; "Soldiers of Christ, Arise," Charles Wesley, 1749; "Go Forward, Christian Soldiers," Lawrence Tuttiett, 1866; "Once to Every Man and Nation," James Russell Lowell, 1845; "Rise Up, O Men of God," William P. Merrill, 1911.

A Soldier Must Be Valiant for God's Cause

Heb. 11, 33 and 34; Lu. 22, 36; Mt. 8, 10; Lu.. 7, 9; John 15, 13; Ro. 14, 23; Mt. 12, 50; James 2, 14, 20 and 26-1, 22.

"O for a Faith that Will not Shrink," W. H. Bathurst, 1831; "He Who Could Valiant Be," John Bunyan, 1628-1688; "Am I a Soldier," Isaac Watts, 1724; "Dare to be Brave," W. J. Rooper; "Stand Fast for Christ," Walter J. Mathams, 1913; "Stand Up, Stand Up for Jesus," George Duffield, 1870.

A Soldier Must Deny His Own Wisdom, His Own Strength and all Provision for War

Eph. 6, 10; Mt. 26, 39; Lu. 18, 9; Ro. 12, 8; Col. 3, 16; Rev. 1, 6.

"God Moves in a Mysterious Way," William Cowper, 1772; Lord, it Belongs Not to My Care," Richard Baxter, 1681; "The Way Not Mine," H. Bonar; "The Son of God Goes Forth to War,"Bishop Heber, 1827; "The Church's One Foundation," Samuel J. Stone, 1868; "Behold the Christian Warrior," James Montgomery, 1825.

A Soldier Must Put His Confidence in God's Wisdom and Strength

II Cor. 1, 10; I Cor. 3, 13; Mt. 7, 24-21,41; Eph. 5, 17; John 10, 13; Heb. 11, 1.

"A Mighty Fortress is Our God," Martin Luther, 1529; "Lead On, O King Eternal," E. W. Shurtleff, 1887; "We Will Never Doubt Thee," William W. How, 1864; "Forward be Our Watchword," Henry Alford, 1871; "Forward Through the Ages," Frederick L. Hosmer, 1908; "Tell Me Not in Mournful Numbers," Henry W. Longfellow, 1839; "We March, We March to Victory," Gerard Moultrie, 1865.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

need of new plants and other equipment for educational and medical work. Included in this are dispensaries and hospitals and such equipment for them as tables, beds, and instruments; school buildings and small dormitories, and desks and other furnishings for these buildings; a new light plant and a new water system."

The righteousness of Christ is [illegible] to entitle us to heaven; personal [illegible] is needed to qualify us for it.—[illegible]

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

Be it ours to meditate
In these calm shades Thy milder majesty
And to the beautiful order of Thy works
Learn to conform the order of our lives.
—William Cullen Bryant.

THE PRAYER-ROOM TODAY

Forgive me, my Lord, that so many words of Thine have sounded in my ears, and so few been welcomed into my heart. Forgive me that I have seen so much of the beauty of holiness, and so feebly desired it for my own. Forgive me that, even when I overhear Thy saints as they talk with Thee, I do not set myself to enter into the fellowship they have found. And from all the unreality of my self-deceiving heart, from profession without possession, knowledge without love, admiration without obedience, and outward homage without inward surrender, deliver me in Thy mercy, for Christ's sake. Amen.

Vol. 91. No. 39.

NEW ORLEANS 12, LA.
THURSDAY, OCTOBER 19, 1944

Thou Art God!

By Dr. Herman von Berge

Lord, Thou hast through all the ages
Led by Thine almighty hand
Those who, in this world of evil,
Bravely dared for Thee to stand.
Be Thou still our help in trouble
'Mid the chaos of our day;
Make us strong to meet our trials,
As for aid divine we pray.

Give us faith that moves the mountains,
Fill our hearts with courage true;
And wherever Thou dost need us,
Help us, Lord, our part to do.
Oh, that we may never fail Thee
Who hast ever been our stay,
But in holy consecration
Seek Thy bidding to obey.

Thou art God, Thine is the power,
Lord of lords, in Thee we own;
Truth and right at last will triumph,
For our God is on His throne.
Whatsoe'er may lie before us,
Naught can shake our trust in Thee;
Thou art God, Thine be the glory
Now and through eternity.

Dayton, Ohio.

WALLET OF THE WEEK

THE LONDON MISSIONARY SOCIETY has for its aim in India one ordained minister for every two hundred families. One area occupied by the Society contains fifty thousand people and will require three times the present number of Indian ministers on the field. The theory upon which the Society operates is that there can be no advance in the conquest of India without a trained leadership. The need of a leadership with experience and training is the problem of the Christian Church in all the world, no less than in India.

* * *

THE TWO LARGEST PIPE ORGANS in the United States are located in Atlantic City Municipal Auditorium and in the Wanamaker store in Philadelphia. The largest, in Atlantic City, contains thirty-eight thousand pipes and cost four hundred thousand dollars. The Wanamaker organ has ten thousand pipes and was built for the St. Louis Exposition of 1904. The St. Louis organ has been enlarged since it was purchased by the Wanamaker store and it is now almost as large as the organ in Atlantic City.

* * *

THE GENEVA GLEN, Colorado, youth conference is said to have voted approval of a postwar program which included among its provisions for an international exchange of young people of the wartorn areas of the world and the United States. The conference was composed of one hundred and six representatives from ten denominations. This proposal has the appearance of being more a gesture of fellowship than a practical solution of the problems raised by a war which has enveloped the whole world in tragedy and devastation.

* * *

POPULATION GAINS, as recorded by Government agencies, show that the Detroit area gained three hundred and thirty-six thousand in the period from April 1, 1940, to May 1, 1942. Other gains were: Washington, two hundred thirty-one thousand; San Diego, ninety-seven thousand; and Norfolk, one hundred seven thousand. During the same period the New York-Northeastern New Jersey area registered a population loss of three hundred and sixty-five thousand. These displacements of normal populations indicate something of the reason for the social disorganization due to the war.

* * *

AUSTRALIAN ARMY PIGEONS are said to be carrying between seven and eight thousand messages per month in the Southwest Pacific war area. The service is so important in that area that all Australian troops are instructed in the use of the birds. They are especially important in areas and situations where radio silence is necessary in order to conceal movements and troop positions from the enemy. They are also used by small vessels without radio equipment. In one case a lost patrol was saved from attack by a message carried by a pigeon to the base twenty-four miles away.

THE SALVATION ARMY, whose activities were once banned in Mexico, is now cooperating with the Mexican government for the relief of the slums in the city of Mexico. In a recent month the Army served twelve thousand five hundred and thirty-six meals, provided more than two thousand showers for as many persons, and provided sleeping quarters for approximately nineteen hundred persons. It is said that the Army is now in high favor with the Mexican government.

* * *

A GRAPH OF THE WORLD'S LITERACY shows that sixty-two per cent of the world's people cannot read or write, according to figures released by the London Missionary Society. Seventy-seven per cent of the Christians in India are illiterate. In addition to the great handicap of illiteracy, there is a woefully inadequate supply of Christian literature. Such is the problem of the Church in these days of war and the appalling need of a world battling for physical existence as well as for spiritual progress.

* * *

A NEW DENOMINATIONAL MERGER seems to be well on the way to consummation. The two churches involved in the proposed merger are the United Brethren and the Evangelical. There were only six out of two hundred and thirty-two votes of the Evangelical Convention against the approval of the plan. The merger would include something less than seven hundred thousand members and nearly five thousand churches. This is one of three mergers now under consideration, and is the most advanced in its journey toward the goal of union.

* * *

PROFESSOR ERIC PEET, writing on the hymns of Egypt and Mesopotamia, says that Egypt left little in hymnody as compared with the Hebrew Psalms. He holds that in that department of literature, the Hebrews completely outdistanced all their masters, and that the higher ethical tone, the consciousness of moral responsibility, and the hope of forgiveness which characterizes the Psalms are totally absent from the Egyptian hymns. He characterizes the Psalms as the world's most spontaneous outburst of devotional meditations to be found in any department of literature.

* * *

ALTERNATIVE SERVICE OFFICER is the name of a Canadian official who has the task of assigning conscientious objectors to a type of work in which, according to his judgment, they can make their most valuable contribution to the nation. The program grew out of the acute manpower shortage caused by war conditions, and in actual practice the preference of the man himself is considered in his assignment to work. Under this arrangement, many conscientious objectors who have been deferred are assigned to types of work in which they can make a non-military, but valuable contribution to the economic life of the Dominion.

New Orleans

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EDITORIAL

SUBSTITUTING MATERIAL GAINS FOR SPIRITUAL GAINS

Lord Bennett, late Prime Minister of Canada, speaking at a thanksgiving service recently, said the fact that the British people are still here is "the greatest miracle of the ages." He then proceeded to interpret the cause of the war now in progress, and the future hope of the British people. He declared: "The reason we have a condition of war is because we have substituted material gains for spiritual gains. The struggle of the past half a century has been on a material basis. It has been the force which has moved men to action. We cannot praise too highly the gallant men who have fought in this war, and no words can describe the quality of their sacrifice. Have they died in vain? We have got to have a great spiritual revival, or they have died in vain. We need another revival such as Wesley witnessed."

These courageous words of a statesman should be taken to heart by all our allies as the day of victory approaches. In saying this, we have in mind the utterances of our statesmen regarding the postwar world, and we are thinking of the tentative agreements of the Dumbarton Oaks conference. We feel that the imperial urge which steered the world into the bloodiest war of all history has still to be reckoned with. We have come to a day when ideals must take precedence over properties and when life must be prized above industry and commerce. We have no pacifist leanings, and we stand for the effectual curbing of the blood lust which has twice brought the world to the brink of ruin and despair, but we are equally firm in our belief that the surest guarantee that such will not be repeated is a great revival of heartfelt religion—not the sword and not sanctions alone. In no other way can we get men away from making material gains preeminent.

PRAYER AS POWER

Some one has observed that people differ widely about almost every article or tenet of Christian faith except prayer. The power of prayer is the one thing on which all are united, if not constantly, certainly in times of emergency. Such is the case because true prayer is the instinctive cry of the soul rather than a reasoned philosophy concerning spiritual power and its release. It is true because, whatever the disappointments of multitudes who have prayed, the volume of evidence still creates confidence in prayer and the expectation of victory.

This oldest and most abiding religious impulse of the race, like everything else connected with religion, may be misinterpreted to such extent as to make it more a form of incantation than the discriminating and understanding cry of the heart in need. Paul exhorts the Romans to continue "instant" in prayer. He means that they should pray with an urgency which should couple their need with confidence in its power. James says, "The fervent effectual prayer of a righteous man availeth much." He means that the prayer which observes right and justness is efficacious. If we could comprehend the spirit and the moral scope of these two passages, it might do much to relieve our praying of superficiality on the one hand and of embarrassment on the other. It would relieve prayer of even the appearance of formal incantation and it would take away the feeling that we make God either tribal or provincial. Prayer may be after a pattern, but it will never become power until the impulse is more real than the form.

ORGANIZING VICTORY CELEBRATIONS

Communities and churches seem to us to be "jumping the gun" in their plannings and proposals for the day when Germany may confess her defeat. There is nothing to be complained of as to the spirit which is being proposed for the celebration, but it seems to be a little bit overoptimistic to be arranging for celebrating the end of the most momentous war of all history when the German armies are still fighting on foreign soil and fighting viciously and effectively.

For our part, we can see no good reason for making haste to plan a victory issue of the Advocate. To be sure, we all share the spirit and will observe the proprieties of a celebration in keeping with such an hour when it comes. However, we have not yet been able to persuade ourselves that victory is just around the corner. We very much fear that much blood may yet be shed before the fanatical German armies may collapse. There is certainly nothing wrong in steps which seek a Christian celebration, for no other manifestation of our joy would be in keeping with either the ideals which carried us into the war, or the sacrifices made for securing them.

It would seem to be in better form to wait until victory is definitely upon the horizon, and such a timing of our celebrations would save them from the lack of spontaneity which would inevitably result from mechanical and overplanned demonstrations. No celebration has much meaning unless it is an outrush of genuine joy because of what has been achieved. Only the hour of victory can bring us an understanding of the cost of its achievement and certainly that thought should make us unwilling to participate in carousing and vanities such as we have manifested in other days of triumph.

WHAT IS AN AMERICAN?

In answering this question the orator would be given a wonderful opportunity to display his forensic ability. He would probably recount with great rhetorical effect that Americans live in "the land of the free and the home of the brave;" he would list our limitless resources; he would boast that here all men are born free and equal; that every individual has the supreme right to life, liberty and the pursuit of happiness. He would tell you that to be an American is a thing of the spirit. It has nothing to do with race, color, or religious belief. It is a creed in which to believe—a standard by which to live, an ideal toward which to strive, a faith for which to die. All of these things are fine but, of course, he has in mind the United States, not America.

B. P. Brooks

I had the privilege to visit in Mexico some years ago. In conversation with a splendid Mexican gentleman, I took occasion to comment on the unusual courtesy and hospitality of our neighbors to the south and on their friendliness and fine consideration of the stranger within their bounds. (It was indeed a revelation). I concluded by saying, "What America needs is a better understanding with the United States." "For," he added, "We, too, are Americans, you know."

Some time ago I quizzed a group of college boys on the American flag. I asked how many stars were on it, how many red stripes, how many blue stripes. They were amazed when told their answers were all wrong. There is no American flag. There is a flag of the United States, a Brazilian flag, a Mexican flag, a Canadian flag, etc., but no American flag.

Our self-opinionated idea that the United States is all America, that we are the sun and the other republics of the Western Hemisphere must bask in our glorified light, has done much to arouse suspicion and jealousy and has certainly made more difficult the "Good Neighbor Policy." If our people will use less frequently the word America, meaning the United States, and will think more in terms of the Americas, these twenty-one republics of the Western Hemisphere, standing between the extremes of the East and the West, may really link the nations of the earth into one great Federation of the World.

We, the Americas, have a great mission, under Providence. The Americas have an opportunity to replenish a world impoverished and void of hope. Maybe God, in His inscrutable wisdom, has made these Americas for just such a time as this to give to the world a new vision of liberty, equality, religious tolerance, and widespread social and economic well-being. Our power lies in the cooperation of the American nations not alone for the common weal, but for an ideal of life we shall never be willing to relinquish. The Americas are the hope of a civilization that hangs percariously in the balance between tyranny and freedom. May this infinite land ever prove to be a land of light and liberty and may we ever think in terms of all humanity.

B. P. B.

Others Say. . .

THE FATHER OF OUR LAND

We know what God is like because we have seen him in the life of his Son. It would be impossible to get a complete conception of God from any verbal description that might be given, no matter how accurate or complete. That is why God sent his Son into the world. It was a very natural request that Philip made when he said to Jesus, "Show us the Father and it sufficeth us." Indeed, that would be satisfying, and it was that very thing that Jesus had been doing all the while he was here in the flesh, and he expressed surprise at Philip's dullness —which was but the dullness of us all. "Hast thou been so long with me and hast thou not known me, Philip? He that hath seen me hath seen the Father." That suggests that the Father is like the Son. God is like Jesus, and Jesus is a demonstration of perfect personality—perfect in goodness, as well as in all other qualities. It leaves us with the comforting thought that God is good, for Jesus was good. The name God is a contraction of "good." Therefore God is the embodiment of all good. This goodness is coupled with omnipotence—perfect goodness with unlimited power back of it. And Jesus went about giving demonstration of that wonderful combination. Those who saw him could say—if their moral perception was not too dull—"I know what God is like, for I have seen him in the person of his Son." Jesus has shown us the Father—goodness backed by omnipotence.

—Editorial in Religious Telescope.

NICHOLAS MURRAY BUTLER ACCUSES

Dr. Butler, in opening the 191st academic year at Columbia, accused progressive education and parents in general for the lack of discipline and strength of character in our modern civilization. "The family has almost disappeared as a dominant educational force," said this leading educator. Here, indeed, is where the church ought to come in! We believe that the family is a "divine institution" and that its divinity must be regained. We do not want to produce a goose-stepping generation of people who will be disciplined from without, but we do want to produce a generation of people who will be disciplined from within. Naturally, it follows that discipline from within results from long training in self-control. The parent and the educator have a mutual responsibility in this important matter. Susannah Wesley had worked out a "graduation plan" for her large family, and perhaps it was there that "little [illegible] began his thinking about **moving on to perfection**. Discipline, control, and growth are all related to the training of the will. Rewards for good behavior [illegible] necessarily make for selfishness, but they [illegible] by which progress is marked. —Editorial in [illegible]

A CRUSADE WITH FIVE OBJECTIVES

By W. W. Reid

The Crusade for Christ is now under way! It will continue to be in the forefront of Methodist emphasis throughout the present quadrennium. It will call upon every pastor in the connection for cooperation. It will expect him to carry its emphases to "the last man in the last pew" in every congregation. And, if the pastor wholeheartedly carries out its program among his people, it will revitalize the whole life and activity of his congregation.

The objective of the Crusade for Christ is the strengthening of the inner life of the Methodist Church, and the extension of its Christian services to the betterment of human life. Its emphasis is upon the welfare of **people**; any proposal concerning institutions or buildings is only to the extent that they may serve **human need.**

Five major causes or concerns of the Methodist Church (and of Christian people everywhere) are being emphasized in the Crusade for Christ. While specific dates are mentioned for each emphasis in order to facilitate a cooperative drive for each, it is understood that each will be promoted across the entire Church throughout the four years. The five main emphases are:

The Crusade for a New World Order

This Crusade, inaugurated two years ago by Methodism, and the forerunner of similar movements in other major Protestant denominations, has already served to make the Church conscious of its power as a molder of public opinion. Under the direction of the Council of Bishops, it has shown to men in seats of government that Methodists are opposed to American isolation, and that they want cooperation among the nations in the post-war world so that future wars may be made impossible. Throughout the quadrennium it must continue to be Methodism's vehicle for making a Christian impact upon government plans that affect the welfare of human beings everywhere in the world. One of its immediate plans is the establishment of a research department to help the bishops and other leaders who spearhead this effort to make the Church vocal and legislatively effective.

World Relief and Reconstruction

Photographs tell us of ruined buildings, lost art, destroyed towns, burned-over and sea-swept lands, terrific waste of nature's resources, all caused by the present World War. And that loss is a staggering and as yet uncomputed total. But the loss in human life, in maimed and broken and starved bodies, in refugees fleeing half the world around for sympathy and safety, in the flower of youth behind barbed wire, in hospitals filled to overflowing, in broken spirits and deranged minds, in separated families, in children uncared for, in women in factories or in near-slavery, in loss to art and science and letters, in loss to tomorrow's generation. These results of war cannot be photographed, and cannot ever, in most instances, be replaced. The murder of the God-given human spirit is intangible, but terribly real.

This has by no means been confined to Europe and Asia, scenes of actual warfare. There is not a community in America but has been affected by the devastation of war on the human spirit. Women and children in factories, broken homes, juvenile delinquency, unchurched millions resulting from [illegible] of population, inability of churches to meet the demands of suddenly swollen populations, inadequate housing and schooling, shortage of workers in service institutions such as hospitals and homes, overwork and overcrowding, especially among the minority and underprivileged groups of America's people. All these are deep human problems. Their solution calls for deeper skills than those of the designer of a new bridge, or the planner of a rebuilt industry.

It is to help meet some of these human needs that the Crusade for Christ is asking $25,000,000 for world relief and reconstruction. Let it be noted that on the foreign field especially these moneys are for the **relief and reconstruction of human life** almost exclusively; and that even on the home field, where some will be used for buildings, the purpose is that these institutions so aided will be enabled **to minister to human need.** More than half the funds will be used outside the United States.

The $25,000,000 will be used **for the relief and reconstruction of human life** by the Board of Missions and Church Extension, the Methodist Committee for Overseas Relief the Board of Education, the Methodist Commission on Chaplains, and the American Bible Society. Of the funds allocated to the Board of Missions and Church Extension, six groups will be the administrators—the Division of Foreign Missions, the Foreign Department of the Woman's Division, the Section on Home Missions, the Home Department of the Woman's Division, the Department of Christian Social Relations, and the Section of Church Extension.

Evangelism

Stress upon evangelism—the winning of men to the Christian way of life, and the strengthening of the Christian faith and activity of those already professing themselves Christian—should be made by every pastor in every local church. In fact, evangelism (in its broadest sense) is the supreme purpose of the Church, the only reason for its existence. The year 1946 is to be the Crusade's "special year" for evangelism, but the emphasis should be uppermost in every pastor's mind every day of his ministry.

Stewardship

One cannot disassociate stewardship from evangelism. The church member who gives little attention to the Christian use of his life, his time, his money, and to the purposes of the whole social and economic order of his nation and the world—that church member is not fully Christian, has not been truly "evangelized." Though the united emphasis on stewardship comes in 1947, it must be emphasized continually, for the wrong use of man's possessions becomes a basic cause for war and all the misery that war entails. Until man has a sane view of his "temporary ownership" of possessions and the rights of all God's children to their enjoyment, the human race is not ready for a durable peace.

Church School Attendance

Every pastor and layman must begin now to enroll boys and girls of the community in the Sunday School, and to make Sunday School instruction of value in building human life into the image of God. **This also is evangelism**—the sole purpose of the Christian Church. As in other phases of the Crusade for Christ, the emphasis here is not upon building the school or the church, but in building Christ-like character in boys and girls; it is not that the church gains, but that it gives itself.

In bold outline, this is the purpose and emphases and program of the Crusade for Christ. Each one of these five-fold objectives must suggest sermons and activities to the individual pastor, and a program for every organization in the local church.

$25,000,000 for Relief and Reconstruction

The sum of $25,000,000 was decided upon by the General Conference as the total amount which the Crusade for Christ will seek during the period December 1, 1944, to January 31, 1946, for human relief and reconstruction. This is one of the five projects or emphases of the Crusade.

The allocation of this total to the various administrative and service agencies of the Church follows:

To the Division of Foreign Missions	$ 7,990,000
To the Foreign Department of the Woman's Division of Christian Service	3,990,000
To Board of Missions for scholarships to national leaders	537,500
To the Methodist Committee for Overseas Relief	2,150,000
To the Section of Home Missions (Board of Missions)	1,467,000
To the Home Department of the W. S. C. S.	1,173,000
To the Department of Christian Social Relations of the W. S. C. S.	25,000
To the Section of Church Extension (Board of Missions)	2,175,000
To the Division of Local Church (Board of Education	652,000
To Gammon Theological Seminary (Board of Education)	543,000
To other Negro institutions (Board of Education)	272,000
To other Methodist schools in U. S. (Board of Education)	1,523,000
To the Board of Education for scholarships	537,000
To the Methodist Commission on Chaplains	435,000
For reserve contingent fund	1,290,000
To the American Bible Society	240,000
	$25,000,000

JUNALUSKA MEMORIAL CHAPEL

Bishop Paul B. Kern reports that the churches of the Southeastern Jurisdiction are showing great interest in the Memorial Chapel which the Jurisdiction will build at Lake Junaluska, North Carolina, in honor of the men and women who served in the armed forces of the country.

The Chapel will be erected by those churches which contribute one dollar for each star on their service flags or honor rolls. The names of all service men and women for whom dollars are contributed will be inscribed perpetually in the Room of Remembrance built in connection with the Chapel.

Bishop Kern points out that the names will be held in loose-leaf form until the close of the war to permit the addition of the names of persons who may later enter the service. Then a magnificent volume will be prepared and kept always on a special altar in the Room of Remembrance.

Bishop Kern is chairman of the Jurisdictional Committee in charge of the Memorial. All the bishops and several prominent ministers and laymen are members of the committee.

Because of a wide fringe of inactive members, many churches are a field rather than a force.—Harry C. Munro.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
C. MILTON CHALMERS ....Publisher

Mrs. J. E. Oakey, Jackson, Miss., writes, "I love my Advocate and I do not want to miss a copy." Thank you, and it is a joy to try to get it to you regularly and on time.

Miss Florence Phillips, Opelousas, La., has our thanks for her gracious word regarding the Advocate. It is a great help to be assured that our messages from week to week are appreciated.

Mrs. J. A. Riley, Natchitoches, La., Box 22A, Route 2, has our thanks for her generous word concerning the value which she sets upon the Advocate as a messenger of comfort and help for her.

Rev. E. H. Cunningham, pastor at Water Valley, Miss., reports remittance in full for all benevolences, and on an increased schedule of acceptances. The membership has increased and all departments of the work are functioning well.

Curtis B. Haley, of Nashville, Tenn., an outstanding layman and the statistican of the former Methodist Episcopal Church, South, retired as treasurer of the Tennessee Conference at its recent session. Bro. Haley is one of the most painstaking and accurate men of the church.

The New Prospect camp meeting, on the Van Cleave charge, was held last week, beginning October 10, and running through Sunday night following. Rev. G. H. McBride is pastor and the preaching was done by Rev. J. B. Cain and Rev. R. I. Moore, with Rev. M. H. Wells leading the service of song.

Our good friend, Mrs. T. M. Bradley, of Cleveland, Miss., says that she missed the Advocate when it failed to arrive last week. The trouble, however, is not at our office, unless we may chance to have a wrong address. We are glad she wrote us and we are always glad to know when the paper fails to reach our readers.

The fiscal report for the year 1944 shows disbursements for Seashore Methodist Assembly maintenance and improvement totaling $7,340. New roofs were placed on the School House and Tabernacle, and the roof of Keller Lodge was painted. Mr. S. W. Owens, of Hurtsboro, Alabama, was elected to the post of Executive Secretary for the ensuing year.

The meeting of the Advocate Publishing Committee was held at the Advocate office on Thursday of last week. Present were V. C. Curtis and S. E. Ashmore, representing the North Mississippi Conference; J. T. Leggett, J. Early Gray, and C. C. Clark, representing the Mississippi Conference; and R. R. Branton, representing the Louisiana Conference.

Rev. J. R. Countiss, associate pastor of Galloway Memorial Church, Jackson, Miss., was a caller at the Advocate office recently and we are sorry to have missed his visit. Bro. Countiss says that he knows nothing of what is doing in the North Mississippi Conference except that there is some agitation regarding the number of districts, a carryover from the last session of that Annual Conference.

Rev. James V. Reid, evangelist of Fort Worth, Texas, was a caller at the Advocate office on Tuesday of last week, while the editor was away attending the meeting of the Board of Seashore Assembly. Bro. Reid was returning from Amite, La., where he had assisted Rev. A. T. Law, the pastor, in a series of meetings, and was en route to Lake Arthur where he is assisting Rev. J. W. Waltrip in a meeting which began on October 11.

Rev. and Mrs. R. M. Brown, of Arcadia, La., Rev. and Mrs. J. W. Matthews, Jr., and little Amy Ann Matthews, of Belcher, La., paid the Advocate office a call on Thursday of last week. Bro. Matthews was in New Orleans in order to take the examination for a chaplaincy in the United States Navy. We regret that we failed to see them. They came during the meeting of the Publishing Committe and we did not know that they had been here until some time later.

COMMITTEE ON CONFERENCE RELATIONS AND MINISTERIAL SUPPLY

Will you please announce that the North Mississippi Conference Committee on Conference Relations and Ministerial Qualifications is requested to meet in the Methodist Church in Starkville, Miss., at 2 o'clock on Wednesday, November 1. All who contemplate any change in their Conference relation are asked to appear before the committee at that time.

A. Y. BROWN,
Committee Chairman.

REVIVAL AT FERNWOOD, MISS.

Dear Dr. Duren: During the first week of October we held our annual revival in the Fernwood Methodist Church. Our good pastor, the Rev. Hilary S. Westbrook, was asked by the membership of the church to do the preaching in our revival, and that he did, to the delight of all those who heard him. He brought some inspiring gospel messages that reached deep into the minds and hearts of the people. We heard people remarking: "That good preacher just makes things so lucid I enjoy listening to him."

A fine attendance and an excellent spirit were in evidence throughout these evangelistic services. We were glad to have the loyal support of the congregations of other churches during the revival.

I should like to say that a revival is something that happens in the life of the church and in the hearts and lives of God's people that results in the church performing its primary function of winning the lost to Christ.

Sincerely,
JAMES COKER,
Reporter for the Church.

LOUISIANA ANNUAL CONFERENCE ENTERTAINMENT

The Louisiana Annual Conference will convene in the First Methodist Church, Shreveport, at 7:30 p.m., November 15. The appointments will probably be read Sunday afternoon.

The Bishop, members of the clerical staff, superannuated ministers, and members of the class to be admitted on trial will be entertained by the host church. The members of this class and the superannuated ministers who will be in attendance upon the sessions of the Annual Conference are requested to write me at once.

According to the action of the Annual Conference, all other delegates, lay and clerical, are to arrange their own entertainment, the cost of which is to be paid by the church from which they come.

Below you will find the list of Shreveport hotels that have agreed to furnish a specified number of rooms. This list also includes the name of the manager of each hotel and the rates. We are requesting that all delegates, except those to be entertained by the host church, write directly to the hotel of their choice and make their own arrangements for entertainment.

Hotels and Space Available

Rooms for 75. Washington-Youree Hotel (450 roms), Jack Tullos, manager. Single rooms, $2.75 to $4.40. Double roms, $3.85 to $6.60.

Rooms for 30 to 40. Jefferson Hotel (200 rooms), Lucien Marioneaux, manager. Single rooms, $2 to $3:50. Double rooms, $3 to $4.50.

Rooms for 30 to 40. Gardner Hotel (100 rooms), W. W. Keith, manager. Single rooms, $1.50 to $3. Double rooms, $3 to $5.

Rooms for 100. Harris Hotels, J. T. Harris, manager:

1. Colonial Hotel (75 rooms). Single

LUZIANNE
COFFEE
100% Good

rooms, $1.50 to $2.50. Double rooms, $2.50 to $4.

2. Inn Hotel (120 rooms. Single rooms, $2 to $2.50. Double rooms, $3 to $3.50.

3. Turner Hotel (70 rooms). Single rooms, $1.50 to $2.50. Double rooms, $2 to $3.50.

Room for 50. Caddo Hotel (100 rooms), O. D. Harrison, manager. Single rooms, $1.75 to $2.50. Double rooms, $3.50 to $4.

Room for 15. Buckhalt Hotel (47 rooms), Mrs, Eunice Buckhalt, manager. Single rooms, $2 to $3. Double rooms, $3 to $4.

MINISTERS' ASSOCIATION, EAST END, LAKE CHARLES DISTRICT

Dear Dr. Duren: I was chosen by the Ministers' Association of the East End of the Lake Charles District to send in the following report:

The ministers of the East End of the Lake Charles District have restudied the change of Annual Conference from the usual time to August. This study was not made from personal ideas, desires, or individual conveniences but from the side of the laity.

Every minister found that the large majority of laymen desire the Conference to be held at its usual time. Many of them are greatly disappointed in the decision made by their delegates and their pastors in this matter. Many of them have not forgotten the struggle to raise the finances that preceded Annual Conference in pre-prosperity days—money that had to be raised before the bulk of their annual income came in. They have the vision to see the same thing facing them in the future.

Whereas we serve laymen that understand local financial situations better than we and know when they can best meet their financial obligations and privileges; whereas we are serving the Church of God and not our personal desires that would lead us into self-centeredness; and whereas the majority of our laymen desire the Annual Conference to be in November, we of the East End Ministers' Association of the Lake Charles District resolve that the Annual Conference of 1944 reconsider this change of time in the meeting of the Annual Conference, which is to go into effect in 1945.

Sincerely yours,
CLEBURNE W. QUAID.

THE YEAR ON PORTERVILLE CHARGE

Dear Dr. Duren: Will you please allow me to report some of the outstanding accomplishments in the fine work done on the five churches of the Porterville charge by the Rev. E. M. Lane during his pastorate here?

The membership of the church in Porterville has raised a nice sum of money to improve the church there as soon as material and labor are available. A Vacation Church School and Religious Training Course have been held. A W. S. C. S. has been organized and is doing fine work.

Briggs Chapel church has been painted and ceiled. A heater, donated by Mrs. J. T. Merrill, and new windows have been put in. A Vacation Bible School was held there this summer.

Chapel Hill church has been painted and new windows put in. Other improvements will be added later.

Mt. Hebron church was extensively repaired and painted. New windows were put in. A piano was purchased for the church. A Vacation Church School was held there.

Union church has had the exterior repainted and the interior and pews painted. Shades for the windows and carpets for the aisles were purchased. Nice chairs for the pulpit were donated by the Hon. S. M. Graham, of Meridian, a former member of Union church.

The people on the entire Porterville charge are indeed proud of these needed improvements. They thank Bro. Lane for his untiring efforts, but he modestly says the credit is due to the people on the charge who have been most cooperative and responsive to all calls made by him.

Mrs. E. M. Lane, our beloved president of the W. S. C. S. and deeply admired by every one here, will enter the Methodist Hospital in Hattiesburg soon for treatment and possibly an operation. We earnestly request the prayers of all the Advocate readers for her speedy and complete recovery.

Sincerely yours,
MRS. C. B. PARMER,
Reporter.

SEASHORE DISTRICT NEWS

The Rev. Ira Williams, formerly a member of the Mississippi Conference, now pastor of Epworth Church, Oklahoma City, visited relatives and friends in this district before going to McComb to preach in a revival at Centenary Church following its dedication services, October 8, by Bishop J. L. Decell.

The Rev. E. E. O'Neal, Jr., Saucier, was ordained an elder at afternoon services at Centenary, and he and his wife are now en route to Brazil to begin missionary work under commission of the Methodist Board of Foreign Missions.

The Rev. and Mrs. J. L. Sells, Long Beach, who served Centenary during the building of the present edifice, were honored guests for the dedication day services, as were other former pastors and wives. "It was a happy experience for us and a day of inspiration," reported Bro. and Mrs. Sells, who were accompanied home by their son, the Rev. I. H. Sells, Jackson. The Rev. J. L. Sells, now superannuated, is a former superintendent of the Seashore district, and he and Mrs. Sells now reside in Long Beach with their son, George Sells.

The Rev. and Mrs. W. L. Elkin, Leakesville, have returned from Byromville, Ga., where Mr. Elkin assisted the Rev. G. E. Clary, Jr., in a revival.

Several congregations were represented at a Christian Workers' Training School (first series) held at Burton Memorial, Gulfport, the past week, with the three courses being taught by the Rev. I. H. Sells, Miss Mary Thornton Lindsey, and Miss Jennie Youngblood, of the Conference educational staff.

Bishops of the Methodist Church attending District Superintendents' Conference for the denomination's Crusade for Christ, Centenary Methodist Church, St. Louis, September 26-27, 1944. Left to right by rows:

First row: Charles W. Brashares, Des Moines, Iowa, and Bruce Baxter, Portland, Ore.

Second row: Wilbur E. Hammaker, Denver, Colo.; Raymond J. Wade, Detroit, Mich.; James H. Straughn, Pittsburgh, Pa.; H. Lester Smith, Columbus, Ohio; A. Frank Smith, Houston, Tex.; Alexander P. Shaw, Baltimore, Md., and Arthur J. Moore, Atlanta, Ga.

Third row: Herbert Welch, retired, New York City; W. W. Peele, Richmond, Va.; William C. Martin, Topeka, Kan.; J. L. Decell, Jackson, Miss.

Fourth row: Titus Lowe, Indianapolis, Ind.; Fred P. Corson, Philadelphia, Pa.; Paul B. Kern, Nashville, Tenn.; W. Angie Smith, Oklahoma City, Okla.; Paul E. Martin, Little Rock, Ark.; Paul Garber, Geneva, Switzerland.

Fifth row: Schuyler E. Garth, Madison, Wis.; J. Ralph Magee, Chicago, director of the Crusade; Clare Purcell, Charlotte, N. C.; R. N. Brooks, New Orleans, La.

Sixth row: Bromley Oxnam, New York City; Ivan Lee Holt, St. Louis, Mo.; Newell Booth, Elizabethville, Belgian Congo, Africa.

PERSONAL NOTES AND INCIDENTS

A letter from Annie Winders, of Olive Branch, Miss., asks for a mailing list for that church, as she has been appointed Advocate representative. We appreciate her interest and the way she goes about her new task.

Rev. Dan P. Yeager, pastor of Cross Roads, Miss., charge, says that a very busy year has caused him to forget many things. In connection with that, his only son, who was just 18 years old, has been in the service of his country for nine months.

Rev. E. E. McKeithen writes: "We are closing out our fourth year on the Utica, Miss., charge, and reported everything more than full at the fourth quarterly conference on the 18th. Will pay more than twice on Benevolences than what the charge has formerly paid."

Rev. W. B. Jones, pastor at Logtown, Miss., is working assiduously on the new volume of the History of Methodism in the Mississippi Conference. He is making a thorough examination of the files of the Advocate for the period to be covered by the forthcoming volume.

The editor acknowledges a letter of invitation from our good friends and prospective Conference hosts at Starkville, Miss., Mr. and Mrs. F. L. Hogan. The letter says that the church is on tiptoes in anticipation of the approaching Conference. Mrs. Duren is also included in the invitation.

Mrs. Annie Ford Burroughs, widow of the late R. A. Burroughs who was for many years a member of the North Mississippi Conference, died at the home of her daughter, Mrs. Paul T. Hames, in Waco, Texas. Her death occurred on September 28. Following the death of her husband in 1921, she continued to live in Waco.

First Church, Shreveport, La., assumed the sum of $10,000 for building a University Methodist Church and the Student Center at Louisiana State University. The entire sum has already been raised and First Church and its pastor, Dr. Dana Dawson, are entitled to great credit for their loyalty to the Methodism of that institution.

Dr. W. A. Smart, Professor of Biblical Theology at the Candler School of Theology, has been appointed Emory University chaplain and associate dean of the Theological School. As chaplain, he will have charge of directing the religious life of the entire University, and as associate dean he will serve with Dr. H. B. Trimble, the present dean of the School of Theology.

NOTICE TO PASTORS OF MISSISSIPPI CONFERENCE

At the last session of the Annual Conference the Conference adopted a resolution to take the offering for Narcotic Education in each Church School on the fifth Sundays, the said offering to be sent to Mrs. R. L. Ezell, treasurer, 1002 Arlington Street, Jackson, Miss.

Forty-two charges have reported something for Narcotic Education. This leaves one hundred thirty charges that have not made any report at all. This, I feel sure, is an oversight on the part of those pastors and Church School superintendents who have not complied with the Conference request.

It is never too late to do good. October 29 is World Temperance Sunday. Let every pastor in the Conference urge each Church School superintendent to take a special offering on that day and send to Mrs. Ezell at once. The funds are needed badly for this most worthy cause.

E. E. McKEITHEN,
Chairman, Board of Temperance.

O. Z. THOMS DIES

O. Z. Thoms, a native of Vaiden, Miss., and long a resident of Richton, Miss., died in a Hattiesburg hospital last week, following about two months the death of his wife, to whom he was deeply devoted. After his wife's death he seemed to be crushed and unable to bear his sorrow. When he became ill, he was carried to a hospital. On Sunday evening he seemed to be better, but death came unexpectedly before the night was over. He leaves a worthy family of three sons and two daughters to mourn his loss—David, Jamie, and Hugh Thoms; Mrs. Mildred Lowrey, and Miss Elise Thoms. Along with the children, a number of grandchildren, many other relatives, and a host of friends, are joined in sorrow. Funeral services were held on Tuesday morning and the body was taken to Vaiden for burial beside that of his wife.

REV. W. J. NEWSOM DIES

Rev. W. J. Newsom, a local elder of the Baton Rouge district, died on Sunday of last week. He lived at Tickfaw, on the Tangipahoa charge. Funeral services were in charge of Revs. W. L. Doss, Jr., R .S. Walton, and P. W. Sibley. Bro. Newsom was a native of St. Helena Parish, and had served at different times: St. Francisville, Clinton, Donaldsonville, and other charges. He is survived by his wife, three daughters, and one son, the latter, Lt. James Newsom, stationed in England.

CHORAL MATERIALS FOR CHAPLAINS

A chaplain now in the South Pacific area Chaplain Robert G. Turnbull, writes as follows to the Methodist Commission on Chaplains:

"Could you make available to chaplains small folders of good quartet or male choir arrangements of fairly well-known hymns? If the music were not too difficult and if it were fairly familiar, many chaplains who do not now have choirs and quartets could easily form them. The G.I. Hymnal gets to be an old story for choral singing."

If you or your church have such musical arrangements to give the chaplains, will you please write to D. Stewart Patterson, executive secretary, Methodist Commission on Chaplains, 100 Maryland Avenue, Northeast, Washington 2, D. C.? Mr. Patterson will be glad to give you the names and addresses of chaplains who can use this material.

CASSETY HEADS INTERCHURCH TRANSPORTATION BUREAU

W. M. Cassety, Jr., head of the Transportation Bureau of the Methodist Church, with offices in Nashville and Chicago, has been elected chairman of the Interchurch Transportation Committee at a recent meeting of that body. He succeeds in office Bishop Francis C. Kelley, of the Roman Catholic Church.

The Interchurch Transportation Committee is an organization handling church transportation matters representing religious bodies in America with a total membership of 40,043,305. In addition to the Roman Catholic and Methodist denominations, other faiths represented in the organization are: Presbyterian U. S. A., Disciples of Christ, Northern Baptist, Protestant Episcopal, Congregational-Christian, United Brethren, Evangelical Lutheran Augustana Synod, Evangelical Lutheran Synod, and Evangelical Mission Covenant. The purpose of the organization, according to Mr. Cassety, is to study the latest and best ways to assist the railroads in handling passenger business of their respective organizations and to cooperate with the Government in their curtailed war-travel program.

Bishop Kelley asked to be relieved of the chairmanship on account of health reasons.

VICKSBURG DISTRICT

Jefferson Street, Natchez

Dear Bro. Lewis:

We have started the numerous wheels turning to receive the Distinguished Service Certificate gold seal for the current Conference year. We have asked Raymond McClinton to certify to Mr. Whitfield that we have paid $120 through him. We have asked Mr. Whitfield to certify to World Service treasurer, 740 Rush Street, Chicago, Ill., that we have paid entire askings—$1,120—for current year. But as I remember it, you have to recommend us for this certificate, so this letter is to ask you to recommend us, referring to the letter of certification of payment, which should reach their office from Whitfield in next few days. In due course they should send us a gold seal for our certificate—through you, of course. We hope it comes through before every-member canvass, third Sunday in October.

Thursday, August 31, we duly installed the first chapter of Methodist Men in the Mississippi Conference or North Mississippi Conference, with Dr. J. M. Sullivan making the address of the evening. After dinner and an address, the men went out and did visitation evangelism for the church. It is interesting to note that the only other chapter in Mississippi of Methodist Men is a Negro chapter—St. Paul Church, Hattiesburg, chartered March 26, 1943! As you already know, our group has been functioning about six months, but this meeting signalized the granting of the charter by the General Board of Lay Activities.

Cordially yours,
HENRY M. BULLOCK.

P. S.—Did I tell you that we have just held a very good Youth Activities Week, with supper, three classes (Intermediates, Senior-Young People, and Teachers and workers), and recreation, this past week for five nights? Attendance ran from 38 to 44.

Mayersville, Miss., Charge

There have been sixteen members added to the roll of this charge during the year—ten on profession of faith and baptism, four from other denominations, and two from other Methodist churches.

All of the financial obligations of the charge are paid up to date. The charge will pay a 100 per cent increase over the World Service askings; 150 per cent was paid to the Millsaps Memorial Building Fund. The pastor will be paid more than the charge has paid in many years.

Two of the church buildings have been renovated in recent months.

at Grace was completely remodeled and enlarged at a cost of around $900. The building at Mayersville was varnished on inside, floors enameled, furniture worked over, new rug laid down the aisle. This is a unique little chapel, turned over to the Methodists from the Episcopalians several years ago. Former pastors and friends of this little church will appreciate anything that is done to beautify it. One of the agreements made between the two church groups was that the interior of the building be kept as it was. This is being done in the spirit of the agreement.

Some improvement has been made on the parsonage, and there is around $75 in the treasury for further work.

More has been done for the church during this year than any previous year of the three and one-half years we have been the pastor. More interest and better attendance at all services is reported.

EARL PRESLEY, Pastor.

URGENT CALL FOR METHODIST CHAPLAINS

The Navy Department has sent the following telegram to the Methodist Commission on Chaplains:

"The Navy Department respectfully requests that the Methodist Church provide as soon as possible eighty-five additional clergymen to serve as chaplains in the Navy. The need is urgent."

Basic requirements for the Naval Chaplaincy are: Completion of college and seminary in accredited institutions, full ordination, not over 45 years of age, passing physical examination according to present Navy standards.

Methodist chaplains are needed for the Army also. Basic requirements are: Completion of college or seminary, full-time pastoral experience (at least one year apart from time in school), full ordination, not over 50 years of age, passing physical standards as determined by the Army.

Methodism faces something more than the meeting of quotas. The Church faces the meeting and fulfilling of an opportunity to give spiritual ministry to an estimated 1,000,000 Methodist young men and women now in the armed forces. These youth, from Methodist homes, are eager for the contacts and ministrations of their own Church. Methodist chaplains, while serving men of all faiths, are the Church's direct contact with Methodist youth in uniform.

For every chaplain short of our quota, the Methodist Church misses another opportunity to reach Methodist youth in untold numbers.

Inquiries and applications should be addressed to: Methodist Commission on Chaplains, Room 106, Methodist Building, 100 Maryland Avenue, Northeast, Washington 2, D. C.

NEW ORLEANS TRAINING SCHOOL

Dear Dr. Duren: The New Orleans Training School, October 8-13, was held at Carrollton Avenue Methodist Church. There was a total enrollment of 152, with 77 credit cards issued. Canal Street church led the list with 15 credits; Munholland Memorial was second with 10 credits, and Carrollton third with 9.

The Training School had a well-balanced program, offering two Children's Division courses and three Youth courses, as well as one Bible course. The faculty included Rev. W. J. Cunningham, Oxford, Miss.; Dr. Henry Bullock, Natchez, Miss.; Miss Elsie Miller, Nashville, Tenn.; Mrs. Lavens Thomas, Nashville, Tenn.; Mrs. Roy Scales, Shreveport, La., and Rev. Earl Emmerich. The devotional each evening was brought by Rev. C. R. Hardy

The School was a success in a very substantial way. Excellent work was done in all the courses and a real contribution made to the leadership of our churches.

DONALD M. RISINGER, Dean.

CAMP BREWER DEVELOPMENT

Dear Friend:

A fond "Howdy" as I bring you a report on the progress of the Camp Brewer swimming pool project, which was inaugurated by our young people at the Conference Assembly this past summer.

To date we have over one thousand dollars paid in. Our Winnfield group, under the leadership of Bro. H. B. Hysell, sent in the first contribution and the amount was $106. They made no pledge at Assembly. So, I really think Bro. Hysell and his young people deserve a big hand.

Cannot refrain from quoting letter just received from Bro. Henry Bowdon, our pastor at Lake Charles:

"Dear Charles: The enclosed check is from the young people of my church on the swimming pool at Camp Brewer. They made a pledge at the summer Camp of $250. We are sending $30 extra.

"I had a lot of fun out of the young people. When they came back and told me that they had pledged $250, I said, 'Good. Now it's your responsibility to raise it.' They begged and they pleaded, but I stood firm. So they appointed three of the girls to present the matter to the congregation one Sunday morning, and they did a good job of it. I then gave them the names of quite a number of folk who were not at church that morning and made them canvass each of them. They came back just walking on air, for they had not only gotten their pledge, but more. **I think that the experience was good for them.**"

Surely the experience was good for them. And it would be for any group of young people. I'm definitely sold on the idea that we learn by doing. The more we use and train our youth of the Church today the stronger will be our Church and its leadership tomorrow.

Some encouragement and a bit of guidance will insure complete success in this very worthwhile project of our youth group.

If there is any further information you desire please write me. The time for completing the job is November 1, 1944. It will be a big boost to our Youth Conference to go **over the goal** by that time.

Thank you for reading, and I'll be watching the mails closely during the next three weeks for something from you that I might read.

Cordially yours,
CHARLES WHITE, Treasurer,
Camp Brewer Board,
Box 255, Alexandria, La.

In the great movements of history, which evolve God's plans and are preparing for Christ's return, the Christian's chief work is to declare the good news of God's mercy to all men. In storm and catastrophe, which break up old forces and forms, in the goodness of his daily mercy, in the revelation of his character, we are always living in the midst of God's presence and power.

—F. B. Meyer,

WORLD SERVICE DROPS IN SEPTEMBER; STILL AHEAD FOR FISCAL YEAR

Although World Service receipts for September amounted to $53,391 less than for the same month last year, contributions for the first four months of the fiscal year were still ahead of last year by $102,142, or 11.58 per cent, it has been announced by Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance.

September's receipts totaled $294,935, against $348,326 last year. For the June-September period, total giving to World Service amounted to $984,444, compared with $882,302 for 1943.

"A decrease in World Service receipts in the office of the treasurer during Septembr, as compared with the previous year, does not necessarily indicate a downward trend in benevolent giving," Dr. Lugg stated in explaining the report. "During September, 1943, 77 Annual Conference treasurers made remittances. This year only 62 Conference treasurers remitted funds.

"The decrease does call for careful attention to the need for continuous cultivation of World Service on the part of pastors and local church Boards of Missions, and the importance of monthly remittances by both local church and Conference treasurers. Their help is needed to make October a great month of missionary giving," Dr. Lugg concluded.

Contributions to the 1944 Week of Dedication, as of September 30, totaled $689,833, Dr. Lugg reported, as compared with $903,398 at the same time last year.

SOMETHING ABOUT ELEPHANTS

By J. Frank Browning

Do you know that no one has ever seen a wild African elephant lie down to rest or sleep? This singular oddity puzzles wildlife experts, for the Asiatic species displays no such characteristic, and lies down often to slumber and rest.

Do you know that an elephant's hide may be more than one and one-half inches thick on some parts of his ponderous body? That is why they are called pachyderms, which means "thick-skinned." Only the rhinoceros, the hippopotamus, and the tapir have hides as thick as the elephant.

Do you know that, of all the animals mentioned in the Bible—ranging from the camel to the cat, from the bear to the badger, from the antelope to the hare—the word "elephant" appears in the Bible not a single time?

Do you know that a Dutch animal dealer once trained six full-grown elephants to work and carry their masters in just two days? This record still stands today; no one has ever equaled it.

Do you know that at birth a baby elephant may be three feet high and weigh two hundred or more pounds? The mother elephant is very affectionate toward her young, and carefully protects it until it is four or five years old.

Do you know that African elephants reach a height of twelve feet, and a weight of 9,000 pounds? The Indian or Asiatic elephant is smaller, and is easier to tame and train.—Selected.

It is usually not so much the greatness of our trouble, but the littleness of our spirit which makes us complain.

—Jeremy Taylor.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Week of Prayer and Self-Denial

The most important event in October is the Week of Prayer and Self-Denial, October 25-31. Programs have been mailed to the presidents of all W. S. C. S. and also to Guild presidents.

The money this year will be directed to:

Home Fields: Friendship Home and Mothers' Memorial Center, Cincinnati, Ohio; Wesley Community House, Houston, Texas.

Foreign Fields: Missionary Medical College for Women, Vellore, India; Educational and Medical Work, South and Central Africa.

From this observance we receive two blessings: The blessing of quiet meditation and prayer and the blessing of giving that which has cost us some sacrifice.

* * *

First Church Laurel

The W. S. C. S. of First Church, Laurel, with Mrs. W. Leon Jolly, president, reports many activities during the past quarter. Among them: A fellowship tea, honoring the teachers in the city schools who are members of the Methodist Church. At this tea as special guests were the members of the societies in the West Laurel and Kingston churches. The ladies' parlor of the church was bright with fall flowers and an interesting program featuring China was presented. In addition to musical numbers, the guest speaker was Miss Bettie Ridgway, recording secretary of the Mississippi Conference W. S. C. S., who spent a number of years at Soochow University, in China. Sandwiches, cookies and coffee were served.

Miss Anne Deavours, missionary to Mexico, who has been spending some time with relatives in Laurel, was complimented with a seated tea one Sunday afternoon, with Mrs. Jolly as chairman of the program. Dr. Roy H. Kleiser gave the invocation, and Mrs. J. Lewis Gates, accompanied by Mrs. Arch Mackrell, sang "The Prayer Perfect" and "Sacred Words." Miss Devours spoke informally concerning her work in Mexico and was presented a gift of money. The tea table was lovely in its decorations of pink and white.

Mrs. L. W. Alford was presented a Life Membership as a birthday gift by her five children, this beautiful service conducted by Rev. J. S. Noblin, of Carthage, who is her son-in-law.

Six beds have been purchased for the Lewis Memorial Hospital in Africa by the W. S. C. S. and the Wesleyan Service Guild. One of these was given by Mr. R. B. Irby, of Jacksonville, Florida, in honor of Dr. J. R. Kittrell.

* * *

Southeastern Jurisdiction W. S. C. S. to Meet in Jackson

The women of the Mississippi Conference W. S. C. S. will be delighted to learn that the 1945 session of the Southeastern Jurisdiction W. S. C. S. will be held in Jackson, Miss., February 20-22.

At a called meeting of the Administrative Committee, held in Jackson, tentative plans were made for the meeting, and we quote from the Minutes:

"It was announced that there will be in attendance at the Jurisdiction Conference about 150 official delegates, beside officers, board members, guest speakers, and approximately 70 missionaries and deaconesses. It was voted to ask the Mississippi Conference women to allow the rooms at the Robert E. Lee Hotel to be reserved for those delegates and guests (over 200) coming from other Conferences. The Walthal Hotel is to be headquarters for the Mississippi Conference women.

"The committee unanimously approved the idea of not having the regular annual meeting of the Mississippi Conference W. S. C. S., scheduled for March, 1945. At the close of the Jurisdiction Conference there will be held a business meeting of the Conference society, so women of the Conference are urged to attend the Jurisdiction meeting, each local society sending its delegate to this meeting.

"Immediately following the close of the Jurisdiction Conference, the business session will be held. Recommendations to be channelled down to the local societies will be adopted and the Memorial Service will serve as the worship. Reports of officers will not be given."

This will be the greatest opportunity the women of our Conference have ever had to get a picture of the work which is being done through the W. S. C. S.

* * *

Helps for Programs

Mrs. E. V. Perry, Conference vice-president, working with the district secretaries, is endeavoring to make the monthly programs for the W. S. C. S. more interesting.

Beginning next week, we will give on this page some information concerning the workers at our own Conference institutions. Be looking for it.

* * *

Life Memberships

As we begin the fourth quarter let us plan for Life Memberships honoring faithful workers in our societies and adding to the total giving of our Conference.

The Southeastern Jurisdiction W. S. C. S. has set as its goal for 1944, one million dollars for missions. This means that each local society will need to give approximately seventy-five cents a member more for this year than last.

For instance, if a society has six members and gave $36 to the Conference pledge in 1943, it should give not less than $40.50 in 1944. It is hoped that every society will "turn its treasury wrong-side-out" and bring "all the tithes into the storehouse."

* * *

Children's Work

To the Local Secretary of Children's Work:

Dear Friend: I have been so pleased with the increased interest in Children's Work over this Conference. Nearly three times as many churches are reporting.

The plan for the missionary units with children for 1944-45 is very interesting. I am anxious for every church to use the missionary unit. I am sending you the reference material early so you can order yours now and be sure of getting it in time to make every preparation for the study of this unit. Let us make it the very best study the children have ever had.

The Council of Children's Workers in each local church is urged to meet and make plans for the program of missionary education during the months ahead. Won't you try to have additional sessions at least during the period of missionary study? Also give the children an opportunity to make a special offering for missions. The offering from this Conference was so very small this past year. The offering, as you know, is over and above the Fourth Sunday offering in the church school. You do not report the Fourth Sunday offering to me.

I would suggest that you give the children an opportunity to make this offering during the extra sessions and divide it according to the plan: Forty per cent through the treasurer of your W. S. C. S., marked "Children's Missionary Offering," 40 per cent to your church school Fourth Sunday offering, and 20 per cent to be used by the children for some local missionary project.

In the leaflet, "Missionary Materials for Use With Children, 1944-45," you will find listed the books and other materials to order for missionary units; also it is listed in the **World Friendship Bulletin.** The unit for primaries and juniors for 1944-45 is different. For primaries the emphasis, "Child Helpers Around the World;" for juniors the major emphasis, "Southeast Asia;" minor emphasis, "The American Indian."

Cordially,
MRS. J. B. CAIN,
Conf. Secty of Children's Work.

MISSIONARY EVANGELISM IN LATIN AMERICA

By James V. Reid

Since the present war, greatly handicapped missionary work in the Orient and other parts of the world, the eyes of Protestantism have turned more and more to the Latin American countries. Mission study books have been published and a great deal written in religious periodicals concerning the possibilities of projecting the Gospel with a new emphasis into these countries. Dr. John R. Mott has declared that the countries of Central and South America now present to Protestantism the greatest mission field of the world.

Protestantism has been at work in some of these countries for many decades and much has been achieved, but so vast is the area to be covered the task ahead of us seems almost overwhelming. The doors of practically all Latin American countries are now open to evangelism. Educators, government officials, business leaders in "the other Americas" are recognizing the value of Gospel teaching as presented by Protestant missionaries. Tremendous strides are being made against illiteracy through

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Important Notice—Emergency Collection of Clothing for Europe

The American Churches are being called to a new and very urgent service. Under the auspices of an International Agency set up by the forty-four United Nations—the United Nations Relief and Rehabilitation Administration (UNRRA)—a nation-wide drive by the Churches, Protestant, Catholic, and Jewish, is being made to collect fifteen million pounds of clothing. This clothing, used or unused, will be for free distribution to needy men, women, and children in the newly-liberated countries of Europe. Both winter and summer clothing will be useful.

Types of Clothing Needed

Infants' garments. All types are in urgent demand.

Men's and boy's garments—overcoats, topcoats, suits, coats, shirts, jackets, work clothes, underwear, sweaters, pajamas, etc.

Women's and girls' garments, all kind.

Bedding, all kind.

Shoes and evening dresses are not to be sent.

Packing Instructions

Containers should be of sound, heavy cardboard or paperboard. No single container should weigh more than 100 pounds. It would be better to keep the weight around 50 pounds. Each container should be tied with a strong rope or wire. Each package should have the following information: (1) Container number, that is, the number according to the type of material—men's and boys' or women's and girls'; (2) Number of units, that is, the number of pieces packed in the container; (3) Description—men's and boys' woolen clothes or women's and girls' cotton clothes; (4) Weight of box; (5) From whom sent; (6) To whom sent: U. S. Treasury, Procurement Division, care Mason Packing Co., Mullins, South Carolina; (7) Shipment should be made on Commercial Bill of Lading which is to be endorsed: Government Property, to be converted to Government Bill of Lading at destination;" (8) Send the original bill of lading to the above address and send a carbon copy of the bill of lading to Mr. Joe F. Campbell, Treasury Department, Lend Lease Division, 20 Houston Street, N. E., Atlanta 3, Georgia.

Join other religious groups in your community, and ship together so that as many shipments under 20,000 pounds as possible may be combined into carload lots. Shipments are to be made by **freight collect.** Do not prepay. Shipments should be made as soon as possible. Do not wait.

Sorting Rules

The summer clothes will be sent to warm countries and the woolen goods to cold countries. For that reason, the following sorting rules should be followed: (that is, put the following groups each in separate boxes).

1. Overcoats of all kinds (overcoats, topcoats, snowsuits, etc.). 2. Men's and boys' woolen goods (trousers, suits, jackets, sweaters, etc.). 3. Men's and boys' cotton and rayons (cotton underwear, shirts, etc.). 4. Women's and girls' woolen goods. 5. Women's and girls' cotton and rayon goods. 6. All infants' garments. 7. All bedding (blankets, sheets, pillowcases, etc.).

Attention, All Supply Secretaries!

Information concerning the above drive has been mailed to all Supply secretaries of the Woman's Society of Christian Service in the North Mississippi Conference. Here is a chance for even the smallest church to serve in a practical way. Let the secretary of Missionary Education work with the Supply secretary in this project and tie it in with the fall study on Southeast Asia.

All fourth quarter Supply reports go to Mrs. B. L. Mercer, Hernando, Miss.

MRS. E. M. SHARP,
Conference President;
MRS. G. B. BLAKE,
Former Conference Supply Secty.

* * *

A Service Front for Employed Women—the Wesleyan Service Guild

Christ has no body now on earth but yours, no hands but yours, no feet but yours.

Yours are the eyes through which Christ's compassion must look out into the world; yours are the feet with which He must go about doing good; yours are the hands with which He must bless us now.

The program of the Wesleyan Service Guild is broad enough in its scope to include the development of life of each individual, and to provide a field for ministering to the needs of others. Its fourfold program includes enrichment of Spiritual Life, practice of World Brotherhood, promotion of Christian Social Relations and Local Church Activities, and the highest use of leisure.

Enrichment of Spiritual Life

Spiritual depth and religious growth are necessary for the work of the Guild. We are conscious today of the chaos, the suffering, and the tragic uncertainty of the world; and we must heed the call that is challenging all Christian women to spiritual living, consecrated service, and sacrificial giving.

Each member has a part in carrying out the aim of the Guild: to help bring the Kingdom of God upon earth. One way we can prepare ourselves for having a part in carrying out this aim is to spend some time each day in private worship. It is only when we are in close touch with the power of God that we actually become channels of spiritual vitality. We must not be too busy to set aside a regular time each day for a quiet period of worship through reading, meditation, and prayer. Bible reading may be supplemented by such booklets as the **Upper Room** and **Today.**

Practice of World Brotherhood

As the world grows smaller, the practice of World Brotherhood becomes at once easier, and more difficult; easier, because people of other nations are brought closer; more difficult, because by their very proximity, attitudes and prejudices come in for partial, perhaps complete, overhauling.

"The Lord's Song in a Strange Land" shows the difficulties everyone faces today in his or her changed environment, even here at home. It shows conditions in the Woman's Work in the far sections of the earth. It stimulates us to a greater sympathy, understanding, and appreciation of all peoples who make up the Christian community, and urges us to do and give more generously that all people may soon become a part of the Kingdom of our Heavenly Father here on earth.

Christian Social Relations and Local Church Activities

The special study this year of Christian Social Relations and Local Church Activities is "Minority Groups."

Each local community has its unique problem in regard to minority groups. It may be the people who live on the "other side of the tracks," the Negro, the Jew, the Japanese-American, the mill worker.

Each unit is urged to make a survey of its own problem and to take steps to bring about a wholesome relationship between the members of the minority groups and the other citizens in the community. This will involve cooperation with other denominations, perhaps similar groups of employed women in other churches, perhaps groups with no church affiliation.

While concentrating on minority groups, the other areas of work of this committee will not be forgotten. The problem of establishing and maintaining a just peace is still present. The liquor industry is strengthening its hold on the life of the nation. Christian families are becoming more and more difficult to maintain. There may be misunderstanding in the local church. Economic relations are not always Christian. People fail to carry out their duties as citizens. All these may be tied into the main problem—minority groups—and a solution sought that will be equitable to all.

The Highest Use of Leisure

We expect great things of the Guild today. "It can reach the women now going into employment as no other agency in our church, and if it does not get hold of the young women (Methodist or non-church) just starting their jobs, the Guild is not meeting its responsibility."

If people do work too hard, the few hours of leisure they have find them exhausted not only physically, but emotionally also. They cannot use their leisure in creative activity. They are too tired for music, art, literature, let alone worship. They take their pleasure from those sources which demand least from them. This is thoroughly bad, because such a use of leisure does not refresh the mind anything like the way in which it is refreshed by creative activity. The church, then, must not only fight against bad industrial conditions and the overstrain of the workers, but ought to be ready to offer wherever necessary, facilities for the most creative use of leisure, for the latter will sublimate the sex energy and actually bring the sublimate person into the joys which those know who feel that, however humbly, they share the creative activity of God Himself. The church of the future will meet the new age only if she has a relevant word to say on the whole problem of leisure. MISS SUSIE PARKER,
Conference Secretary,
Wesleyan Service Guild.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. A. J. Ensminger, District Secretary

The Monroe district has had a very successful and busy quarter. Nine zone meetings have been held and all were well attended. The zone leaders and their presidents are to be highly praised, as none of them slacked off in their work during the long and hot summer months.

Our district seminar was held in West Monroe on September 6, and much interest was displayed by the large number of officers attending. On this date there was also a meeting of the zone leaders with the district secretary. Mrs. Pollard, our state president, spoke to the zone leaders, and gave to them much needed help.

The district Guild at the First Church in Monroe on October 3 was well attended. Mrs. C. B. Atkinson, president of the Monroe Guild, had charge of the meeting. Miss Mable Ruth Knowlin, returned missionary from China, was the guest speaker of the evening. Miss Knowlin was introduced by the district secretary, who met her at Mt. Sequoyah this summer. At this meeting, Wisner, represented by five members, was recognized as the newest Guild in the district.

* * *

"Information, Please"

Do you know that the purpose of the W. S. C. S. is to unite all of the women of the Church in Christian living, and that we should pray every day to God to guide our lives so that other lives that we touch may be pointed towards heaven?

Do you know that one of our prayer specials should be that the W. S. C. S. increase in members, gifts, interest, and prayer life?

Do you know that interest can be sustained by having well-planned programs with variety and inspiration, and by discovering and developing new talent?

Do you know that after the war Methodists will find themselves face to face with a mission situation at home that will require better methods and more money than we have customarily applied to the problem of Christianizing the home base?

Do you know that the institutions of the Woman's Division of Christian Service in the homeland are in 43 States?

Do you know that these institutions offer opportunities for education, child guidance, welfare, and medical work, recreational and physical activities, social contacts, and conferences?

Do you know that these institutions serve children, youth, and women, without regard to race or nationality, and all with the Christian emphasis?

Do you know that the objective of these institutions, starting with individuals, has broadened from that of helping him to find himself to that of helping him to find others?

Do you know that we have a parish embracing 50 nations, with thousands of missionaries and nationals preaching in more than a hundred tongues, with a foreign membership greater than the total membership of many denominations, and with six hundred schools, hospitals, and other ministering institutions?

Do you know that in spite of the devastations of war our work goes on in every field, and nowhere has it broken down or collapsed?

Do you know that Methodism marched on even in Germany and Japan, and in the crucified countries like China, Belgium, Poland, Czechoslovakia, and Norway, and in the occupied fields of Burma and the Philippines?

Do you know that five thousand young people will be needed to replace the ranks of the Woman's Society of Christian Service in the next decade?

Do you know that in order to challenge students to want to serve through the Woman's Society, definite needs must be presented to them?

Do you know that the first step to be taken to interest students in missions is to cooperate with the Methodist Student Movement program with responsibility for presenting the work of the W. S. C. S. to students?

Do you know that the aim of the W. S. C. S. is a student secretary in every local church, from which student age youth leave, or to which they may go?

Do you know the five "Conditions of Peace" accepted by General Conference? They are a timely acceptance of the fact that "enduring peace on earth depends under God upon a world-wide acceptance of the following convictions which belong to the Christian faith:"

1. God is the Ruler of the world. Nations as well as individuals are subject to His law.
2. Mankind is one in nature, and in the sight of God, who has made of one blood all nations of men for to dwell on all the face of the earth.
3. All men are children of God and brothers, one to another. "No group is inherently superior or inferior to any other, and none is above any other beloved of God."
4. All men have within them divine possibilities, and must be accorded a fair and equal chance to become the best of which they are capable.
5. It requires of us to seek first the Kingdom of God and His righteousness. Every human ambition and practice must be brought into conformity with this demand.

Do you know that spiritual fellowship is gained through worship and prayer?

Do you know that worship in a meeting is of great importance and not merely a correct form of opening a meeting? Worship is fellowship and communion with God—it is more than just thinking about God.

Do you know the "Fall Emphasis for Spiritual Life?"

October.—Cooperation with pastor in observance of Communion Sunday, and during the last week in the month observance of Week of Prayer and Self-Denial.

November.—Prayer and work for peace, and World Brotherhood, and a Thanksgiving service.

December.—Plan for Bible Sunday. Pray definitely for divine guidance in selection of officers for coming year. Deepen the spiritual tone in Christmas activities; pray for a successful closing of the end of the year in the W. S. C. S.

Do you know that the new study courses for 1944-1945 are listed in the June Methodist Woman?

Do you know that something is bound to happen if you hold the globe of the world in your hand when you pray?

(The above is an excerpt of a report given by Mrs. Harold Burkhalter at a zone meeting in Monroe).

I AM CONVINCED

I am convinced that nothing in the whole Christian religion is so rarely attained as a praying heart.

Without this you are as weak as weakness itself. With it you are irresistible. This, by some, would be thought a strange remark, and to savor strongly of fanaticism. But I tell you the Church will have to get a new lesson on the subject of prayer. Frequent seasons of secret prayer, in my own mind, are wholly indispensable to keeping up an intercourse with God. Let me say again and again, if you lose your spirit of prayer, you will do nothing, or next to nothing, though you have the intellectual endowment of an angel. I cannot contemplate a more abominable object than an earthly-minded minister. The blessed Lord deliver and preserve His dear Church from the guidance and influence of men who know not how to pray.—Chas. G. Finney.

Whenever we wish to know anything we go to one who knows. We seek an expert. If we wish to know something about bridges, we go to a bridge builder. If it be medicine, we go to a physician; law, to a lawyer; agriculture, to a specialist in that department. Why not follow the same rule in religious investigations? Instead of asking an agnostic, whose boast is that he knows nothing about Christianity, let us have the testimony of one who has tried it and who out of his personal experience can say, "I know whom I have believed!"—Vance.

Of all things in this world below, what, thinkest thou, will be the most useful in the world above? I will tell thee—it is thine hours of sacrifice, thy moments of loss. There is only one influence that will speak to all ages; it is sacrifice—the giving up of something in the cause of right."

—George Matheson.

There is only one passage in the biographies more central than the Sermon on the Mount. It is more central because it is the root from which the action ordered by the Sermon must spring . . . called by a supreme title, The Lord's Prayer.—Gerald Heard.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . . [illegible]

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, OCTOBER 22, 1944

By Rev. W. C. Newman

RELIGION IN EDUCATION

Lesson Text: Matthew 7:7-12; Luke 6:39-45.

Golden Text: Ye shall know the truth, and the truth shall make you free.
—John 8:32.

W. C. Newman

The free public school of America is a unique institution. In all the history of the world there has never been anything quite like it. No other nation has dreamed of mass education on so lavish a scale. No other nation has offered to make education available to all its children. It is a grand institution, symbolic of both democracy and freedom, and so identified with our national life that one cannot think of America without its public schools.

Nevertheless, there has been a growing consciousness that the free public school has its dangers, and that we have already suffered some unhappy results from mistaken ideas of education. One of those mistaken ideas is that of leaving religious instruction entirely out of the education of our children.

All Truth is Religious

The idea that the school has no responsibility for religious instruction is a new one. It would have been absolutely foreign to the thinking of those who dreamed of and worked for education in the early days of this land, and by whose dreams and labor the public school came into being.

The first schools in America were founded for religious purposes, by religious men. For many years the state and federal governments accepted no responsibility whatever for education. All the schools were either church schools or private schools taught by church people. The worship of God and the teaching of moral truth were, as a matter of course, an integral part of the school's responsibility.

For these founders of education in America knew what many of the modern educators refuse to see—that you cannot separate various truths into irreconcilable categories, saying this is scientific truth, this is economic truth, this is historic truth, and over here in an unrelated class is religious truth.

All truth is God's truth, since the very existence of truth certifies an orderly universe, constructed by an orderly Mind. The truth of the Sermon on the Mount is no more God's truth than is the truth about electricity. God made the physical universe just as he made the moral universe. Everything that is truth comes from God.

Does the Truth Really Make Us Free?

Modern invention, based upon new and startling discoveries of the truth about physics, chemistry, and mechanics, has made a marvelous world. But it is a fearful world in which the majority of its people are in daily fear for their lives just because of these very truths.

For modern science has applied all its marvelous knowledge of the truth to the construction of ever more terrible agencies of death and destruction.

So! The truth does not always make men free; sometimes it actually enslaves a whole generation as it is now enslaving ours.

It is not enough to know the truth. The truth must be so related to life, and to men, and to God, that it will be used rightly for man's great good rather than for man's wicked and selfish purposes.

And this is what I mean when I speak of religious instruction. Religious education is not simply teaching the dogma of a church; religious education is bringing men to know the truth and to use it to make life good and beautiful. Indeed, goodness and beauty and truth ought to be an inseparable trinity, each part of which is imperfect and incomplete without the other two. And education which does not do that cannot rightly be called good education.

The Means to Accomplish this End

Now, it is all very well to cry that we need more religion in our education, but if this is to be something more than a harangue I must show some practical way of accomplishing that objective. I wish to mention three.

For one thing, we need to make our Sunday Schools real schools, which most of them certainly are not. In the average Sunday School we get the students about thirty or forty-five minutes once each week, in a class in which no lesson assignments have been given or worked out, taught by an instructor who has had no special training for the work, and who all too often has not made any adequate preparation for the lesson in hand.

If a public school were to try to operate on that basis the public would be indignant. No worthy teacher would try to teach mathematics or history that way. It simply cannot be done. Our Sunday Schools must do better or die.

Make the Public School Religious

The most infantile thing we do in the Protestant Church is to allow our spiritual forces to be split into pieces on the rock of denominationalism. Whenever anyone proposes to do anything about putting religion into the public schools the various denominations begin to demur for fear their own doctrine will not be the only one taught.

But all denominations and all church people agree that honesty is better than lying and stealing; that God is the creator of man and all that is, and that all men ought to love and serve God.

Indeed, there is so much truth about which we all agree that one could spend the years of eternity teaching those truths and never one time touch on a controversial point.

Yet we deny the children of America religious instruction because of our own narrowness.

Make the Church School Christian

Some time ago I preached at one of our Methodist colleges for several days. There was not a thing about that college that would lead a stranger to think it different from any other college. In fact, it seemed to me that religion on that campus did not hold as dignified a place in the thinking of the administration as it does in some state colleges I visit. The members of the college administration were conspicuous by their absence from the services. The Christian students who sponsored the services told me bluntly that they received no special encouragement from the college for their religious activities.

Such a college has no right to the name Christian, and no claim on the church for support.

The church school must be unashamed to proclaim its Christian character or go out of business. The state school can do a better job with the other things, and do it much cheaper. Religion must go back into the very warp and woof of the church colleges.

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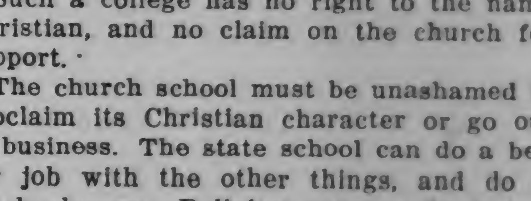
CONWAY'S, 433 Royal Street
New Orleans, La.

THE OLIVETS OF LIFE

Some can have their time of prayer in the early morning, but for others it is impossible. There is no special virtue in any particular time, but there is value in choosing the time when you can best come before God without interruption, and for a set period retire into the Holy of Holies of your life, with your Bible, and pray. I knew one old woman whose wash-tub was her Olivet. She used to scrub the dirt out of the clothes, and praise God for the precious blood which had washed her and made her whiter than snow.—Lionel B. Fletcher.

No echoes return to mock the silent tongue.—Earl Riney.



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THE CHRISTIAN FIRESIDE

FOR FREEDOM

By Vivian T. Pomeroy

One day in the summer I had two British sailors in my house. They were just what we call "gobs," not officers. I had picked them up on the subway from Cambridge to Ashmont. They were looking for Dorchester. which we who live in or near Boston know to be a part of the city. They had seen the name and thought it might be a quiet place like Dorchester in England. "Thought we'd go for a walk," they said. "Can't get into mischief in the country!" I explained about Dorchester, Mass., and brought them home.

We had a marvelous time together, and, it being an extremely hot day, we somewhat refreshed ourselves. They had been on the high seas for eighteen months without any return to a home port, and often in much danger, at which they laughed heartily. They were careful not to tell important things, and the name of their ship was erased from their caps. I don't know enough about naval matters to ask important questions, and I could only say simple things such as: "When you sink enemy ships, I suppose you have to get used to seeing Germans struggling in the water. That's the part I should hate."

"We don't get no time to see much, and we ain't so situated that we get a front seat," they said. "It's afterwards we 'ave the time to think that it's funny-like. One time we 'ad to try to stop a German freighter scuttlin'. They lowered their boats but the gunfire caught them as they were pullin' away. It couldn't be 'elped, but lots of our men said it was a shame and it weren't sportin'. Us men argued for three weeks about that."

"What did you think?" I asked them.

"Well, it was war; that's about all you can say," answered one of them. "They fire on our 'elpless women and children, if they 'ave the chance. All the same, a lot of our chaps wot 'ad their 'omes bombed to bits said it weren't fair like that; and the arguin' went on. My! there were some arguin', too."

I said, "In Germany they're not allowed to argue much."

"Oh, that! But that's what we're fighting for, for freedom. If we can't argue whether the poor devils ought to be shot in the boats, there ain't nothin' to fight for. We're out to get old 'Itler becos 'e won't stand for arguin'." Then he went on: "I was in Germany for a bit once; so when we picked up the others I got to talkin' to a prisoner called Schmidt. He'd bin a baker, and he kep' on sayin' over and over, 'Jan,' he says, 'when will I get 'ome to me wife and bakery?' "Cheer up, sonny,' I says. 'Same time I get to mine—when this 'ere war's over.' O God!' he says, 'when will that be?' That I couldn't say, but I tells 'im soon and tries to comfort 'im like. Not a bad sort of chap."

This is the end of the story. A queer little story with not much of a beginning and no clear ending. But in it I saw why in the end hate and evil cannot win. For men will be free even to comfort an enemy. And Schmidt is a very common name.—Reprinted by special permission of the author and the Christian Leader.

BIRDS WITH SHOCK ABSORBERS

A pelican or a gannet will fly along some distance above the sea until they sight a fish near the surface. Then the bird will fold its wings and dive straight down, beak first, hitting the water full speed. The comical pelican will often bob up again tail first. If the gannet misses its fish on the first plunge, it is such an expert swimmer that it pursues its prey under water until it catches it.

A pelican will make such a plunge from twenty or thirty feet above the water and a gannet makes spectacular dives from as much as sixty or a hundred feet up. Both of them must hit the water with terrific force. Water can be painfully hard and unyielding, as a clumsy diver soon learns if he lands flat instead of head first. It seems a wonder that the birds don't have the breath knocked completely out of them after such a plunge, but it doesn't seem to bother them. They both fish for a living and that is their regular way of getting their fish.

Naturalists have found that both pelicans and gannets have what might be called shock absorbers. They have large air sacs or cushions beneath the skin on their breasts. These must do a lot to ease the shock when the birds hit the water in one of these powerful dives and, so far as anyone knows, that is why nature has equipped the birds with them.—John H. Spicer, in Our Dumb Animals.

NOW THE DOODLE-BIRD

In spite of Himmler, some inhabitants are getting out of Germanv and arriving in Britain by air.

After the doodle-bomb comes the "doodle-bird"—the black -redstart. It has smoke gray plumage and a fiery tail.

(Call it Ruticilla phoenicurus if you want to be academic).

It is a common garden bird in Germany, but it is not often seen in England. Now it has nested for the first time in London's bombed-out buildings. Almost every day you can see two or three of these birds hopping among the wild flowers that have grown up in the old ruins in the Temple.

—British Information Service.

PUERTO RICAN SCHOOL REOPENED

Reopening of the George O. Robinson School for underprivileged children in San Juan, Puerto Rico, is announced by Miss Verr H. Zeliff, newly-appointed superintendent of the school. The institution is operated under the Woman's Society of Christian Service of the Methodist Church. It was closed shortly before Pearl Harbor for renovation and property improvements. More than $200,000 has been expended on the four-acre property which, according to educational and engineering experts, now constitutes the finest plant of its kind on the island. The school now has facilities for 135 girls and a staff of twenty-five, as compared to seventy-six students and a staff of fourteen who could be accommodated when the school closed.

According to Miss Zeliff, the school's enrollment is growing every week. New objectives are being put into practice, which include the enrollment of girls who, in addition to their need of economic assistance, show unusual promise of leadership and intellectual ability.

In addition to Miss Zeliff, five new workers have gone to Puerto Rico this year from continental United States. They are: Miss Lois M. Davidson, principal, a commissioned missionary from Salem, Illinois; Miss Elizabeth Anne Stewart, teacher of English, from Alliance, Ohio; Miss Elizabeth Pryor, librarian, a deaconess transferred from Holding Institute, Laredo, Texas; Miss Ora Hooper, teacher of English and Social Studies, a deaconess transferred from Holding Institute, Laredo, Texas; and Mrs. Thelma Chatham, teacher of Home Economics-Food and Clothing, from Medeoine Lodge, Kans.

Three shipments of special refrigerator doors and modern kitchen facilities, two shipments of bathroom equipment were lost en route to Puerto Rico due to submarine activities and, although there was a fire on the boat carrying wiring and electrical equipment, the equipment was saved.

The three buildings are now united under one roof and make available adequate playground facilities. In the former Orvis building, where new floors and roof have been installed, a dormitory will be provided for nineteen younger children and four staff members. There are also classrooms for the first four grades, a room for sewing and crafts, the infirmary, clinic, isolation room for six patients, a kitchenette, and duty rooms.

A large stained-glass window for the chapel, now occupying the center building, is ready for shipment to Puerto Rico at the close of the war. Arches, pillars at the entrance, iron grillwork gates and stone fret work above present a most worshipful appearance. A recreation room occupies the floor beneath the chapel.

Goode Hall, the largest building, has a large patio with balconies on three sides. This building houses the dining room, kitchen, bake room, refrigerating rooms, main laundry, library, and the girls' dormitory, where 116 girls may be accommodated.

"It's scandalous to charge us $10 for towing the car only three or four miles," protested the motorist's wife.

"Never mind, dear," replied hubby, "he's earning it; I've got my brakes on."

—Watchman Examiner.

PEACH APPLE TREES 9¢ AND UP
Pears, plums, cherries, nuts, berries, etc. Grapes 7c. Evergreens, shrubs, shade trees low as [illegible] Catalog free. TENN. NURSERY CO., BOX 4, CLEVELAND, TENN.

How To Relieve Bronchitis

Creomulsion relieves prom[illegible] cause it goes right to the seat [illegible] trouble to help loosen and expel [illegible] laden phlegm, and aid nature to [illegible] and heal raw, tender inflamed [illegible] mucous membranes. Tell your [illegible] to sell you a bottle of Creomul[illegible] the understanding you must [illegible] way it quickly allays the [illegible] are to have your money back.

CREOMULS[illegible]
for Coughs, Chest Colds, [illegible]

REV. JAMES HAZLEWOOD FELTS

James Hazlewood Felts, son of W. P. and Mrs. Louise Barr Felts, was born in Weakley County, Tenn., May 27, 1867. Both his father and mother belonged to prominent families and they gave him a superb foundation in home training and Christian nurture. He received his high school education at McTyeire School, McKenzie, Tenn., and attended Wofford College and Vanderbilt University. In 1884, while a student at McTyeire, he united with the Methodist Church, and the following year yielded to a high sense of duty and was licensed to preach. From that date there was no backward look, no divided mind nor vacillating purpose. Like Paul, he declared, "this one thing I do."

He was admitted into the Memphis Conference in the autumn of 1890 and ordained deacon by Bishop Duncan. Two years later he was received into full connection and ordained elder by Bishop Wilson. He remained in that Conference twelve years, serving Campbell Street, Jackson; Decaturville and Saltillo, Bolivar, Henderson, Whiteville and Mercer, and Mayfield, Ky. On May 27, 1897, while pastor at Henderson, he was married to Miss Lorena Ozier, who walked loyally with him in making a Christian home and in doing the work of the church for forty-four years. She lives at Fulton, Ky., where they had made their home following his retirement, as does his only ssiter, Mrs. Frank P. Hall. The elder son, James H., Jr., lives at Monravia, Calif.; the younger, Holland O., at Greenville, Miss.

In 1902 he was transferred to the North Mississippi Conference and stationed at Corinth, which he served with great success for four years, during which time a new church was built and paid for. He later served this church another quadrennium and was presiding elder of the Corinth district for four years, thus rounding out twelve years in that city, where he brought many souls to Christ and made many warm and lasting friendships. He also served Aberdeen, Tupelo, the Aberdeen district, the Holly Springs district, Columbus, the Greenville district, Greenwood, and Grenada, completing thirty-four years in this Conference and forty-six in the itinerancy.

During the fourth year of his pastorate in Grenada he developed a serious heart ailment and his doctors forbade his continuing in the active ministry. He accepted the verdict with his usual courage and good cheer, resolved to lend hearty aid to his pastor and serve as he could. He returned to his ancestral home in Fulton, Ky., where for seven years he wrought to the limit of his strength, teaching the Busy Men's Bible Class, visiting the sick, writing service men and friends who needed comfort and cheer. Though broken in body, he was vigorous in spirit. Shortly before his death he wrote a friend: "My evening time of life is just as happy as were the morning hours." It is ever thus with those who walk with God.

Bro. Felts was blessed with superior native ability—a fine mind, a keen sense of humor (Irish, he would have said), and a sympathetic heart. All these he laid upon the altar, and his genial and genuine personality, his gracious manner and brotherly love won men and women to the Christ who had made his own life radiantly magnetic. He was a diligent pastor, faithfully seeking to minister to the needy in the name and word of his Lord. Little children loved him, [illegible] men trusted him and sought his counsel, the aged and sorrowing found in him [illegible] and comfort. He was truly a [illegible] shepherd, not a hireling.

His preaching was always evangelistic, forthright and earnest, vigorous and Scriptural. It was his highest joy to recommend to others the religion that had brought peace to his own heart. His faith was contagious. He brought new hope and love wherever he served. He was a man of decided convictions, a born fighter, though he did not deny to others the same rights and liberties he claimed for himself. He was never the slave of party or faction, and he held the love and confidence of many whose convictions differed radically from his own. After one period of sharp controversy, an opponent wrote him, "I never doubted your sincerity nor questioned your friendship." He was never jealous, never sought position or power. He loved truth and right more than applause and honors.

He gave much time to fields outside the pastorate. For some thirty years he was a faithful and efficient trustee of Grenada College, doing what he could to promote the Christian education of young women. He was a long time member of the Publishing Committee of the New Orleans Christian Advocate and a frequent contributor to its pages. His column, "Wise or Otherwise," consisting of brief paragraphs of sound sense and homely wit, was widely read and quoted. One of the very last of these pithy sayings was: "No man can cheat another till he has first cheated himself." There from his heart spoke the man, James H. Felts. He was no cheat, but was loyal to himself, his fellowman, and his God, an Israelite in whom was no guile, a good minister of Jesus Christ.

J. R. COUNTISS.

IN MEMORIAM

Mrs. Katie Fisher, daughter of Mr. John Cheshire and Mrs. Ella Washburn Cheshire, was born in the northern part of the parish near Gallion, and spent her early years there. Coming to Bastrop during her girlhood, she made her home there from that time on. She was married to Mr. Charles H. Fisher in 1918. She became affiliated with the Bastrop Methodist Church in 1915, and in emulating the life of the Master, she "went about doing good" and, because she was a friend to everyone, her friends were legion.

Mrs. Fisher lived a radiantly happy life, which was a result of numberless deeds of kindness and a manifest interest in every one, and the fond memories of our association with her in Christian fellowship constitute a treasure which enriches our lives and inspires us to greater effort in doing our best for Christ's sake.

In the midst of her useful life, she has suddenly been transplanted from this earth to a "House of many mansions eternal in the heavens," and "with a cheery smile, and a wave of the hand, she has wandered into an unknown land." We will think of her still as the same. "I say, she is not dead; she is just away."

We were made to realize that "God's finger touched her and she slept," and in appreciation of her gentle spirit we, the Society of Christian Service and Ladies' Bible Class, pen these resolutions:

That our Society has lost one of our truest and most devoted members, one who was ever ready to do her part in the upbuilding of the church and Society, which she served so faithfully.

Resolved, too, that we cherish her memory and imitate her faithful example.

Resolved, that we extend to the family our deepest and heartfelt sympathy and commend them to the God of grace and love who has promised never to forsake His own.

Resolved, that a copy of these resolutions be spread upon the minutes of our Society and a copy sent to the family, also one to the New Orleans Christian Advocate.

Submitted:

MRS. BLANCHE GREEN.
MRS. HATTIE NEELY.
MRS. LOLA BUFORD.

MISSIONARY EVANGELISM IN LATIN AMERICA

(Continued from page 10)

the use of the Laubach system of learning. Organized translators are reducing many hitherto unrecorded Indian languages to writing, and the New Testament is the first thing translated into each newly-written language.

With all of these facts before us, missionary evangelism is increasingly being recognized as a great factor in supplementing the work of the missionary. Some of us cannot go as missionaries under appointment, but we can "go into all the world preaching the Gospel" on brief intensive evangelistic journeys.

It has been my privilege to be among the pioneers in missionary evangelism on nine trips into the Latin American countries. With the exception of one journey into South America many years ago, my work has been in Mexico, Central America, and Panama.

Four years ago God gave me the companionship of a young Methodist evangelist from Alabama, Rev. G. M. Hamby, on a trip to Guatemala. He was so moved by the great opportunities to evangelize in those fields so white unto the harvest that he dedicated himself then to spend his life in missionary evangelism. From his ministry in the States another evangelist caught the vision and has made two successful trips to Central America. This coming winter I know of six others who are now making plans to evangelize in Guatemala. And so the fire continues to spread.

As "missionary evangelists" we do not go out under appointment by any Board (though approved by various denominational Boards); but the work is simply an extension of our regular evangelistic work out beyond the borders of the U. S. A. We have realized how many there are to work in this country and how few in those great fields where millions yet wait to hear the Gospel. We have to raise our own finances and go without remuneration, donating our services to the missionary workers of the various denominations wherever we find them carrying on an orthodox work.

Last winter Bro. Hamby extended his ministry far into South America. This coming winter we plan together to cover the same course. Having sort of blazed the trail over which others are traveling into Guatemala we now feel we should go pioneering into the larger expanses of South America. We want to major in Ecuador, Peru, and Bolivia, especially ministering to our Methodist missions and schools in the latter two countries. We have the happy prospect of having a Methodist pastor from Maryland to join us on this trip.

With gratitude to God and to friends who have made possible these journeys, I would say without doubt the support which has been given has borne spiritual dividends beyond human computation. I wish I had time and space to tell of souls saved, chapels built, students educated in Bible Schools, native pastors supported, because we have brought motion pictures and the message of their needs back to the churches of the homeland.

Will you who read these lines join us in prayer that the Lord of the harvest may lay it upon the hearts of many others to go forth into these fields, either as missionaries under appointment or for brief periods of missionary evangelism?

2912 Meadowbrook Drive,
Fort Worth 3, Texas.

AGITATION, CHURCHES, AND CHARGES

By W. R. McCormack

Just before Conference a year ago, one of my good friends, who opposed dropping any districts and who is now active in the campaign to bring the matter to a vote again this year, said to me, "I want us to settle this question of districts once and for all and let it alone. Whether you know it or not, the agitation is hurting the Conference." I agreed.

The matter came properly before the Conference and was voted on after being debated by both sides. The vote was 128 for four districts and 100 to remain at six. I supposed this did settle the matter "once and for all." I believed all good Methodists were in favor of majority rule in church government. But now it seems I was wrong. There is more agitation than ever and, strange to say, it is coming from the group who objected to agitation a year ago. They are going to ask the Conference to vote on the same question again this year, expecting that all this talk about demotion of preachers has changed a good many votes. Hence, this time they are assuming responsibility for any hurt to the Conference.

I was interested in the discussion by my friend, Dr. A. T. McIlwain, in the Advocate a few weeks ago, since Bro. McIlwain appears to be speaking for the six district advocates. Bro. McIlwain favors more and smaller districts and closer supervision, even to the supervision of the "individual church" on the circuit charge.

This individual supervision idea is new in this Conference, but I am glad Bro. McIlwain has introduced it. It appears that the district superintendent would recognize the individual church as the unit rather than the charge as a unit. I presume this idea is new also to Bro. McIlwain, since he knows from having served two terms in the cabinet of this Conference that the division of the Conference into such unequal districts as we have had is not well adapted to this idea. Somebody in a high place of leadership certainly missed an opportunity to do the Conference a service in leading us into a proper arrangement of districts to equalize the work.

On referring to the Conference Journal for 1937, I find Bro. McIlwain being appointed to a place in the cabinet the fourth year of his first term. I find that the number of "individual churches" at that time was 40 in one district while two other districts had 131 each. The other districts ranged between these two extremes. Under this idea of supervising individual churches, one superintendent would have had more than three times as much as another, on presumably the same salary. So far as I know, no move was made to equalize the districts until 1942, when a group of laymen and pastors brought it before the Conference.

In my humble opinion, this Conference has passed four progressive and beneficial measures during the past three or four years. And if my memory serves me correctly, at least some of the same group that opposed dropping two districts have opposed all four of these measures.

1. In 1941 a resolution was passed, requesting the presiding bishop to appoint district superintendents "for a period of not more than four years in every eight consecutive years."

2. In 1942 a resolution was passed providing for the equalization of district superintendents' salaries, and that they be paid on the "Conference plan," which means by Conference-wide assessment and remittance through the Conference treasurer.

3. In 1942, also, a resolution asking that the districts be equalized as to size and work to be done.

4. In 1943 a resolution to drop two districts as unnecessary in this modern day with faster means of travel than when the districts were originally laid out.

But it appears the Conference can pass resolutions easier than it can put them into effect, or get them put into effect. Number two above is in effect and seems to be working satisfactorily, even though a serious objection offered against its passage was that salary checks from the Conference treasurer would "cost exchange at the bank."

Number three above was long overdue, and ought to have been put into effect at once. But today, two years from its passage, the districts are more unequal than they were in 1937. The last Journal shows the number of individual churches ranging from 39 in the smallest district to 140 in the largest!

And now number four above is threatened with repeal before it is even tried, on the grounds that 577 "individual churches" in the whole Conference cannot possibly be managed by four superintendents, being an average of about 144 churches each. The inconsistency of this repealist group is that they do not seem to realize that one district already has 140 churches and has been doing pretty well with them! So far as I can see, the districts with the larger number of churches have made about as much progress, financially and otherwise, in proportion to their resources, as the districts with the smaller number. Therefore, the smaller district idea does not commend itself to us by actual experience. I am glad, therefore, that Bro. McIlwain has given us this "individual church" supervision idea as a basis for dividing the Conference into four districts, so that it should be unnecessary to rescind our action of a year ago.

Bro. McIlwain compares our Conference with some of the Conferences of the North and East, and says that while some of them have one minister to every 1¼ churches, we have only one minister to every 3 1-3 churches in this Conference. If Bro. McIlwain will break down the districts of his own Conference in the same way, he will find as great a variation as that. Where one district has one pastor for about two churches, another has only one minister for approximately five churches. I believe that equalization, like charity, ought to begin at home, and that we should set our own Conference in order within itself before we become too much distressed about how it compares with the New York East Conference or the New Hampshire Conference.

I am glad Bro. McIlwain reminds us that the shortage of preachers is getting more acute each year, and that we are losing preachers by death and retirement faster than they are coming into the Conference. It is reported there are six charges in the Conference this year without pastors. One other pastor from my district, I understand, is off to the chaplaincy right away, to add to the number of vacant pulpits next year. And when one stops to realize that these vacancies are not among the station churches where only one church is involved, but on the poorer circuits where each present pastor involves perhaps five or six churches, it can be seen that there are right now more than thirty "individual churches" without pastors. In Jesus' day it was not the poor had the gospel preached unto them. We are not working it that way; the better paying charges all have pastors. It is a Conference responsibility to see that through mission appropriations or otherwise these poorer charges are not thus discriminated against. I believe in promotions, both in promoting men and in promoting the work. But I believe the work is bigger and more important than any of us. It is God's work, and I do not believe God would have us make smaller districts just in order to "superintend" an ever-increasing number of "individual churches" without pastors. I am not sure but that a pastor and no superintendent would be better than a superintendent and no pastor.

So why kill this progressive measure without first giving it a trial? If we try it and it will not work, it can be changed by the same process by which it has been changed in the past. It is time for us to accept the challenge of this new day. This is a day that calls for vision, courage, consecration, and statesmanship—yes, and churchmanship—in carrying on the work of a great church.

"Rise up, O men of God!
Have done with lesser things;
Give heart and mind and soul and strength
To serve the King of kings."

Corinth, Miss.

THE DRIFTER

By Ruth Franks Whitton

He wanders alone through a million nights,
  Over a million worlds or more,
With the glitter and gleam of a million lights
  Set behind and before.
And his weary soul drifts to and fro
  In vague and fruitless quest
For that subtle peace he does not know,
  So far from the haven of rest.

But out of the mournful deeps one Voice,
  In accents pleading and kind,
Ever bids the wand'rer make God his choice
  While God he yet may find.
Oh, oft does the clamor of doctrines deceive,
  And ever does sin betray,
And only through Christ can man perceive
  The light, the truth, and the way.

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New Orleans
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THE LIVING CHURCH

The true patriot is the man to whom the well-being of one nation alone is negligible. The man who loves his country is the man who loves every other. To rise by the depression of others is to create for oneself the danger of a further fall. True progress is gained, not in despite of your rivals, but with them at your side.—Dr. William F. Lofthouse.

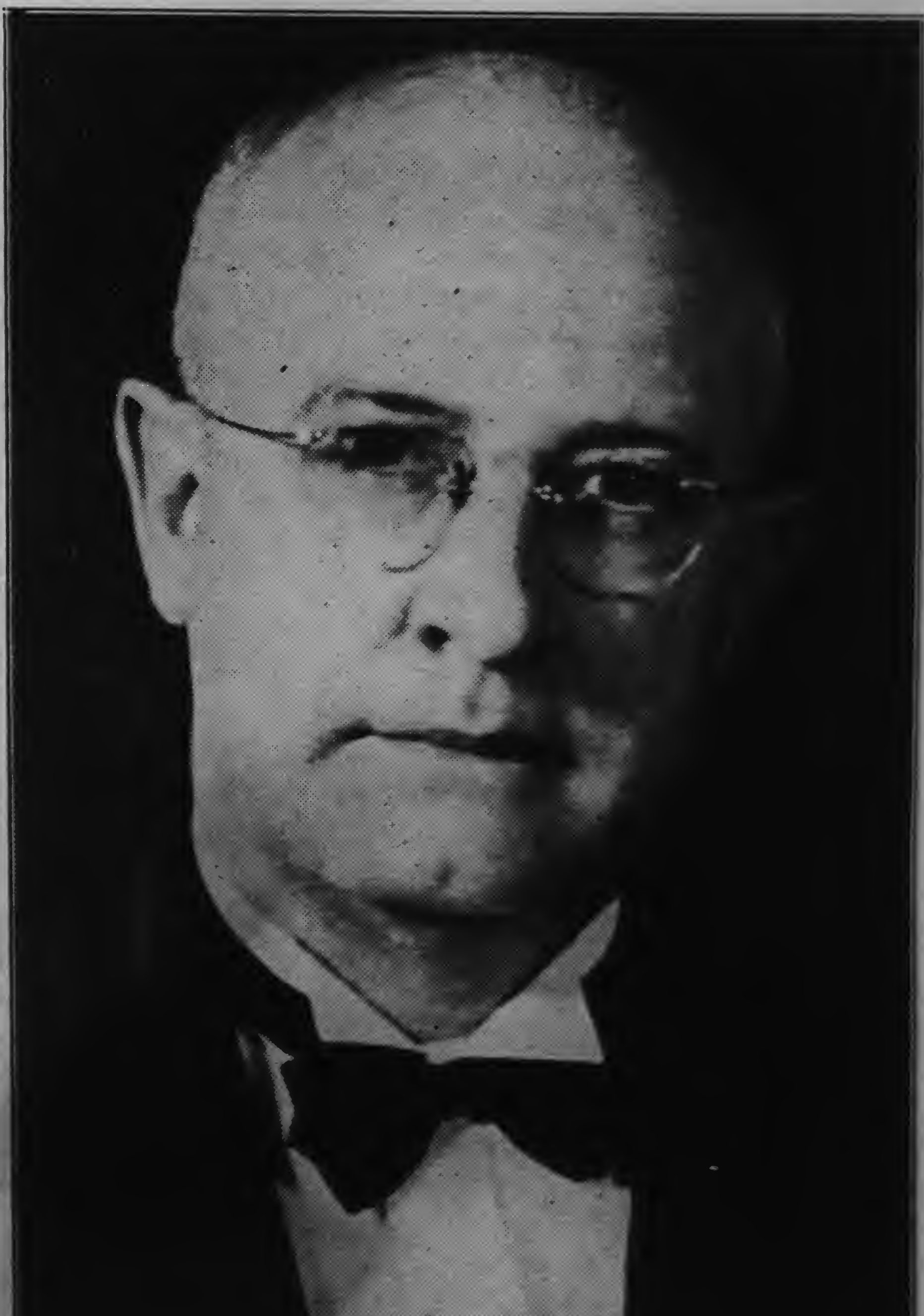
THE PRAYER-ROOM TODAY

We thank Thee, Lord, that men who strive
In lowly, earthly ways,
Receive from Thee rich blessings
And laden harvest days.
Grant them the faith to plant again
When harvest time is done—
The gold fruits of the open air—
The red fruits of the sun.

—Grace Noll Crowell.

No. 43.

EW ORLEANS 12, LA.
URSDAY, OCTOBER 26, 1944.



BISHOP J. L. DECELL,
Who will preside at the session of the North Mississippi Conference in Starkville, November 1, and the Mississippi Conference at Jackson, November 22

WALLET OF THE WEEK

A MINISTER IN SCHENECTADY, N. Y., recently carried this announcement in his church bulletin: "When the glad news comes that the war is ended, either in Europe or the Orient, and the great struggle to establish peace and goodwill has begun, the doors of our church will be opened wide that all who will may enter for prayer and praise. At the beginning of each hour for the twenty-four hours following, there will be a brief service conducted by one of our ministers or a layman."

* * *

HOSPITALIZING ALCOHOLICS at the expense of the taxpayers of America is vigorously opposed by Miss Elizabeth Smart, national legislative director of the W. C. T. U., Washington, D. C. She holds that the "rehabilitation of habitual drunks will not solve the liquor problem." Perhaps those who squander public funds for that purpose may be trying to salve their consciences for the moral and social derelicts who represent the work of their own hands. The home suffers because of the inebriate and also the taxes levied for his maintenance.

* * *

THE FIRST BAPTIST CHURCH, Atlanta, Georgia, operates upon the theory that the "ministry of music marches side by side with the ministry of the Word" in a balanced church program. Accordingly, the church operates a graduate choir plan in which children are accepted at the early age of two and one-half years of age. There is a choir for each age group numbered from one to five, and a continuous training in music is effected as they pass through each group as they grow older.

* * *

A HOSPITAL SHIP is said to carry thirty thousand sheets because laundering in sea water has not been possible. A new laundry process has been found which will make it possible to reduce the total number of sheets necessary to eight thousand seven hundred. Chemicals added to the salt water make it possible to launder the sheets at sea without risk of contamination. The Army is installing the salt water laundries on troop ships and on island bases where the supply of fresh water is not sufficient.

* * *

THE ISLAND OF JAMAICA is trying to build up its educational system for its people. The population was seven hundred thousand, according to the census of 1895. At the time the census was made, there were nine hundred and sixty-two elementary scools. Now the population has increased to one million two hundred and thirty-seven thousand, and through consolidations the number of schools has been reduced to six hundred and sixty-eight. Under the new system, one hundred and sixty-nine thousand children are enrolled in school, and one hundred and eighty thousand children are not registered in school at all.

THE CAMEL is the Arab's beast of burden in the desert lands of the Near East. He is used as an overland transport, he operates the olive mill for extracting the oil from the fruit of the olive tree, he turns the water wheel for irrigating the growing crops in the Nile valley, and he is also used for plowing the land and the cultivation of the crops. The day of the liberation of the camel waits upon the industrialization of thirty-five million people of the Near East.

* * *

PLASTIC AUTOMOBILE TIRES are said to be on the agenda of the Firestone Tire Company, Akron, Ohio. It is said that the plastic tire is highly resistant to road heat and that it can scarcely be told from the ordinary rubber tire. It is claimed that sunlight will not cause the new tires to crack or creak, and they are insoluble in oil or gasoline. Of course, the practical utility will have to be determined by severe road tests, and these cannot be made until war conditions make their manufacture possible.

* * *

THE PRESBYTERIAN CHURCH, U. S. A., is said to have had the highest annual net increase in membership for their last church year since 1921. The denomination now has a total memberhhip of more than two million and ninety-eight thousand. The number of infants baptized was nearly 70 per cent greater than for the previous year, and the total contributions were more than fifty-three millions of dollars—the greatest for any year in more than a decade. More than six millions went to the benevolence budget of the church.

* * *

CHINESE CAVE DWELLERS, according to an exchange, are trying to establish a Utopia in which there shall be no bribery, dishonesty, opium smoking, or drinking. On one side the Russian Communists are twenty miles distant and the Japanese twenty miles distant on the other side. These cave dwellers of Shensi Province condemn any person, trying to proselyte their members to Communism, to four months in a "Truth Conversion Institute." The law is said to be strictly enforced.

* * *

THE PHOTOMICOGRAPH is a method for making a life-size or a slightly magnified photograph of a small, but not microscopic, object. The term was coined for naming the new adventure in photography. The pictures are made at a distance of from four to six inches, and usually by a special camera. An ordinary low speed camera may be used with an adapter, or by the use of an "extension tube." The factors which make for success in this new field are variable, such as highlighting, relief, shadows, and in some cases brilliance to bring out the contour and the texture of the object being studied.

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W. L. DUREN, D. D., Editor-Manager
C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

THE MYSTIC TOUCH OF GOD

A striking epigram was used recently by a minister in a statement regarding the twenty-third psalm. He called it "An ancient cathedral in which for many centuries men have felt the mystic touch of God." The simple strains of that ancient song are understood by all races, all ages, and all classes. Regardless of differences of culture, it helps all to experience that mystic touch. The shepherd has a perfect understanding of the psalm because his very life is interwoven with its thought. The man on the throne is touched by the assurance and simplicity of this song of faith and hope. And even those far removed from scenes of pastoral life respond to the artless hymn of Israel's immortal singer. The simplicity, the devotion, and the unsparing care of the shepherd furnish a perfect approach for the experience which is as mystical as it is universal.

Striking as is the phrase, "the mystic touch of God," the theological interpretation of that experience of spiritual quickening is one of the most difficult tasks in the realm of religious thinking. In all our volumes of interpretation, few who have experienced the "mystic touch of God" find more than partial satisfaction. Perhaps this is because the experience means the release of personality and is not a mere spiritual recording. After all, it is the mystic touch which matters, not the theological speculation to which that touch may give rise.

The "mystic touch of God" is not something which belongs exclusively to the field of formal theology. It is not something to speculate about, but is rather the dynamic of Christian life. Jesus Christ gave the Shepherd Psalm immortality when he identified it with himself: "I am the Good Shepherd." He meant that he is the divine cathedral wherein men come to feel the "mystic touch of God." The very soul of preaching is to make this mystic touch a reality in human experience, and without that aim, preaching is no more than a theatrical performance.

Bernard Shaw would hardly be accepted as a pattern of orthodoxy for the preacher, either in his techniques or his extravagances. When, however, he says it is necessary to startle men into thought and action he is simply restating the technique of Jesus, and approving the course of every effective minister in his effort to bring men into the experience of that mystic touch. We knew in one congregation two men who were ministerial problems. One carried his business desk into his pew on Sunday morning and it was necessary to jar him into the consciousness of the service and its purpose. The other was keen and alert in his mental functioning and he instinctively ran ahead of the preacher and without his guidance. With him it was necessary to keep his attention without blueprinting one's purpose. In both these cases, as in all others, the aim of the preacher must be to bring the individual into the experience of the "mystic touch of God" by whatever method may be indicated. The cathedral, whether of stone, or song, or personality, has for its one purpose the making of the "mystic touch" real to men.

SHALL THE BALKANS AND THE NEAR EAST CONTINUE TO MENACE WORLD PEACE?

A strange phenomenon of history is the degree of influence which the Near East and the Balkan states have had upon the peace and progress of the world. Economically and industrially, they have had little to offer for the pool of known natural resources, but they have furnished a lion's share of the battlefields for the wars of the past three thousand years. In ancient times the armies of rival powers deployed on the eastern rim of the Mediterranean, and in modern times the Balkans have shared in furnishing battlegrounds for great European powers seeking a preponderant influence for safeguarding their commerce with the Orient.

It was pointed out by a recent writer that these lands became the spark plugs of wars because the European trade routes to Central Asia and the Far East, including India, Malaya, and the Archipelago, ran through those lands. It was for that reason to the economic interest of the great powers of Europe to establish preferential relations with the countries which, because of their geographical location, held the key to the valuable trade of the East. This naturally led to contests and intrigues among the great powers for control of the trade routes and the commerce which moved across their boundaries. In the course of time they became an even more important factor through the discovery of natural resources of their own—Arabian oil and gold, citrus fruits, cotton, wool, hides, and other raw materials. These factors have furnished a new incentive for conquest by imperialistic peoples.

A further complication was offered by a fanatical Mohammedan bloc of two hundred and fifty thousand people—the Arab East. Their religious intolerance and solidarity contribute much to the intrigue and the diplomatic struggle for Arab favor. Because of these confused and complicated factors, these lands continue to play a tragic role in the commercial struggle of European empire builders.

A no less strange phenomenon is that, in all the long centuries of struggle centering in these lands, no constructive steps have been taken to build them into the pattern of civilization which they have so long menaced. Instead they have been consistently exploited even by some to whom they were mandated for wholesome direction and development. Little has been done to immunize them against attackers who would make their lands the battlefields of aggressors. In view of this tragic record, it would seem inevitable that the peace to come must internationalize those countries in the interest of world peace, and coordinate with their social stabilization other measures to make them a constructive unit of world civilization, not as benevolence, but as the right of peoples who have been exploited and despoiled by those who cared only for themselves. The bitter experiences of war should teach us that peoples, not markets, must determine the pattern of the postwar world. Whatever the tragedy of their past, or the wretchedness of their present, the peoples of the earth are looking to the future with expectation and new hope. No group of designing politicians operating behind closed doors should ever again be permitted to chart the liberties of mankind in the interest of political empire.

OUR DEADLINE

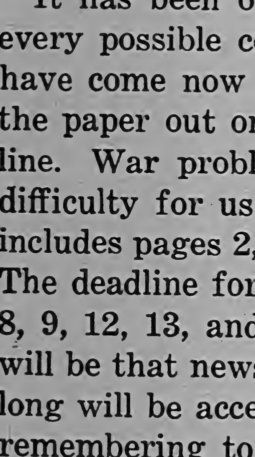
It has been our policy from the beginning to extend every possible courtesy in the handling of copy, but we have come now to a time when it is not possible to get the paper out on time unless we rigidly observe a deadline. War problems and mail delays are making great difficulty for us. The deadline for the first half, which includes pages 2, 3, 6, 7, 10, 11, 14, and 15, will be Friday. The deadline for the second half, including pages 1, 4, 5, 8, 9, 12, 13, and 16, will be Saturday noon. Exceptions will be that news of deaths and important notices not too long will be accepted to noon Monday. Please help us by remembering to get your material in the mails in time to allow for mail delays. The deadline refers to the time mail reaches our office, not to time it is mailed.

"ONE WORLD"

Mr. Willkie had no license to preach, but he did a good job of lay preaching just the same.

He had a "sense of mission" if any man in our public life of today has it.

He had to a remarkable degree that virtue which is fundamental to all the others—honesty. In a sense, then, strictly speaking, he was not a politician. He was not only honest with others but honest with himself. That is to say, intellectually honest.



Dr. A. P. Hamilton

Many criticized Mr. Willkie as being a "turncoat" in politics, not able to make up his mind as to whether he was a Democrat or a Republican.

But, contrary to popular opinion, one is not born into a party. It is an acquired taste, like that for olives.

In fact, the fundamental principles of the two great parties overlap in so many places that it is hard for an absolutely honest man to give complete adherence to either one. It is a striking tribute to the honesty and fairness of the man that both major parties are now loudly claiming that he would have voted on their side in the coming election if he had lived.

"Seven cities claimed great Homer dead,
Through which the living Homer begged his bread."

Wendell Willkie was a good tonic for our present-day political and social life. He severely criticized the platforms of both parties as dishonest and time-serving.

He was statesmanlike, not political, in his views. He had a global outlook. He was Christian in his philosophy of life. No one could read his book, "One World," and fail to see that.

He was courageous also—not only honest in his convictions but he had the courage of his convictions without compromise.

While it may be questionable whether his judgment was good in telling Britain what should be done in India on his return from China, his courage was certainly praiseworthy.

His pronouncement upon India was less convincing because in his globe-girdling visit he did not visit India and was, therefore, not speaking from firsthand knowledge. Nobody could doubt his disinterestedness, however, and his humane outlook and Christian interpretation of the phrase, "The White Man's Burden."

And last, but not least, he had the prophet's vision and the prophet's fearlessness.

He would have been invaluable in any council that is to have the burden of drawing up a programme for world peace in the next few months.

We could ill afford to lose such a man at this time.

A. P. H.

Others Say. . .

PLAIN WORDS TO THE POPE

This paper is not anti-Catholic in the sense that it denies the sincerity and devotion of Roman Catholic religion. But it is definitely anti-Catholic in its deep-rooted suspicion of Rome as a political force. We cannot but endorse the very plain words spoken about the Pope by the Bishop of Chelmsford (Dr. Henry Wilson) in his reference in **The Chelmsford Diocesan Chronicle** to the message sent from the Vatican to the citizens of London. "It is difficult," says the Bishop, "to remember one single word from the Pope in condemnation of the Nazis when they swept London with destruction. The plain fact is that Vatican politics are anti-democratic. The best interests of the Church, according to the Roman view, are served by a Government which approximates to a dictatorship, particularly if, as in Spain, the dictator is himself a Roman Catholic. Right or wrong, there is a widespread uneasiness lest the Vatican authorities should succeed in having a say in the peace settlement. . . . One of the surest ways to lose the peace would be to permit the dubious counsels of the Vatican diplomatists to have any hand in the business." With all this we are in entire agreement. Rome's record in the war is, to say the [illegible] least, a dubious one. Even if it were not, there is not the slightest reason why the Roman Catholic sect, which happens also to be a political party, should claim a place among the nations in the settlement of international affairs. No English statesmen, certainly, would continue to hold the confidence of the people if he proposed to give the Vatican a place at the peace conference.

—Christian World, London.

WHAT THE BIBLE HAS MEANT TO GREAT MEN OF ALL AGES

During the momentous meeting of President Roosevelt, Prime Minister Churchhill, and Generalissimo Chiang Kai-Shek in Cairo last December, one American correspondent reported that the head of the Chinese Republic arose early every morning in order to devote an uninterrupted half-hour to Bible reading and to prayer.

This was an interesting, but not a novel piece of news. For throughout history, the great men of all ages and of all nations have been regular readers of the Bible.

"Believe me, sir, never a night goes by, be I ever so tired, but I read the Word of God before I go to bed," said General McArthur to a secretary of the Bible Society in Australia. General McArthur is continuing a habit that many a famous soldier before him has found to be an unfailing source of blessing.

The oath that every president of the United States takes on the Holy Bible is no meaningless tradition. The founding fathers were guided by this Book in shaping the new republic. Both the Declaration of Independence and the Constitution derive strength from this source of eternal wisdom and equal justice.

Nearly every American president has at some time or other expressed his dependence on the Bible and urged the people to read it regularly.

George Washington stated, "It is impossible to govern rightly the world without God and the Bible."

Thomas Jefferson, author of the Declaration of Independence, remarked, "I always have said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands."

Andrew Jackson pointed to the Bible and announced, "That book, sire, is the rock on which the Republic rests."

Lincoln, one of our truly religious presidents, who resolved one of the great crises in America's history, wrote, "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can, and the balance by faith, and you will live and die a better man."

And so it goes down the years. Theodore Roosevelt believed that the teachings of the Bible influenced nearly every individual who has contributed to the welfare of the human race. Here are his words: "Almost every man who has by his life-work added to the sum of human achievement, of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible."

Woodrow Wilson expressed these sentiments: "A man has deprived himself of the best there is in the world who has deprived himself of this (a knowledge of the Bible)."

Similarly, in other parts of the world, leaders of state, scientists, poets, and philosophers, have valued the Bible.

Napoleon Bonaparte, reliving his days of glory in exile, summarized his failure in these words: "Caesar, Alexander and I founded great empires. They were founded on force, and they are gone. Jesus Christ founded an empire on love, and to this day there are millions who are ready to die for him." Another time, he declared: "The gospel is more than a book; it is a living creature, active, powerful, overcoming every obstacle in its way."

Queen Victoria gave a Bible to one of her courtiers, saying, "This is the secret of England's greatness." England's four greatest poets, Shakespeare, Milton, Tennyson, and Browning, reveal constantly in their work their amazing knowledge and devotion to the Bible.

Thomas Huxley, who did not claim to be a religious man, said, "The Bible has been the Magna Charta of the poor and the oppressed. The human race is not in a position to dispense with it."

When Alexander, fabulous emperor of Russia, was a boy, he once exclaimed, "When I become emperor, I will emancipate the serfs." Answering his startled father's query as to what caused him to be interested in such a matter, he replied, "From reading the Bible, which teaches that all men are brothers."

George V. King of England, Sir Isaac Newton, Benjamin Franklin, Gladstone, Daniel Webster, General Pershing, Marshal Foch, Garibaldi, Goethe, Immanuel Kant, Thomas Carlyle, Samuel Taylor Coleridge, Tolstoy, Ruskin, Dostoyevsky, and many more—all have given public testimony to the Bible. Mahatma Gandhi, beloved Indian leader, counts the New Testament among the books that have influenced him most.

The place of the Bible in a world at war has been evaluated by President Roosevelt in these vital words: "The Bible has special value in a time of war. For our fighting men, it is testimony to the eternal truth that righteousness is won and maintained only at the cost of continual struggle against the powers of darkness.

"For the populations despoiled and tortured by our common enemies, it is an indestructible monument to the ideal of retributive justice; that the unjust aggressor shall not be permitted to escape the punishment due his crimes.

"For all of us at home, it is a source of strength in privation and bereavement, and a testimony to the reality of that better world desired by all men of good will."

INTERESTING LETTER ON USES OF CHESTNUT WOOD

Dear Mr. Duren: Thank you very much for your letter of October 16, and for your interest in forestry in the South.

In reply to your question about the use of chestnut wood in leather manufacture, I wish to explain that an extract from this wood is one of the important tanning materials used in the leather manufacturing industry. Other important domestic sources of tannins are hemlock bark, and chestnut oak bark. The tannin is extracted from these materials by a steeping process. The concentrated extract is used in the treatment of raw hides to convert them to leather.

The American Leather Industry was originally founded upon domestic tanning materials. In more recent years a large proportion of the tanning material used by the American leather industry was derived from quebrachio wood, which is produced in South America. The shortage of shipping created by the war caused a great reduction in imports of tanning materials from abroad, and as a result a greatly increased production of domestic tannins was required to meet the military demands for leather. Chestnut wood from the Southern Appalachian Mountains has been an important source, and the production of tanning extract from chestnut has greatly increased.

As you perhaps know, chestnut was once a most important timber species throughout the East, but it has been largely destroyed by a disease which was imported from the Orient about fifty years ago. In the Southern Appalachians there are still standing thousands of chestnut trees which have been killed by this blight during the last twenty or thirty years. Fortunately, the death of the tree does not affect its value for extraction of tannin, and these long-dead trees are now being utilized to help meet the wartime emergency. Incidentally, the spent chips which remain after the tannin extract has been removed are utilized in many of our extract plants for the production of wood pulp which is used in various types of container board.

I hope this information will be of use to you. Please feel free to call upon us if there is any further information which you would like to have.

Very sincerely yours,
J. F. BROOKS,
Assistant Regional Forester.

DR. J. MANNING POTTS TO BROADCAST

The Church of the Air of the Columbia Broadcasting System will present the Rev. Dr. J. Manning Potts, of Chicago, Ill., associate director of Methodism's Crusade for Christ, as the preacher on Sunday morning, October 29, from 10 to 10:30, Eastern War Time (9 to 9:30 CWT).

Music will be provided on the coast-to-coast, half-hour broadcast by the quartet of the Chicago Temple (First Methodist Church), under the direction of James R. Evans. The quartet will sing the hymns, responses, and the anthem, "Grant Us Thy Peace."

Before becoming associated with Bishop J. Ralph Magee in the direction of the four-year Crusade for Christ last August, Dr. Potts was minister of Greene Memorial Methodist Church, Roanoke, Va., for four years. He previously had been superintendent of the Richmond, Va., district for five years. A delegate to two General Conferences and the Uniting Conference of Methodism, Dr. Potts also served as executive director of the Methodist Advance Movement in 1939-40.

Broadcast by WWL, New Orleans, and KWKH, Shreveport, La.

MEMORIAL TO SERVE BHILS

Mrs. R. R. LeMaster, of Goliad, Texas, has made a gift of $1,000 to the Board of Missions of the Methodist Church for the construction of an evangelistic center among the aboriginal Bhils, in the forests of the Gujarat area of India, as a memorial to her late husband. The center will be administered by the Rev. W. Perrell Pledger, Methodist missionary to the Bhils, at Godhra, Panch Mahals. The Bhils antedate the Hindus and Mohammedans as residents of India and have never accepted either faith, being animists in their religion. Some thousands of them have been won to Christianity in recent years.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
C. MILTON CHALMERS ....Publisher

Bishop J. C. Broomfield, who is living in St. Louis, Mo., conducted revival services at Haynesville, La., from October 16 to 22. Rev. Louis Hoffpauir is the pastor.

Rev. F. J. McCoy writes in a business note to the office that he is improving slowly following his recent illness. He has been able to be out a few times. Bro. McCoy is pastor at Lecompte, La.

Rev. L. P. Moreland, writing from Simsboro, La., enclosed a list of 11 subscriptions, bringing his total for the year to 34. He reports also the closing out of a good year's work along all lines.

The death of Dr. J. B. Hammons removes one of the staunch pillars of the Little Rock Conference. Dr. Hammons was vice-president of Hendrix College at Conway, Ark. No details of his passing were given.

Rev. Algie S. Oliver, pastor at Morton, Miss., reports a good year in that charge. Bro. Oliver got off to a bad start on account of a serious illness, but he made up for it when he was able to take over his work.

Rev. V. D. Morris and Rev. Louis Hoffpauir, pastors at Homer and Haynesville, La., respectively, held a joint standard training school recently, in which they had an all-star cast for the faculty. Good results are reported from the effort.

Mrs. J. M. McWilliams, DeKalb, Miss., says that she missed the first issue of the Advocate for October and that is the first issue she has missed in 30 years of its coming to her home. That is certainly a good record for delivery and also a good record of interest on the part of the reader.

Rev. and Mrs. Ernest E. O'Neal, under appointment of the Missionary Board to Brazil have been spending a few days in New Orleans. Bro. O'Neal paid the Advocate office a brief call on last Friday morning. They are from Saucier, Miss., and are sailing on Monday for their field of service.

Methodist Quarterly Review. Rev. D. B. Boddie, Morgan City, La., requests that we make the announcement: "I have about ten years' issue of the **Methodist Quarterly Review**, 1918-1928. If anyone would like to have them, I shall be glad to send them, without charge. If a superannuate wants them, I will pay the cost of shipping."

In a recent list of newly-appointed Methodist chaplains appear the names of Walter Ellis Williamson, of Jackson, Miss., and James Waddell Roberts, Meridian, Miss., and in the list of promotions that of Huntley Campbell Lewis, from lieutenant to captain; and William O. Risinger, Lutcher, La., promoted presumably from first lieutenant to captain.

Mr. M. R. Calder, and his Advocate committee, in Capitol St. Church, Jackson, Miss., are staging a unique contest among the classes in the Church School for the promotion of Advocate circulation. We appreciate the efforts of Bro. Calder and his committee and we promise to make good in the publicity which he has proposed to the Class winning the contest.

Vice-Admiral John Sidney McCain, a native of Carroll County, Miss., is commanding a section of the Fleet operating against the Japanese off Formosa. We were in school in Carrollton many years ago with Admiral McCain and his older brother, General Wm. A. McCain, of the U. S. Army, both of whom are worthy men and worthily represent the state from which they come.

DR. CLOVIS G. CHAPPELL,
Who will be the preacher at a series of evening services at Carrollton Avenue Methodist Church, New Orleans, beginning on Monday, October 30, and continuing through Friday, November 3. Services begin at 7:30 p.m.

Rev. H. B. Urquhart, Palestine, Texas, writes us of a cat belonging to a Colonel in the Army. The Colonel left Houston, Texas, on December 9 for a point in Florida, carrying the cat with him. Finding no place to keep the cat, he returned it to Houston by express. In Houston it escaped from the crate before it was delivered, and 8 months and 22 days later it appeared at the home in Florida, having traveled a distance of 1,800 miles.

Dr. D. B. Raulins, who is winding up six years of fruitful service as district superintendent at Ruston, La., leaves three new churches either in course of construction or in prospect. Rev. F. L. Hearne and the people of Eros have torn down the old church and are rebuilding it; Rev. J. T. Garrett has brick on the ground for the construction of a new church at Chatham when the WPB permits; and Rev. J. B. Grambling is leading the people of Jonesboro in the collection of funds for a new church auditorium at that place.

ENTERTAINMENT, NORTH MISSISSIPPI CONFERENCE

The size of the Conference and crowded conditions everywhere make it necessary to limit entertainment to those who are members of the Conference, except in the case of those who may be invited by special friends. It is regretted that this must be done and it is done as a matter of justice to all who must attend the Conference session. Please remember this and help the Church in its difficult task of entertainment.

N. J. GOLDING, Pastor.

BOARD OF MINISTERIAL TRAINING, NORTH MISSISSIPPI CONFERENCE

The Board of Ministerial Training will meet in the Starkville Methodist Church at 2 o'clock, Wednesday afternoon, November 1. All ministers who are supposed to meet with the Board will please be present for this meeting. It is important that everyone meet with the Board on Wednesday afternoon..

Bro. Mounger is improving very slowly. He is president of the Board, but is not able to be present at the Conference. His health is such that he will superannuate this Conference, according to a card just received from Mrs. Mounger.

Thanking you for this courtesy, I am,
Very sincerly yours,
GEORGE R. WILLIAMS.

IN APPRECIATION OF DR. RAULINS

We, the members of the Dodson, New Hope, Siloam, and Carlton churches, at this quarterly conference, hereby express our deep appreciation and high esteem for our district superintendent, Dr. D. B. Raulins.

It has been a real privilege to have had

LUZIANNE
COFFEE
100% GOOD

him in the Ruston district as the administrator of the affairs of the Methodist churches for the past six years. If it were at all possible, we would be happy to have him continue in this position.

Dr. Raulins is a real friend and counselor when one is in need, always efficient in the discharge of his duties, with the welfare of his people always in his heart. He has been a source of inspiration and courage to us.

We pray God's richest blessing upon him, Mrs. Raulins, and their fine daughters.

We request a copy of this be given to Dr. Raulins, one in the minutes, and one to the Advocate.

Mrs. L. L. Lee, Mrs. Roy Gaar, Q. L. Barnes, W. H. Tolar, Committee.

SEASHORE METHODIST ASSEMBLY BOARD

The Seashore Methodist Assembly Board met in regular session on October 10. Present were: J. T. Leggett, B. M. Stevens, L. C. Corban, W. E. Kennedy, W. F. Calhoun, C. O. Chalmers, and W. L. Duren. After a brief devotional service, Dr. J. T. Leggett proceeded with the business of the annual meeting. Mrs. Bishop having resigned earlier in the year on account of illness, was succeeded by Mrs. Edward Batson for the remainder of the year. The report of Rev. R. F. Harrell was presented and went to record. The report of Mr. C. O. Chalmers, treasurer, took the same course.

On motion, the positions of "hostess of the grounds and executive secretary were combined, and Mr. S. W. Owens, of Hurtsboro, Ala., was elected to that position for the next year. It should be a matter of interest to all friends of the Methodist Assembly that there are now no debts on the grounds; a total of $2,850 was expended during the past year for the improvement of the properties; approximately sixteen hundred dollars was expended for labor and materials for the upkeep of the grounds; and authorization was given for the improvement of Keller Lodge and the dining room. These figures do not include salaries, incidental expenses, and other administrative expenses.

It is the purpose of the Board to invest the income for such improvements as are needed in order to make the grounds an assembly place for this section when war conditions will permit of such again. The officers were re-elected for the next year.

LAMBERT, MISS., CHARGE

Dear Dr. Duren: We have had our fourth and last quarterly conference for the Lambert-Crowder charge, and the good people of the charge came through with flying colors with everything in full.

We came here four years ago and to a section of our Conference that we had not been privileged to serve—the Delta—and we have had four good years with the usual hindrances that come to us as pastors.

The charge is well organized financially, and has three appointments—three full days at Lambert, one over at Crowder, and an afternoon appointment at Brazil.

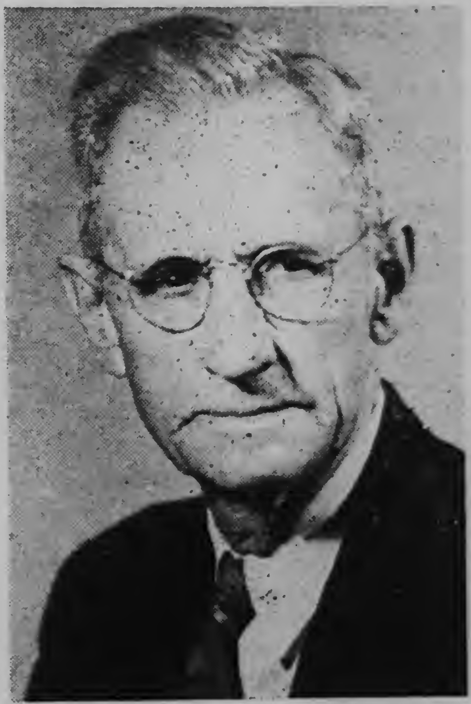
The parsonage is comparatively new, built about six years ago, while M. H. McCormick was the pastor. It is free of debt, having paid the entire balance the first year of our labors. We have, with the cooperation of the good people of the charge, furnished it with a gas range and water heater, and heat in the living room with a National oil heating system for the other rooms that was installed when the home was erected. It is one of the most comfortable homes in the entire Conference. Just a fence separates the home from one of our doctors' homes, and it is just a stone's throw from the hospital and only three miles from the jail, so I feel that it is an ideal situation for any minister.

In cooperation with the people of the church and community we have raised and have in the bank about $6,000 as the beginning of a fund for the erecting of a new and modern church when the fray is over and conditions will permit.

The parsonage and Methodist church are located in the most beautiful spot in the town and in an area of the little city where everything in general is conducive to exact the best that we are able to give, and we are happy to commend these good people to our preachers of the North Mississippi Conference and the ideal situation that surrounds the Methodist church and its opportunities for progress.

The parsonage also has a new Frigidaire, paid for; not a debt on the charge.

L. C. LAWHON.



REV. DAN P. YEAGER,
Pastor, Cross Roads (Retired)

RESOLUTIONS OF APPRECIATION

We, the members of the fourth quarterly conference, Eros, Antioch charge, Ruston district, wish to express our appreciation and high esteem to our district superintendent, Dr. D. B. Raulins and his wife, Mrs. Raulins.

We appreciate having had Dr. Raulins for the past six years to guide Methodism in the Ruston district. We regard him as a good counselor and able leader. He always brought us messages of God, love, and inspiration for daily life.

We feel that the Ruston district has made much progress under the leadership of Dr. and Mrs. Raulins, and if it were possible we would appreciate very much having them for another six years in our district.

We request that copies of this resolution be spread on our minutes, sent to the New Orleans Christian Advocate, and given to Dr. Raulins.

This motion has been moved and seconded by the fourth quarterly conference.

Yours respectfully,
W. A. DOWNS,
N. H. RALEY,
Committee.

SEASHORE DISTRICT NEWS

Fourth quarterly conferences being held in this district are deciding now what their minimum payments will be on World Service for next year, with every charge moving toward the standard of 25 per cent of the pastor's salary. A number of charges have already reached or exceeded that ratio, with Mentorum and Columbia, this year's percentage leaders, eying the possibility of next year giving to World Service a sum equal to 50 per cent of the pastor's salary. Handsboro and Saucier charges, who this year were district leaders in proportionate giving over the previous year, will make further substantial increases.

District Superintendent J. L. Neill next week will be at Poplarville, Picayune, and Carriere on Sunday; Eastlawn, Pascagoula, on Tuesday; First Church, Pascagoula, Wednesday; Handsboro, at Mississippi City, Thursday; and Bay St. Louis, Friday.

Monday night, October 30, the district Youth Council will hold an important planning session at Main Street, Biloxi, with Miss Thornton Lindsey, Conference youth director; the district superintendent, and Mrs. C. E. Rasor, district youth director, in attendance.

Another abandoned church is being revived this week at Baxterville, near Lumberton, with the Rev. F. L. Applewhite and the Rev. C. S. Schultz directing the work. Seashore district pastors this year, under the leadership of the district superintendent, have established new preaching places, organized congregations, erected new church buildings, rebuilt and improved old edifices, and carried on extension work in general in a remarkable manner.

Two new charges have been created and the organizational quarterly conferences have been held for White City (the name now being changed to Guinn's Chapel), the Rev. R. F. Harrell, retired, supply, and for Lakeshore-Clermont Harbor, the Rev. T. R. Heath, retired, supply. The district board of church location and building have approved tentative plans for a new edifice at Hub, with nearly $1,000 on hand to begin the work. Work has begun for the new building at Kreole, to cost $8,000 or more. Finishing touches are being put on the new $40,000 auditorium at First Church, Pascagoula, and the beautiful new parsonage at Wiggins is now completed.

The Rev. E. E. Samples, Bay St. Louis, last week was with the Rev. J. R. Grisham, Decatur, in a revival.

FIRST WOMAN STUDENT MAKES GOOD

Maria Salgado was the first girl from the rural village of Angol, in the grain belt of Chile, to attend a school. She was the daughter of a farmer, and daily walked three miles in the morning and three in the evening through rain and mud to attend classes at "El Vergel," the Methodist Institute and agricultural farm in that section. When she completed this course, she went to Santiago and prepared herself for the nursing profession. Now Nurse Salgado is back in her native Angol, in charge of the Methodist Clinic, and giving lectures on public health, personal health, the preparation of foods, etc. She is Angol's first nurse as well as its first woman student.

"God's best book of Christian evidence is about five or six feet long, eighteen inches broad and bound in human skin."

—Carradine.

PERSONAL NOTES AND INCIDENTS

Mrs. T. W. Lewis, whose late husband was long a part of the Methodism of North Mississippi, writes a letter of commendation of the Advocate and its editor, which we greatly appreciate, but to which we do not feel that we are entitled.

Friends of Mrs. W. E. Huger, of Rayne Memorial, New Orleans, an active worker in the W. S. C. S., will regret to learn that she had the misfortune to fall and break her ankle last week. We are glad to report that she is able to be at home, but her ankle is in a cast and it will be some time before she is fully recovered.

N. J. GOLDING,
Pastor-Host, North Mississippi Conference

J. H. Johnson & Company, Inc., Clarksdale, Miss., will celebrate the 50th anniversary of their insurance business on December 1. Colonel Johnson writes that theirs is the oldest continuing firm in Clarksdale except the Western Union Telegraph Company, and the Y. & M. V. Railroad, and the Y. & M. V. Railroad has changed its name in the meantime. The insurance company has been under the personal management of Col. J. H. Johnson since its organization in 1894.

The Methodist Committee for Overseas Relief says through the secretary: "The World-Wide Communion Sunday, with its offering for the Fellowship of Suffering and Service, is a true expression of the Christian spirit. Through the observance of World-Wide Communion, we are not only entering vicariously into the needs and sufferings of others, but are acknowledging our relationship to all mankind through Christ. It is this spirit, expressed through the World-Wide Communion Sunday, that will at last help bring permanent peace among the nations of the world."

DR. CRANE TO BE AT FIRST CHURCH

Dr. Henry Hitt Crane, of Detroit, will speak at the First Methodist Church in New Orleans beginning next Sunday morning, October 29, at both services, and every night at 7:30 o'clock, Monday through Thursday.

Dr. Crane is a widely-traveled and global-minded speaker. He has become famous for his work among the college students of America, and averages better than one address a day throughout the year. On his father's side he comes from five generations of Methodist preachers. The public is invited to come out and hear this brilliant and dynamic speaker.

BOARD OF MISSIONS AND CHURCH EXTENSION

Will you please announce in our Christian Advocate that the North Mississippi Conference Board of Missions and Church Extension will meet in the Methodist church in Starkville, Miss., at 2 o'clock on Wednesday, November 1. All Board members are urged to meet. We need your presence.

J. A. GEORGE,
President of Board.

STARKVILLE METHODISM

The delegates of the North Mississippi Methodist Conference will be entertained by the Starkville Methodist Church Wednesday, November 1, through Saturday noon, November 3.

Bishop J. Lloyd Decell will preside and has streamlined the program in keeping with prevailing war-time conditions.

The Rev. Nat J. Golding, pastor of the local charge, with the aid of the general entertainment committee, has completed all arrangements to house and entertain an expected 350 delegates. The general committee is composed of Dr. C. Q. Sheely, chairman; Mrs. Walter Page, H. Percy Neal, L. C. Anderson, Sanders Lewis, D. J. Savage, Dorothy Anderson, Mrs. L. H. Roberts, Mrs. Curtis Page, Mrs. J. W. Eckford, Sr.; N. D. Burdine, Mrs. G. B. Ramsey, Mrs. D. R. Jenkins, Dr. G. D. Humphrey, J. S. Puller, Ed Scott, Mrs. D. J. Savage.

There has been an active Methodist church in Starkville since 1835, just two years after Oktibbeha County was organized. The Methodist church has entertained the Conference a number of times, the last of which was 1930, with Bishop Collins Denny presiding. Dr. V. C. Curtis, the present superintendent of the Columbus district, was the local pastor at that time.

This is the 75th session of the North Mississippi Conference, the sixth since Unification. The Conference has been held in Starkville several times before, but I do not know when.

The Minutes state that the Conference was held in Starkville December 12-17, 1888, with Bishop C. B. Galloway presiding. Again on December 2-7, 1914, with Bishop R. G. Waterhouse presiding; again on November 5-9, 1930, with Bishop Collins Denny presiding.

Conference convenes on Wednesday evening at 7:30 o'clock. Prior to that time, however, most of the Boards and Committees will have meetings in the afternoon. The Board of Education will meet at 10 o'clock Wednesday morning. At the noon hour the Bishop will meet with the Board at a luncheon.

All statistical reports will be in the hands of the district superintendents when they arrive in Starkville on Monday for meeting. The Statistical Committee will meet on Tuesday and spend Tuesday and Wednesday completing their work in time to attend the sessions of the Conference.

FULTON, MISS., CHARGE ON THE MARCH

The Methodists at Fulton have completed a good year of growth in the work of the church. There have been thirty-seven additions to the church, with nineteen being by vows and profession of faith. The attendance upon worship has increased fifteen per cent. The church is well organized, with all groups functioning.

The entire program of the Church has been followed, with a good response to all causes. With eighty families represented in the resident membership there are seventy-five subscriptions to the church papers and magazines. The Millsaps Christian Center quota was paid in full; the Week of Dedication had an offering of forty dollars; the Fellowship of Suffering and Service, fifty dollars; the Lewis Memorial Hospital, twenty-five dollars; and all the other causes paid likewise.

They increased over last year benevolences twenty per cent and salaries ten per cent. At the fourth quarterly conference recently they increased the salaries twenty-five per cent for next year, making the pastors' salary a minimum of twenty-four hundred dollars, and with a likewise expectation of increase in the benevolences.

The parsonage family has been remembered often with many acts of kindness. A church of harmony, friendliness and spiritual growth.

E. L. JERNIGAN,
Pastor.

Heaven is a place prepared for those who are prepared for it.—G. W. Morrison.

METHODIST CHURCH, STARKVILLE, MISS.

MEETING OF INDIANOLA SUB-DISTRICT UNION

The Indianola Sub-District Union of the Greenville District Methodist Youth Fellowship met in Indianola Miss., Sunday afternoon, October 15. There were over one hundred young people and youth workers present.

This program throughout was one of the most inspiring that I have ever attended.

The sub-district unions are vital to the life of a local Youth Fellowship or Conference program. Gradually we are getting more sub-district unions organized and functioning. Our goal is "Every Local Youth Fellowship a Member of Some Sub-District Union." J. NOEL HINSON.

MANY, LA., REPORTS

Dear Dr. Duren: It is not often that I write you, but as the Conference year is soon to close, I thought it would be good to say a few words.

Things at Many are going forward with a moderate pace. This closes our fourth year as the pastor and progress has sometimes been slow, but all the time on the up-grade. These are good people to serve, and our fellowship with them has been without dissimulation. They are conservative, yet progressive, with much of the Old South mixture.

We are honored to be associated with Rev. Lastie N. Hoffpauir, one of the retired preachers of the Louisiana Conference. He was pastor at Many for three years and I am his successor. A retired preacher of his type is a blessing to any church. We boast one of the best mid-week prayer meetings in the Conference and give Bro. Hoffpauir most of the credit. He is very faithful in the Church School and preaches if I am away. Our friendship is altogether mutual and his helpfulness highly appreciated.

Our church building is now being reconditioned in order to provide more rooms and space for our growing Church School. We have money in the bank to build a new parsonage as soon as material is available.

The finances are safe, with all claims paid to date.

Very truly,

RUSSELL T. PYNES.

THE RETIRED MINISTER

The 1944 General Conference of the Methodist Church took action looking to better support of the claimants on the Church.

Through the years a small pension has been provided for the superannuate, a pension which is more nearly "a dole." We have fawned upon them, called them "The Honored Class," and then let them suffer for the actual necessities of life while we have accepted good salaries and comfortable homes.

We forgot that they have the same Conference rank as we, that at the altar of ordination when they renounced worldly business the Church pledged itself to support them. The shame is that we have been faithless to our trust.

Thinking, fairminded men of the Church are saying this cause must be taken out of the class of "a dole" and be put into the rank of a fair and adequate pension. The Government pensions its retired employees in army and navy and civil service. Large corporations do the same.

No man in our Conference is overpaid. Most of them are underpaid. Few men are able to save against the day of superannuation. Can a fairminded Church consent to accept the services of men in their productive years on the basis of "a support" (Discipline) and then when sickness and helpless old age comes cast them aside with honeyed words and "a dole?"

These men helped to build the churches and comfortable salaries of pastors and district superintendents. Surely they are entitled to fair and just consideration. Eighty-seven North Mississippi Conference preachers receive salaries from $1,500 to $4,800. Of the forty-four retired preachers, only eight receive as much as one-third of fifteen hundred dollars a year and furnish their own house in which to live. Others receive smaller amounts down to $62.50 a year. They are not able to work. They are as worthy as any man in the Conference. We are not asking charity but fairness.

Our Church now sets before us a minimum goal of fifteen dollars per service year for these worthies. Many Conferences are setting this as a goal for 1945. One Conference, now paying twenty dollars per service year, is planning a twenty-five dollar per service year goal for 1945. No fairminded man will say "It cannot be done," while we pay strong, active men salaries up to $4,800 a year and furnish them a home. Five hundred dollars a year and no home is a pittance in comparison.

We assess an amount equal to 10 per cent of pastors' salaries for six district superintendents, and they are not receiving more than they should have. We assess an amount equal to 10 per cent of pastors' salaries for one hundred and four claimants. Not that we should do less for our superannuates, but the shame of it is that we do so little for these worthy, faithful men and women who helped to build a great Conference, churches, and salaries for us who neglect them.

A twelve and a half percent assessment of amount of pastors' salaries will be ample to provide the fifteen dollars per service year minimum now set before the Church. This is little enough. Surely no member of our Conference will deny this bread money to "Our Honored Brethren." May we honor them and not just speak soft words.

Respectfully submitted,

J. H. HOLDER,

President, Conf. Board of Superannuates.

APPEAL TO WAR MANPOWER COMMISSION

(Approved by the Executive Committee of the Federal Council of the Churches of Christ in America, September 12, 1944).

Whereas, officials of the War Manpower Commission have ruled that the inclusion of "church activities" in its List of Essential Activities does not apply to national and international agencies of the churches on the ground that the latter are only "collateral" and "supervisory" and consequently not essential; therefore be it

Resolved, that the Executive Committee of the Federal Council of the Churches of Christ in America authorizes the officers of the Council (a) to protest and appeal the above ruling and seek such a revision as will relieve the official agencies of the Church from the impairment of their work which results from their classification as non-essential activities, and (b) to urge church agencies to continue to make all possible adjustments in their staff in order to release personnel to the armed services and to other essential activities, except where such release would seriously impair the effectiveness of those agencies.

SECOND CHURCH, NEW ORLEANS

Dear Dr. Duren: The 104th anniversary of Second Church was commemorated recently by a week of special services of great interest and significance.

Each night a number of letters were read from our men in the service, a prayer was offered for each one, and their names were placed on a large map of the world on display beside the pulpit. A Testament to be transmitted to each man was presented to the members of his family who were present. This tribute, combined with the high order of sermons brought by a former pastor nightly resulted in an average attendance of better than one hundred and offerings of over two hundred and fifty dollars. In addition, the church was unquestionably strengthened spiritually.

With 43 accessions for the year, all claims paid in full, and an increase in the pastor's salary voted, there is no reason why we cannot face the exigencies and contingencies of the Annual Conference with a fair degree of fortitude.

Cordially,

ADDISON L. SMITH, Pastor.

GRID CLUB TOSSED FOR LOSS IN CHURCH

The Rev. C. C. Barclay, vicar of Helmsley, charged that too many churches in England had turned themselves into "fun fairs" in an effort to hold their congregations and particularly deplored the practice of some clergymen who serve free beer at their services.

The vicar, writing in his parish magazine, said one church was attended by the local football club, attired in jerseys, and that miniature goal posts were erected over the pulpit. "When the vicar had preached for 10 minutes," he said, "someone blew a whistle and shouted half time."

—Commercial Appeal.

KRAZY KORNER KRAX

The word "social" is like an ass bestridden by propagandists from its ears to its tail. The church is man-conscious, excessively so. We think that an address to theological neophytes which fails to mention God even once is hardly a balanced address, no matter how many wholesome observations it may incorporate.

Justice Oliver Wendell Holmes said, "Freedom of speech does not mean the right to yell 'fire' in a crowded theater." Neither does it license public men to spit "damns" in the face of decent and self-respecting society.

Compulsory military training in a democracy is an anomoly. It takes away the right of parents to direct the education of their children, or even to direct their ideals. It is a step on the road to despotism.

Sensitiveness is a form of inferiority complex. It is a weakness which causes one to imagine a slight, resist an absolutely impersonal statement, and to indulge in defensive statements when no challenge has even been suggested.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"The Fuzzy-Wuzzy Angels"

(An Australian mother's answer to the poem, "The Fuzzy-Wuzzy Angels," by Sapper Bert Beros).

We, the mothers of Australia,
As we kneel each night in prayer,
Will be sure to ask God's blessing
On the men with fuzzy hair.
And may the great Creator,
Who made both black and white,
Help us ever to remember
How they helped to win the fight.

For surely He has used
These men with fuzzy hair
To guard and watch our wounded
With tender, loving care;
And perhaps when they are tired,
With blistering and aching backs,
He'll take their yoke upon Himself
And help them down the track.

And God will be the artist,
And this picture He will paint
Of a fuzzy-wuzzy angel
With the halo of a saint.
And His presence shall go with them
In the tropic heat or rain,
And He'll help them tend the wounded
In sickness and in pain.

So, we thank you, fuzzy-wuzzies,
For all that you have done,
Not only for Australia,
But for every mother's son.
And we're glad to call you friends,
Though your faces may be black,
For we know that Christ walked with you
On the Owen Stanley track.

—Linda M. Hanbury.

(The poem, "The Fuzzy-Wuzzy Angels," will be found on page 8 of "Discussion and Program Suggestions for Seniors on Southeast Asia," by Gertrude J. Rinden, price 25 cents, from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio).

* * *

Can We Do It?

Two months of 1944 remain in which to work for the one million dollars for missions from the Southeastern Jurisdiction W. S. C. S. Can we raise it?

In preparing the October program from "The Lord's Song in a Strange Land," we found an interesting article in the March, 1944, **World Outlook**, from which we are giving excerpts:

"On March 23, 1869, a little group of women met in Tremont Street Church in Boston. The day was frightfully stormy, and though twenty-six Methodist churches had received notice that the woman's society was to be proposed, only six women came to the meeting. It was disheartening to have so few respond to the earnest appeal; some thought they should adjourn until a larger number might be present, but others insisted that they had met to form a society and urged that they go ahead.

"The first action of the society was to vote to send two missionaries to India, one for educational work and one for medical work. When the question arose as to whether enough money could be raised to send two missionaries, a valiant soul enthusiastically gave this challenge: 'Let the Methodist women walk the streets of Boston in calico gowns if need be, but let us send the missionaries.'

"The receipts for the first year were four thousand dollars, enough to send the two missionaries—Miss Isabella Thoburn and Dr. Clara Swain.

"At a General Conference, the Bishops, in their annual report, made most favorable comment on the work, ending with this keynote: **'They pray their way through all difficulties."**

Recently a business man made this statement: "Did you know that approximately 60 per cent of the investment wealth of this country is in the hands of women? They control 65 per cent of the spending. They are manifesting an ability, a business sense that pays off handsomely. The reason is that **when they set a goal, they reach it. They never stop working for their objective. They have undying faith."**

We are going to get that one million dollars!

* * *

What About that Guild?

One of October's objectives is an increase in the number of Wesleyan Service Guilds. Has one been organized in your church?

Some societies feel that it is better to have a "night circle" of the Woman's Society of Christian Service instead of organizing a Guild.

The Guild is to be preferred because its program is especially planned for women who work—women who do not have the time to follow the program of work planned for the W. S. C. S.

As for the money, the Guild money goes to missions, just as that from the W. S. C. S., the only difference being that the Guild money is directed to special missionary projects which could not go on if the money was channeled in a different manner.

We are going to lost valuable members and money for the building of the Kingdom if we fail to organize our working women.

Where there are even six working women a Guild may be organized.

* * *

November Program

Mrs. E. V. Perry, Conference Vice-president, who is working out plans for the fourth quarter's program material, writes that copies of the material will be sent to all of the societies in the Conference.

In connection with the November program, sketches of the lives of the workers in our Conference will be given: Miss Maude Fail, Miss Sallie Ellis, Miss Sophie Kuntz, Miss May Rust and Miss Catherine Ezell.

If possible, we will print their pictures on this page.

* * *

Wm. Johnson Bethlehem Center

Miss Lena May Rust is at work at our Wm. Johnson Bethlehem Center, in Jackson, and will be happy to meet any of our women who visit in the city so she may become acquainted with us.

As you know, our Center is no longer included in the Jackson Community Chest, so we must increase our giving to it for the new year and in supplies for the remainder of this year.

* * *

Mrs. McKeithen Improves

Our Conference secretary of Spiritual Life, Mrs. E. E. McKeithen, who has been quite ill in the infirmary in Jackson, is at home now and able to be up some each day. We are so happy to have this news.

WATCH YOUR FIGURES OF SPEECH

There's danger in using figures of speech. Sometimes it gets you into a hole. A young preacher realized that, when he was pronouncing a eulogy upon the church, using all the flowery epithets he could think of. Said he, "Brethren, the church has endured all kinds of tests—the test of persecution, the test of ridicule, the test of false teaching, the test of infidelity—but it has come triumphantly through them all and is stronger today than ever before, with one foot on the earth and the other pointing heavenward!"

Somewhat akin to this fellow was the candidate for office who was making a plea for the votes of his audience. He wound up with a warning of the dire calamities that might result if his party was not returned to power. The people yet had time to save the day with their votes, so he came to the climax with the appeal:

"Don't, fellow countrymen and citizens, I beg you—don't wait till the house takes fire before you call the fire department."

—Religious Telescope.

BE A NURSE

Being highly specialized, the profession of nursing fits one for worthy service; and its remuneration is higher than most vocations for women.

Students are furnished, free of charge, uniforms, text books, room, board, laundry and equipment; and are paid a cash allowance up to $25 a month.

The demand for Registered Nurses is far greater than the supply, and fields of service are many and varied: Army, Navy, Red Cross, Hospitals, Industries, Public Health, etc.

Mather School of Nursing is Christian Standard, and is located in America's Most Interesting City.

Calalogue will be sent upon request

SOUTHERN BAPTIST HOSPITAL

2700 Napoleon Ave., New Orleans, La.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

October—Guild Month

Has your unit planned a special Sunday evening meeting, or a weekday evening program, inviting the Woman's Society of Christian Service or the entire church?

Has your unit taken a survey of the employed women in your community to find new Guild members?

October has again been set aside by the Wesleyan Service Guild Standing Committee as Guild Month. Each local unit should work out its own program: (1) to integrate the work of the Guild more closely with that of the Woman's Society of Christian Service and the church; and (2) to interest employed women, both mature and newly-employed, in the fellowship of the church. Such plans as the following may be adapted to the interests and needs of the local situation:

1. Following through with the local church program on "Next Steps in the Bishops' Crusade for a New World Order."

2. Guild meetings.

(a) **On a Sunday evening during October.** The Guild may participate in the evening church service, to present the aims of the Guild: (1) Guild may take charge of the entire service; (2) The pastor may give a brief message for employed women, and give the Guild a special place in the service for presenting its fourfold program. "The Flag, the Torch, the Cross," a service explaining the Guild emblem, might be used.

(b) **On a weekday evening.** The Guild may invite the church to be its guest for a program, which could include "The Flag, the Torch, the Cross." It could be an entertainment sponsored by the Guild, so long as it brought out what the Guild is and does, and its part in both the local church and the Church at large. It could be the regular Guild meeting, open to all the church people to acquaint them with how the Guild functions. There should be time for recreation. Light refreshments might be served.

3. **Survey.** It would be helpful to survey the church membership to see how many are women, how many are in the Woman's Society of Christian Service, and how many are in the Guild. The Guild might also discover how many women, and how many employed women, are members of church boards ands committees. The Status of Women secretary may reveal the findings at a meeting of the entire church body, stimulating concern for greater participation of employed women in church organizations and activities.

The use of the "Talent Quiz," with adaptations, might prove helpful to units in planning Guild Month.

(See the July-August **Methodist Woman**, page 29, for details of these and other suggestions to make Guild Month significant in your local church and community.—Editor).

* * *

Projects Supported by Wesleyan Service Guild

Running like a golden thread through the heart of the Wesleyan Service Guild lies the basic reason for its existence. There are today Christians like those of the first century who, despite the handicaps and uncertainties of the present, are bearing witness that Christianity girds the world. It is vitally important that the Church continue its support of missionaries in every field and so provide support for the staggering needs and opportunities in a post-war world. The Guild is now at work in:

Alaska.—The Maynard-Columbus Hospital in Nome serves a territory twenty thousand miles square, ministering to Eskimos, half-breeds, and whites, at present including service men and women.

Brazil.—In Rio de Janeiro is the famous Colegio Bennett, the only liberal arts school for girls in Brazil. Through fellowship in this Christian institution, many students come to accept Christ's way of life.

China.—Mable Ruth Nowlin works in cooperation with the National Christian Council of China in China's war capital, Chungking. Her task is to supervise religious work and to prepare Christian literature for children and their parents.

Civilian Defense Work.—The newest project of the Guild is one that should appeal to all employed women—sending an experienced worker into civilian defense areas to cooperate with other agencies in helping to meet the needs of employed women.

Georgia.—Bethlehem Center, opened in 1912 in an abandoned saloon, serves Augusta today as a cooperative project, promoting goodwill between white and Negro races.

Japan.—Mildred Anne Paine, with the help of Christian Japanese workers, established "The Garden of Love" in Tokyo. Here they are working to build a sound Christian community among outcasts and ex-prisoners, and have now an established church with a full-time pastor.

Kentucky.—The Alvin Drew School serves a splendid group of young people from the southern highlands, some of whom come from distant mountain regions where there are no schools at all.

Korea.—In Seoul stands Ewha, Korea's only college for women. Her motto is, "Truth, Goodness, and Beauty." So anxious are the girls to have a taste of college life at Ewha that there has been added a one-year course in home economics.

Latin America.—The literacy campaign is on! All Latin American countries are being flooded with propaganda of many "isms." Now is the strategic time to send them Christian literature. But first they must be taught to read.

New Mexico.—The Navajo Methodist Mission School, in Farmington, ministers to students in grade and high school, preparing for professions and teaching such trades as agriculture, shopwork, and home economics. Only one-fourth of all Navajos can read and less than one-half the children of school age are in school.

Supplies.—Cash and handwork are sent for many mission stations abroad and at home: Africa—Epworth School for Girls. Facultad Evangelica de Teologia, George O. Robinson School; India, West China—Ethel Harpst Home, Gammon Theological Seminary, Medical Missions.

In such ways as these the Guild is having an important part in building into the lives of thousands of men and women, boys and girls, the "kingdom that cannot be shaken."

How can you be a good Guild member or become one? Give your prayers, your service, and your financial contribution. The latch-string is always out to the employed woman, whether or not she is a member of the Methodist Church. To join will bring a great adventure in friendship and service.

MISS SUSIE PARKER,
Conf. Secty Wesleyan Service Guild.

* * *

Pontotoc Wesleyan Service Guild

There are twelve members in our Guild, which meets twice a month. We have given clothes to a needy family here in the city, valued at $65, also sent a box of supplies which consisted of clothes, etc., to the Malvina Community Center. This box was valued at around $12.50.

Our Guild has sent $4 to Lewis Memorial Hospital for a sterilizer. We subscribed for a magazine, "International Journal of Religious Education," which cost $1.25, to be sent to a mission station of the Woman's Division of Christian Service.

The Guild is buying a bed for the Lewis Memorial Hospital in Africa in memory of Sgt. George I. Baker, who was killed in action April 20, 1944. This will cost about $25.

In our Christian Social Relations Activities we have spent $3.70 locally in sending flowers, cards, and trays to the sick.

The Guild is planning a Bible study to cooperate with the W. S. C. S. mission study on the topic, "Southeast Asia," text, "West of the Date Line." We are planning a motion picture show, "Across the Border," the last of October at the church.

Our Guild fund dues were $1.85.

LORETTE PATTON,
Wesleyan Service Guild President.

* * *

Attention, Spiritual Life Secretaries!

(In the October **Methodist Woman**)

The Department of Evangelism of the Federal Council of Churches, 297 Fourth Avenue, New York, N. Y., has available materials which cover suggestions for observance of the day which will mark the close of the war. There is included a beautiful service of worship to be used in the churches on this day. It will well to order these leaflets (one copy free) and give encouragement to local pastors and leaders to be ready for a spiritual emphasis on that day rather than the type of hilarity which has prevailed on other occasions.

MRS. W. M. ALEXANDER,
Chairman Spiritual Life Committee.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Possibilities in Missionary Education During the Fall Quarter

By Mrs. Ed Conger, Secretary of Children's Work, Arcadia, La.

Thinking in terms of the opportunities for missionary education during the fall quarter, the Secretary of Children's Work and other leaders of children will need to bear in mind the following facts:

1. **There are no specific missionary units occurring this quarter in either the Group Graded Lessons or the Closely Graded Courses.** However, the regular program of Christian education will offer many occasions for the children to think of others in terms of friendliness and to share with them in thoughtful ways. These occasions will be found in some of the session plans of the units studied in the church school, in the observance month by month of World Service Sunday, and in the activities connected with the celebration of Thanksgiving and Christmas.

2. **For the groups of children who meet throughout the year in monthly additional sessions, and whose meetings will begin in September or October,** the following material is available:

a. For Juniors, "Methodists in Southeast Asia," by E. Mae Young. A ten-session unit dealing with the work of Methodists in Borneo, Malaya, Sumatra, and the Philippine Islands, with plans for ten monthly meetings. Price, 25 cents.

As enrichment material, the reading book for juniors, "Beyond the Blue Pacific," by Kelsey, may be used. Price, 60 cents.

b. For Primaries, the manual, "They Help Along With Me," by Ethel L. Smither (25 cents), and the reading book, "A Bell for Baby Brother," by Jessie Eleanor Moore (60 cents). Used together, these comprise a ten-session unit, with plans for the monthly meetings.

For other resources, consult the article in this issue of the **World Friendship Bulletin** entitled "Enrichment Materials for Study of the Current Emphases for Primary and Junior Children." The materials referred to may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, from the nearest branch of the Methodist Publishing House.

* * *

Children's Adventures in Sharing

Characteristic of many others, is a letter reflecting the happy experiences of a group of children in one of our Methodist churches as they studied about the work carried on in one of the church's community centers—in this case that of the Institutional Neighborhood House in Kansas City, Mo. The letter is to Deaconess Dorothy Dodd, head resident of the Center, from one of the teachers of the children:

"Dear Miss Dodd: It was some months ago that I wrote you, asking how we could share with the children of the Institutional Neighborhood House. Our children in the primary department certainly enjoyed hearing about the House in Kansas City. We had such fun in getting a box ready to send you. As we sang 'Friends of All We'd Like to Be,' the classes marched to the worship center and laid down their gifts.

"I wish you could have seen the interest shown as the second grade made their scrapbook. The first grade wouldn't be left out, so they made one also.

"All saved money so that you could buy some toy for the children there. I never saw children more pleased to share with others. One class insisted their gifts should be wrapped, and they did work so hard in tying them up.

"We made a chart of pictures of children in the Neighborhood House. All in all, this was a wonderful missionary unit."

Sharing the letter with a friend, Miss Dodd wrote:

"With the letter that came this week there was a check for several dollars. And you should see the big box the children sent for our boys and girls in the Day Nursery! There were books—such useful ones—picture books, color books, and puzzle books. There were animal bean bags, towels, soap, powder, crayons, and pencils. And there were scrapbooks beautifully made. You can imagine our joy and that of the children."

During this new church school year there will be many opportunities for children to become friends and share with other boys and girls in various ways as did this group of children. These may be children in their own community, in their conference, or those in places farther away. Thoughtfully guided, the experiences for both groups of children will be among those that they will long remember and cherish.

* * *

Our Job, Too

Through the Methodist Committee on Overseas Relief work is going forward, as opportunity permits, to meet the great needs of children in the war-torn countries of the world. From the American Friends Service Committee, one of the agencies of the M. C. O. R. through which clothing and other supplies are being sent to Europe and the Far East, comes this word to the children of America:

There is a huge job to be done, and it's got to be done soon. In Europe and Asia there are millions of children who had nothing to do with starting the war, yet who are the worst sufferers of it. With homes destroyed, there is little food, little shelter, little clothing. "What am I supposed to do about it?" you ask. Well, the President of the United States has said that America is about the only country that has enough food and clothing to help these people get started again, and that it is America's job to feed and clothe and help bring goodwill to the peoples of Europe and Asia.

America's job? Who is America? It is all of us, so it's our job. We must start now—for already some things are being shipped, and as fast as permission for shipments is granted, we will want to have clothing and food and medicines ready for them. And there are so many, many people in need that it will take all every one of us can do even to begin to meet the need. If you want to put your shoulder to the world's biggest job, here are a few ways in which you can help:

1. Supply one child with one complete outfit.

2. "Share a Dress" and "Share a Shirt." To help build up the huge stockpiles of clothing that will be needed, it is suggested that boys and girls share one of their own, still good and well-liked dresses or shirts. This can be done by a class or a larger group's working together. Other garments may be contributed, but all must be in good condition, with plenty of wear still in them, and clean.

3. Collect and repair shoes. They are needed everywhere.

When the clothing and shoes have been collected, they should be carefully wrapped and sent postpaid to this address: Storeroom—American Friends Service Committee, 1515 Cherry Street, Philadelphia, Pa. A card may be enclosed saying that the gifts have come from Methodist children, for the work of the Methodist Committee on Overseas Relief.

* * *

Study Courses of the Woman's Society of Christian Service

In the program of study for the approaching months, the Woman's Society of Christian Service is including a course on Southeast Asia. For the secretary of Children's Work and other leaders in the children's division, participation in such a course will prove of great value as they prepare to teach the current missionary emphasis for junior boys and girls. Especially will it be helpful to the leaders of children in churches using the Group Graded Lessons as they get ready during the month of January to guide juniors in the study of Southeast Asia in both the Sunday morning and additional sessions of the church school.

As secretary of Children's Work, you will wish to discuss with the Woman's Society the possibility of having the course on Southeast Asia at some time during the fall months when the workers with children may be able to attend. You will also wish, in case this can be done, to extend an invitation to the children's leaders to take an active part in the course. Suggestions for the study of Southeast Asia will be found in the September, 1944, issue of the **Methodist Woman.**

You cannot believe in honor until you have achieved it. Better keep yourself clean and bright; you are the window through which you must see the world.

—George Bernard Shaw.

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CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, OCTOBER 29, 1944

By Rev. W. C. Nemwan

THE DISCIPLINE OF RIGHT LIVING

Lesson Text: Psalms 4:5-8; Luke 4:4; John 6:35; Romans 12:1-2; 13:12-14.

Golden Text: Seek the things that are above.—Colossians 3:1.

It is said that one of the oldest pieces of writing in existence, inscribed upon a burnt clay tablet, declares that "When we had houses of straw we had men of oak, now that we have houses of oak we have men of straw."

W. C. Newman

I suppose that this kind of pessimism about men and morals has been going on a long time. My father used to shake his head and say, "Young people were not like this when I was a boy." But when I pressed him about the matter one day he confessed that his father had said the same thing to him.

So it is not a new thing that we hear moralists today assert that the world has "gone to the dogs." As a matter of fact, when one looks realistically at that world he cannot escape the conclusion that we face a critical moral issue, and that the outcome is not sure. Witness one single item in the long list of possible indictments against our age—the amazing drunkenness of it.

But it will do little good to "view with alarm" unless we offer practical suggestions for intelligently meeting the issue. What can we do about it?

We Must Magnify Internal Rather than External Disciplines

Those of us who were born about the beginning of this century have witnessed the breakdown of many authorities. There was a time when parents exercised absolute control over the lives of their children. They reserved the right to make decisions for them, to exploit their labor, to control their every day and night. "Children are to be seen and not heard," they said—and meant it.

And there was a time when the church exercised such authority over its members. George Washington loved the theater. At Valley Forge some of his men got up an amateur theatrical for his pleasure. This drew so much fire from the churches that Congress passed a resolution forbidding any "person holding office under these United States" from attending a theatrical performance. Imagine a church trying that today.

Likewise, the school of our boyhood made much of this kind of discipline by force. The switches in the corner were as much a part of the essential equipment of that school as the science laboratory is of the school of today.

Now, obviously these disciplines from the outside are gone, and will not return. The children of our generation could reasonably expect our parents, our teachers, and our churchmen to keep us in line. But the children of today cannot expect that.

Therefore, instead of bewailing the passing of the old order we must, for the sake of our world and our children, so magnify the spiritual forces that the new generation will find discipline through them.

Motivation

The psychologists have given us this fine word—motivation. But while it is a new word, the idea is not new. Jesus knew it very well—that back of any worthy living there must be some great, dominating purpose.

Modern detectives know about motivation. Whenever they are asked to solve a crime they do not go out forthright looking for the criminal. They first look for a man with a motive for committing that particular crime. So they find the criminal through his motive.

But if motivation works in that unhappy manner, it works on a much higher plane also. Students of alcoholism tell us now that the chiefest of all reasons for the drinking people do is their lack of worthwhile purposes, their feeling of inadequacy, their sense of uselessness. On the other hand, the surest cure for drinking is to lead them to some perfectly dominating motivation, something much greater than themselves to which they may give themselves completely. So, said Jesus, "Thou shalt love the Lord thy God with all thy mind and strength, and thy neighbor as thyself." That is to be the dominant motive of your life. And that will be so adequate that your life will come around "like a well-ordered ship."

Religion

Ever since I have been a Methodist preacher, and for a long time before, I have heard the cry for an old-time revival." But somehow, in spite of all our prayers and pleadings, that old time revival does not come.

Now I am coming to suspect that we have all along been trying to tell God what it is we need instead of listening to God tell us what to do. No generation can return to the religion of its predecessors. We must achieve our own religious experience, in our own generation, and in whatever way God speaks to and through our generation. Surely we have had enough prayers for an old-time revival; surely God would not withhold it from us if that is what we need. If we ask him for bread he would not give us a stone.

That we need religion, radiant and vigorous religion, none can successfully deny. That we must get that religion through any one agency, like a camp meeting, is very unlikely. But find religion we must, and a religion that is intellectually respectable, morally tenable, and gloriously contagious.

It is time for us of the church to reassert our faith in the religion of Jesus Christ. To believe it, not just to preach it; to rejoice in it, not to apologize for it; to propagate it, not just organize it. Our faith in it, and our sorrow over the moral disaster that is sweeping the world, must be so great that we cannot be casual and nonchalant about our preaching. If discipline is to come to our generation through religion, many of us who claim to be religious must put our hearts into it completely enough that those hearts will break. That is what Jesus did.

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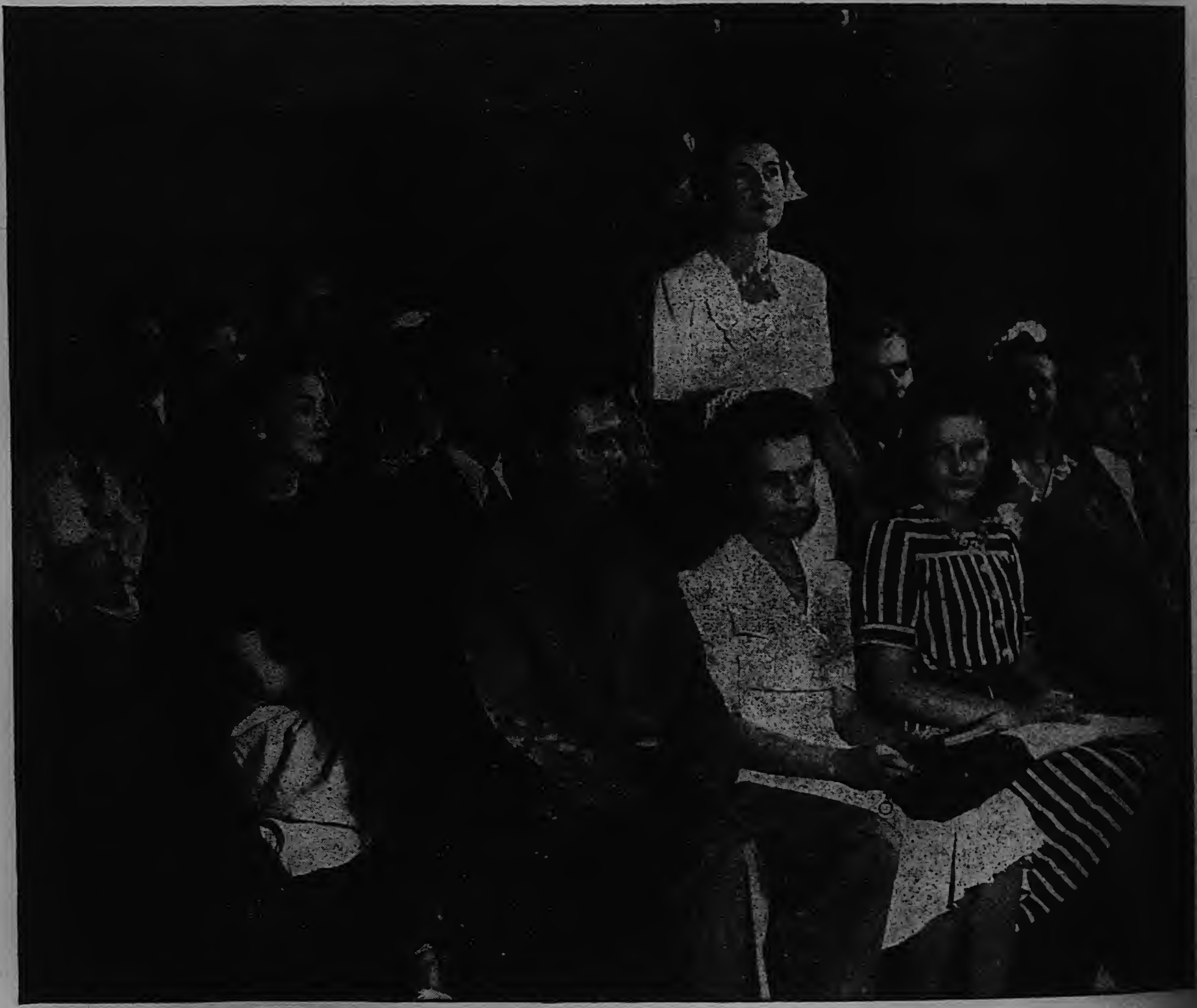

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SAMUEL EPHRAIM FLURRY
1872—1944

Rev. Samuel E. Flurry was born in Jackson County, Miss., on December 22, 1872, the son of Rev. John A. Flurry and Mrs. Frances Byrd Flurry. The former was a local Methodist preacher whose ministry extended from the Civil War period until his death during the first decade of this century, while the latter was a member of a Methodist family closely connected with the cause of Methodism from its beginning in Mississippi. Samuel E. Flurry was a member of a large family of sons and daughters in his father's home, all of whom preceded him in death except two brothers and one sister.

Because of the after-effects of the war, economic and educational opportunities were sadly lacking in the community where he grew up as a boy. But what his father's home lacked in material possessions and intellectual connections with the world at large it more than made up in genuine piety and spiritual knowledge. The family Bible, the family altar, and the great hymns of the Church added their rich treasures to the mind and heart of a growing boy. Plain men of limited educational training served the West Pascagoula circuit in those days, but they had a definite and positive contribution to make to the moral character and spiritual destiny of those whose lives they touched.

We do not know when or where Samuel E. Flurry joined the Church. It would be interesting to know but it is not important; it may have been at the nearby Methodist church, or it may have been at New Prospect campground, of which his father was one of the founders when he was only a small boy. What we do know is that from early in life he was an earnest Christian and a faithful worker in the Kingdom of God, and that when he lay down to die, after fifty years in the Christian ministry, it was possible to say without reservation, "There is nothing against him."

At the Annual Conference of 1893 he was appointed by Bishop Key as junior preacher on the Eastabutchie charge, which indicates that he was licensed to preach before that time, probably that year. For many years he remained in the ranks of the local ministry, preaching as opportunity afforded, until a providential happening brought him into the itinerant ranks. When the pastor of the Mentorum circuit was moved early in 1910 to another charge, Bro. Flurry was appointed to supply his home charge. After three years in this relation he was admitted on trial into the Mississippi Conference at Hazlehurst in 1912, Bishop Morrison presiding, and appointed for the fourth year to the Mentorum charge. He was ordained a deacon by Bishop Morrison at Hazlehurst on December 15, 1912, and an elder at Jackson by Bishop Murrah on December 17, 1916. From the close of his four-year pastorate at Mentorum until his retirement he served the following charges: Hub, 1914-15; Philadelphia circuit, 1916-19; Chunky, 1920-23; Cleveland, 1924-25; Escatawpa, 1926; Mentorum, 1927-31; Matherville, 1932; Vimville, 1933; Escatawpa, 1934; Mentorum, 1935-36; Leakesville, 1937; Carriere, 1938-39. It will be noted that he served his first charge, Mentorum, three times for a total of eleven years. At the Conference at Gulfport on November 16, 1939, he was granted the retired relation, which he maintained until his death.

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When a young man, Bro. Flurry married Miss Margaret Whittington, Rev. A. P. Cox officiating, with whom he lived in happy relationship until his death on January 3, 1944. Four children survive with their widowed mother—Mrs. Clara Sansing, Jackson, Tenn.; Elbert Flurry, Louisville, Miss.; Mrs. Lottie Hatten, Perkinston, Miss.; and Rev. Fred S. Flurry, Clinton, La., a useful and honored member of the Louisiana Conference.

When Bro. Flurry retired from the active ministry in 1939, he returned to the home he had maintained through the years in Stone County, the home of his wife's father, the late Edward Whittington, where the family had lived while he served the Mentorum charge. Until a throat affection made it impossible for him to talk above a whisper, he taught a Sunday school class in the nearby Alexander Memorial Church, which he had helped to organize before he entered the itinerant ministry and where he served as pastor for eleven years. Here the final services were held on January 5, 1944, Rev. O. C. Hull, a friend of long standing, officiating, assisted by Rev. M. N. Howell, pastor of the Mentorum charge; Rev. N. U. Boone, Wiggins; Rev. W. C. Fulgham, Lucedale; and Rev. J. B. Cain, Columbia. His body was laid to rest in a nearby cemetery.

Bro. Flurry left behind him the memory of a godly life, unstained by any moral reproach, and the record of a long and useful ministry. Many souls will rise up in the last day to call him blessed. He was an earnest preacher of the gospel, a faithful pastor in the homes of his people and, best of all, a good man. The family that he leaves behind do honor to his memory. We shall meet him again.

J. B. CAIN.

IN MEMORY OF BROTHER AND SISTER

In the deaths of Asa W. Weems and Mrs. Olivia Carlisle Boone within twenty-four hours of each other, September 3 and 4, the East Point Methodist Church and community lost two faithful servants. They answered the call to their eternal home to hear the Heavenly Father say, "Well done, thou good and faithful servants. Enter thou into the joy of the Lord."

Their lives were an inspiration to all who came in contact with their devotion to God and their fellowman.

Mr. Weems was the devoted teacher of the Bible Class continuously for the past nineteen years. His counsel as farmer, banker, merchant, and churchman was always shared wisely. He was a devoted husband and father.

Mrs. Boone was a true and faithful steward in the church and a worker in the W. S. C. S. Loyalty and service characterized her relations to her family, friends and church. She was a devoted mother and wife, unselfish, helping others always foremost in her heart and mind.

Christians such as these, their characters remain to influence others who need this light shed by those we love. They were faithful to every trust and their church and pastor will miss them now, but will meet them over yonder, we are sure. God calls his laborers home, but their labors do follow them throughout eternity.

Signed for the Church:
MRS. BESSIE T. BOOTH,
Secretary;
MRS. W. I. HOOPER,
H. C. NORSWORTHY, Pastor.
Hall Summit, La.

IN MEMORY OF FUQUA SINGLETARY

Now the laborer's task is o'er,
Now the battle day is done;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping,
Leave we now Thy servant sleeping.

Those were the sober words of the minister, spoke to us October 17, 1943. Our son Fuqua's laboring days upon this earth were over; his Master had called him for a higher, nobler job. We miss him in the place of prayer, and by the fireplace; we miss that sweet good-night smile, and those smiles no longer cheer, a dimness of the stars of night like eyes that look through tears, alone to our Father's will one thought hath reconciled: that He whose love exceedeth ours hath taken home His child. Our prayer is, "Fold him, O Father, in Thine arms and let him henceforth be a messenger of Thy love between our human hearts and Thee. Amen."

Gone but not forgotten, shall be our thoughts of you. Our aim, our hope, our desire will be to met you when the trumpet of the Lord shall sound and time shall be no more, when we shall all meet on that golden shore.

MR. and MRS. WATSON SINGLETARY
and FAMILY.

Kind words do not cost much. They never blister the tongue or lips. We never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They make other people good-natured. They also produce their own image on men's souls, and a beautiful image it is.—Blaise Pascal.

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THE LIVING CHURCH

The possession of a great ideal does not mean, as so many fondly imagine, work accomplished; it means work revealed—work revealed so vast, often so impossible, that faith and hope die down, and the enthusiast of yesterday becomes the cynic of tomorrow. . . . There is but one way of escape. . . . It is to believe in God Himself; it is to believe that He is at work, that His purposes to man are saving purposes.—Sir George Adam Smith.

THE PRAYER-ROOM TODAY

So teach me also, my Saviour, to find my refuge under Thy wings. I thank Thee for all Thou hast been to Thy people from one generation to another, their shelter from life's storm, their rest in life's toil and weariness, their home in all life's wandering. Give me to prove more fully for myself what Thou canst be to me. In every new approach of trouble may I find with glad surprise how near Thou art. In every time of weariness be Thou my secret place of rest. And in the hour of danger cover my defenceless head with the shadow of Thy wing, for Thy great Name's sake. Amen.

Vol. 91. No. 41.

NEW ORLEANS 12, LA.
THURSDAY, NOVEMBER 2, 1944.

Sanctuary

Written September 20, 1943, by Chaplain
Floyd W. Cooper, U. S. Army Air Corps,
Somewhere in the Southwest Pacific

No cloistered cathedral this
Of hand-carved stone and spiring pinnacles.
No altar here of ancient usage,
Hallowed by the faith of generations past,
No costly reredos, nor stately pews,
No aids to worship new or old
Save "Thine ancient sacrifice"—
A heart that's humble and contrite.
These are Thine altars, O our God,
This wooded spot beside the trail
Of vaulted trees that skyward reach
To form a sanctuary vine-arched and vast,
Where battle-dressed men kneel to pray—
And wind-swept boughs and leaves
Bespeak of heavenly visitings.
"Not made with hands"—this temple here
But of men's hearts and minds and wills
Which apprehend Thee, everywhere!

WALLET OF THE WEEK

RIGHT REVEREND ANDREW TSU, Bishop of Kunming, China, preached to a congregation in Westminster Abbey on a recent Sunday afternoon. He referred to himself as a Christian from a non-Christian land speaking in a Christian country and in one of the great places of worship. He mentioned the fact that only one per cent of the Chinese are Christians, but the influence of that small fraction is out of all proportion to its number. He spoke of the contrast of the great and historic pulpit with his own simple mission church on the Burma Road.

* * *

THE FELONY STATUS of the conscientious objector presents one of the strange tangles of American judicial administration. A felon under Federal law is one convicted and sentenced to death or to imprisonment for more than one year. No Federal statute defines the rights of a felon, and under state laws the limitation of rights varies from no restriction to denial of certain public rights. The man convicted of violating the Selective Service Act must go to his state for information as to his status and for relief from any disabilities incurred.

* * *

THE RUSSIAN ORTHODOX CHURCH in America celebrated its one hundred and fiftieth anniversary on October 7 and 8, at the Cathedral of the Holy Virgin Protection, New York City. Ten archbishops and bishops and one hundred priests participated in the celebration. The Russian Orthodox Church in America is the continuing body of the ancient Russian Orthodox Church. Public functions consisted of a concert at Hunter College auditorium on Saturday evening and a dinner at the Commodore Hotel on Sunday evening.

* * *

OUIJA BOARD ADDICTS have been greatly increased by war tensions, according to Dr. Robert S. Woodworth, professor emeritus of Columbia University. He says that the interest manifested is a typical manifestation due to wartime anxiety. Dr. Woodworth explains that the movement of the indicator is due to variable muscular tensions in the hands and arms of the two people who operate the board. Once started, the indicator moves until a shift of balance stops it on a letter. Thus the cryptic answers are spelled out. If the answers reflect anything, it is the anxieties of the operators—a phase of wishful thinking.

* * *

JAPANESE REORGANIZATION OF THE CHRISTIAN CHURCH in 1940 appears to have been the initial step under a code of laws for the control of religion. Christianity was given official recognition as one of Japan's religions. A year later the Protestant and Catholic groups were fused. The Japanese Christian Church has two theological seminaries. It is said that there is comparative freedom of thought, but it is reported that government pressure is now being exerted to secure the recognition of the native faiths. Japan is seeking by a process of fusion to denature and destroy rather than "control" Japanese Christianity.

ROBOT BOMB DAMAGE in London has been intimated, but no specific objects have been named. London papers, however, say that Trinity, Poplar, a Congregational church, has been destroyed, and Dr. Weatherhead said in his opening sermon at St. Sepulchers that the sanctuary had been "damaged repeatedly by flying bombs," but that it still stands and is being used for divine services. No other damage to churches has been mentioned. It is certain, however, that many other churches have suffered damage.

* * *

"DRUNKENNESS DOES NOT CREATE vice, it merely brings it into view. . . . At such times your cross-grained fellow does not restrain his tongue or his hand. The haughty man increases his arrogance, the ruthless man his cruelty, the slanderer his spitefulness. Every vice is given free play and comes to the front. Besides, we forget who we are, we utter words that are halting and poorly enunciated, the glance is unsteady, the step falters, the head is dizzy, . . . and the stomach suffers torture."—Seneca.

* * *

WORLD'S EVANGELICAL ALLIANCE headquarters in London was seriously damaged by flying bombs. The headquarters premises had to be evacuated, but vital documents and records were undamaged. In view of the approaching centennial celebration of the Alliance, it is said that they are considering a building scheme to include Christian union interests represented by the Alliance which has been represented at home and abroad for a long period. It must be clear to any thoughtful person that the religious interests of the world's greatest metropolis will be a long time rebuilding the war-damaged buildings.

* * *

T. TERTIUS NOBLE, retired organist of St. Thomas Episcopal Church, New York, predicts that "jingle jangle jingle" hymns will eventually disappear from church services. Among the hymns classed as "sentimental melodies" are "Day is Dying in the West" and "I Need Thee Every Hour." Among those instanced as immortal is "A mighty Fortress is Our God." So far as we are concerned, we would be unwilling to part with the evening hymn and the hymn of contrition and dependence if the substitute for them were no more singable than "A Mighty Fortress."

* * *

METHODIST CHURCH CASUALTIES from flying bombs, according to a list released by the Methodist **Recorder** of September 14, were eleven London churches destroyed and sixteen churches seriously damaged. The toll of losses occurred between June 7, when the [illegible] raids began, and September .14. Poplar Mission [illegible] among the centers seriously damaged. No mention [illegible] been made of damage to Wesley Chapel, and the [illegible]tions are that it has escaped serious injury. This [illegible] casualties, added to the churches blitzed in [illegible] stages of the war, will lay a great post-war [illegible] British Methodists.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
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W. L. DUREN, D. D., Editor-Manager C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

THE MATERIAL AND THE SPIRITUAL

A good friend challenges the distinction between material and spiritual gains made in our editorial comment in the issue of October 19. He suggests that we restudy the matter upon the background of the parable of the Unjust Steward. We reread our editorial and we do not find sufficient reason for recanting its doctrine, nor important revision of our statement. What we did not mean is that material and spiritual have moral quality independently of the persons or groups through whom they register as controlling realities—a motive fixing emphasis. We take the position that from time immemorial national selfishness has been a breeder of international strife rather than a stabilizer of international society and a constructive agent of peace. We tried to emphasize the fact that war and strife can best be avoided by an out-and-out commitment to simple faith in God and man and a passionate devotion to national and international righteousness—devotion to God as Lord of all the earth.

As to the parable of the Unjust Steward, we realize the unwisdom of trying to give a satisfactory analysis of it in the space here available, and we shall undertake to give no more than an outline of what we believe to be its purpose and teaching. We follow the very helpful and practical interpretation given in "St. Luke" by Rev. J. M. E. Ross who, at the time of his lamented death, was editor of **The British Weekly.** The comment is fourteen pages in length and we give only a sketch of the treatment.

The parable was told to the disciples in the presence of the Pharisees whose covetousness was camouflaged by severe religious regimentation. In substance, Jesus tells his audience that instead of devoting themselves wholly to conducting schools for sinners, the saints might upon occasions profit by reversing the order and attending the school of sinners. The Unjust Steward pursued relentlessly the things which were realities to him. He took no counsel of conscience, honor, or anything else that stood in the way of realizing his aim. Jesus rebuked the ultrareligious by contrasting the steward's unmasked selfishness with their duplicity. He pursued the temporal as if it were the eternal; they pursued the eternal as if it were less than the temporal. He was a crusader for bread, but they, professing to crusade for truth, missed no opportunity to "feather their own nests." Truth, Spirit, God, were not real to them in the sense that bread was a reality to the dispossessed steward. The steward, even in the sordidness of his ideal of value, was more consistent in his looking ahead than were the unctuous and exacting saints. He prepared for his material tomorrow, but the Pharisees were selfish performers in a mechanical devotion to spiritual realities.

Then, as if to make sure that he was not misunderstood, Jesus stopped in the middle of his discourse, Luke, chapter 16, verses 10, 11, and 12, and said in substance, "Mind you, I do not approve the Steward's moral code. Faithfulness and honor are principles whose highest values are fixed by worthiness of the ideal and motive." Jesus says that no man can travel in opposite directions at one and the same time, and he cannot be the servant of opposed ideals. A man who tears his shirt about international peace while his own home is seething strife is simply a sham. No man can be the **slave** of selfishness and lust and the **slave** of Christ at the same time. They belong to opposite and opposed worlds.

To our mind, the application of the moral principle involved in the parable of the Unjust Steward is not limited to individual action. It applies to social, national, and international relations as well. Where selfish worldly empire is the supreme reality, God is necessarily unreal, for He is not of that world. Where God, Spirit, Truth, are preeminent, selfishness cannot exist. The ideal of trade empire cannot be first in a world dedicated to the God of peace. It is ruled out by the very idea that all nations are children of one Father. "Substituting material gains for spiritual gains," whether from the standpoint of our editorial comment, or the parable of the Unjust Steward, we still believe would be fatal to the peace of the postwar world.

RADIO, RELIGION, COSMETICS, CRIME, BUNK, AND BOOZE

We neither defend nor make a plea for any particular type of religious program. We do protest against the regimentation of religious thinking by a channelling of its message through nondescript commercial organizations and censors. It is easy to outlaw anything that conflicts with commercial interests by the label, "controversial." On that ground temperance programs are banned, but you cannot get a news message from any war front where your son's life is in constant jeopardy without an accompanying stein of beer, a package of cigarettes, or a bottle of some patent medicine nostrum. Those monopolizing the air channels now propose to throttle religion by refusing to make available this most important means of communication for religious programs. They plan to violate personal and social religious freedom by taking the dissemination of religious thought into profane and soiled hands. They seem to expect us to sit by the side of the road and watch religious duds go by. If one gets irritated and upset, he may rub some liniment on his wounds, or take a vegetable elixir and forget it.

The doings of the underworld and the techniques of crime are dinned into the ears of our children until one wonders that they have any respect for law or moral decency. Then the smug and cocksure social experts tell us that the church and the home are the arch offenders, notwithstanding the fact that the church and the home may not have opportunity to defend the children from the contamination of the slime and the filth through which they are daily dragged. The sanctity of the home is treated with contempt, not more by the purveyors of drink and techniques of crime, than by Congress whose business it is to control radio communication in the interest of society. We hold that Congress has no right to permit society to be exploited for the profit of radio corporations and indirectly for increased tax revenues. We confess that we are weary and disgusted with such commercial dictatorship and political indifference. The national electorate needs to quit quoting crime experts and call politicians to book for their part in our moral debacle.

ARCHBISHOP TEMPLE DIES

Dr. William Temple, who was enthroned Archbishop of Canterbury two and a half years ago, died suddenly at his Canterbury residence on Thursday of last week. He came to the top position in the Church of England from the Archdiocese of York when Archbishop Lang resigned because he felt that he was too old and infirm to undertake the great responsibilities which would come with the end of the war and the rebuilding of the national and religious fortunes of the British Empire. Archbishop Temple is gone and Lord Lang survives.

It is not easy to appraise the loss of the Anglican Church in the going of its leader. The Archbishop was probably the greatest and the most constructive liberal in his Communion; he was able, and trusted by Free Church people as well as by those of his own fold. Although he occupied the most exclusive and exalted post in English ecclesiastical circles, he was a man with a passion for people regardless of their class or station. His death at the present moment is, from the human point of view, a great loss both for the Church of England and for the stricken world which he carried in his heart.

DR. HENRY HITT CRANE AT FIRST CHURCH

Dr. Crane, widely known Methodist minister of Detroit, began a five-day series of services at First Church, New Orleans, on last Sunday morning. A good audience greeted him for his initial sermon. He introduced his message with preliminary observations to the effect that the gauge of a person is reflected more by his dilemmas than by his alignments. He applied the rule to himself in his effort to decide upon his message for the morning, and he indicated that he would depend upon the understanding of his audience to make the specific application of his message.

Dr. Crane spoke from the words: "Why call ye me, Lord, Lord, and do not the things which I say?" The sermon was a graphic elaboration of the speaker's view of our international situation. The development of the theme closely paralleled the interpretation of the text by the Commentary of The Religious Tract Society. Dr. Crane's style is signally enriched by parallels and illustrations which are apt and effective, and he is adept in the use of what in logic is called **"reductio ad absurdum."** It was a type of discourse which one appreciates whether he agrees with the view of the speaker or not.

CONTENTMENT

B. P. Brooks

Have you ever gone musing along a crowded street sometimes to see how few people there are whose faces look as though no song of joy had ever been in their souls? We can see lines of worry, of anxiety, of fear—shrewd, grasping lines, but how few happy lines! When I was a student at Columbia University, New York, one of my chief sources of interest and recreation was to stand on the corner of Forty-second and Broadway, or near the steps of the Exchange Building in Wall Street, and watch the teeming thousands go by. It, to me, was a drama more thrilling than any found in a theatre, for all the actors were real. Nearly every emotion was displayed in these scenes but, perhaps, the rarest feeling that ever lighted those human faces was that of a contented soul. There were apparently a hundred successful men where there was one contented man. There were scores and scores of handsome faces, but one could see few happy faces.

It was Socrates, I believe, who said, "Contentment is natural wealth; luxury is artificial poverty." It is an old saying and true that a man is rich or poor, according to what he is, not according to what he has. No man can tell whether he is rich or poor by the size of his bank account. It is the heart that makes a man rich. One should be content with what he has but never what he is. Contentment, of course, need not hinder our seeking for more than we have. If a man is satisfied with the things he has accomplished, such as education, helping his fellowman, acquiring friendships, the probability is he hasn't accomplished much. The man who thinks his job is finished is generally himself finished.

Contentment is felicity. Men's wants are really [illegible] Like most of his troubles, they are more imaginary [illegible] real. Many people, who have all the substantial [illegible] of life, become discontented because some [illegible] neighbor sports a handsomer automobile, their [illegible] has Brussel carpets and mahogany chairs, [illegible] more lavishly, and makes a bigger show in the [illegible] they. Like a monkey, they attempt to imitate [illegible] see that is thought to be in style; make a dash [illegible] contentment, spend all they have, and [illegible] more unhappy than before.

What a glorious world this would be [illegible] say, with Shakespeare's shepherd, "Si[illegible] laborer, I earn that I wear; owe no man [illegible] man's happiness; glad of other men's good; contented with my farm."

Half the discontent in the world arises from men "thinking too highly of themselves."

B. P. B.

AFTER THE WAR, THE REBUILDING

By William Watkins Reid

There are three major "theaters" in which World War II is being fought.

There is the earliest battlescene in China, where two nations wrestle for control of Asia's manpower and resources.

There is the European phase that overran all the continent and now is striking into narrower limits.

And there is the vast South Pacific theater that includes Japan, Korea, Malaya, the Philippines, Burma, Australia, and has its outreach into India also.

In all of these theaters of conflict the Methodist Church has for many years been carrying on its proclamation of the Gospel; it has (or has had) churches, schools, hospitals, clinics—all serving the varied needs of men, women, and children. When war swept through Czechoslovakia, Jugoslavia, Finland, Denmark, Italy, and now Germany itself, Methodist people of these lands and Methodist institutions ministering to them were in its path. The Philippine Islands boasted of scores of Methodist churches and thousands of Methodist people before the invasion. Methodist schools and " a church beside each school" were the pride of every major town the full length of the Malay Peninsula. Japan itself has a strong Christian and Methodist minority, and colleges and churches of high grade. China has for a century been a major mission field of the Methodist Church. Great college campuses, institutional churches, magnificent hospitals in the centers, as well as chapels, and clinics, and one-room schools in the rural areas ministered to hundreds of thousands of Christians and non-Christians in the great provinces of east, south, and north. Methodism served a variety of racial and cultural groups in Burma, and ministered also to many thousands in Japan's dependency, Korea.

These are today the main war-devastated areas of the world. These are the areas of unbelievable human suffering and human needs. The Church that ministered to these people in the pre-war days, that stayed beside them and comforted them in the days of terror and until driven from the land (some missionaries even now being in internment camps)—that Church will not forsake them as they endeavor to rebuild life in the post-war years. That rebuilding and rehabilitation of human life and service to human life is the purpose of the foreign portion of $25,000,000 to be raised and expended through the Crusade for Christ.

Of the $12,517,500 share of the $25,000,000 which is to be spent overseas (in addition to $2,150,000 for the Methodist Committee for Overseas Relief), approximately nine-tenths is for the war-devastated areas, and only one-tenth for the non-war-devastated mission areas. Of the $12,517,500 overseas share, approximately two-thirds will be expended for undertakings under the Division of Foreign Missions, and one-third under the Foreign Department of the Woman's Division of Christian Service.

We know that there have been repercussions from the war that have somewhat shattered phases of life in America. The same is true the world over. One wonders if there is a man, or woman, or child, even on Robinson Crusoe's island, who has not been adversely affected by the titantic forces of evil let loose in the world! Thus in the other major areas where the Methodist Church labors—in India, in Africa, in Latin America—areas not physically devastated by war, but shaken in their social, economic, educational, health, and religious life—millions of human beings have been affected by the war. And for their needs the Board of Missions is asking about one-tenth the money allocated for its overseas activities by the Crusade for Christ.

The distribution of the $12,517,500 entrusted to the Board of Missions for overseas allocation (other than that of the M. C. O. R.) follows:

For China	$3,918,835
For Burma	461,066
For Malaysia	749,323
For Philippines	895,691
For Korea	1,975,799
For Japan	1,742,754
For Europe	1,038,532
For India	469,000
For Africa	394,700
For Latin America	334,300
For scholarships	537,500

In the use of these moneys by the Board of Missions (the Division of Foreign Missions, and the Foreign Department of the W. D. C. S.) **the meeting of human need comes first and foremost.** There will, in most fields, be some help toward the rebuilding of ruined and damaged properties—churches, schools, residences, parsonages, social centers, hospitals, and publishing houses—if and when the human needs have first been cared for to the extent that seems reasonable. The extent of help will be so that the recipient of aid will be enabled to help himself better thereafter—he will not be pauperized by the church funds.

As one generalizes on the needs in various countries so that churches may be reestablished, Christian communities reassembled, Methodist families restored to their homes and to self-support, schools opened, hospitals equipped, and the normal activity of life and home re-established, a vast panorama of need and of service comes into view.

Perhaps foremost in reassembling the Christian community and making it a leaven among the nations, will be feeding, clothing, sheltering, and providing medical care for pastors, teachers, nurses, and others who lead overseas Methodism. For church workers and church members alike, there will undoubtedly have to be aid provided in feeding men, women, and children long on the edge of starvation; perhaps aid and equipment will be required to transport a family and its belongings, if any; to settle families on farms or in small industries; to provide seeds or tools; to establish certain community services such as a health clinic or a primary school; to care for Methodist widows, orphans, blind, maimed, or other victims of the war.

In many places, destroyed churches, abandoned schools, run-down hospitals must be made tenable, simple equipment provided, and temporary maintenance given until the constituency is financially on its feet. Scholarships must be provided for Christian students, poverty-stricken and undernourished by war conditions, if a Christian leadership is to be trained for tomorrow. Perhaps the number of youth to be drawn into high schools, colleges, and seminaries for training as Christian leaders will be so great that temporary quarters and dormitories must be provided, and temporary maintenance given to training institutions. "Refresher courses" will probably be needed for pastors and teachers; scattered and destroyed libraries must be replaced.

Those who know something of what is going on "behind the iron curtain" in many countries, paint gruesome pictures of sanitary and health conditions, of malaria, and tuberculosis, and undernourishment, of emaciated infants and hungering and diseased adults. The wreck of human bodies and minds and souls is far more serious than the blasting of stone and iron and wood. Across the world there will be need for doctors and nurses, hospitals, and clinics, long after the guns have ceased firing. That need is and will be enormous in every land served by the Methodist Church—yes, even in lands untramped by the military. From Crusade funds the Church must establish emergency health service in hundreds of communities, and must re-establish its hospitals—perhaps open new and temporary ones—if it is to meet one of man's most crying needs. Along with medical care must go a variety of social service, not only in the great urban and industrial centers, but in rural areas where need is often the greater.

Hand and hand with direct service must go a new emphasis upon evangelism—an effort to take the Gospel and its application to all of life to every human segment of society; to city dwellers, to rural groups, to students, to discharged soldiers, to women just released from industry, the new industrial worker in new industrial centers. As a corollary to that evangelism, men must be taught to read and literature for their reading must be written, printed, and distributed.

The spearhead of this vast Christian and humanitarian undertaking of the Methodist Church must continue to be the Methodist missionary. But in some fields (as in the Philippines) the missionaries have been interned; in some (as in Burma) they have been driven home or to service in India or elsewhere. Many of the missionaries today on the field—interned or not—must be brought home for rest and recuperation as soon as possible after the war. Some must be retrained for new forms of service not hitherto carried on in their particular field. Some must be provided with personal possessions—for they lost everything to the enemy. Some, now in America, must be hurried back to their fields to replace others long overdue for furlough. Some must be provided temporary housing in America or overseas. All of this will require funds outside the regular missionary budget of the Church for maintenance, travel, etc. These items will be cared for from funds provided through the Crusade for Christ.

Whatever is left from the $12,517,500 allocation when the above human and personal needs are cared for will be used for reconstruction and replacement of destroyed properties—missionary homes, churches, parsonages, schools, hospitals, social and evangelistic centers. However, the human need is so great that it is not likely much needed building can be provided. Much of the building and rebuilding must wait until later years—perhaps until the nationals are themselves in a better economic situation.

The business of the preacher is not the making of sermons but the saving of men.

—Henry Ward Beecher.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
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W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
C. MILTON CHALMERS ....Publisher

Rev. R. C. Nanney, pastor at Horn Lake, Miss., writes that he is ready for Conference with everything in full and that he has had a good year.

Rev. and Mrs. W. C. Fulgham, Lucedale, Miss., have another fine son, born in Jackson, Miss., recently. The Advocate shares in congratulations and good wishes.

Rev. Sam Nader, pastor at Iowa, La., has raised his quota and some to spare for the Crusade for Christ. The quota was approximately $500 and the response was very gratifying.

Dr. J. W. Lipscomb, of Columbus, Miss., finds himself carrying for a second time the heavy load of practice due to the wartime shortage of doctors. He appears to be in good health and good spirits.

Rev. J. H. Moore, Coalville, Miss., is being assisted in a meeting at Lyman by Rev. D. R. O'Connor, of Handsboro, and Rev. M. L. McCormick, Biloxi, was at Cedar Lake in a recent revival.

Guy Hutsler, a member of Munholland Methodist Church, New Orleans, died at Springfield, Ohio, on October 26. He died following a heart attack and burial was in Springfield, which was his home.

Rev. A. S. Brisco, pastor at N. Main Street, Water Valley, Miss., reports that his second year with the people of that church has been a pleasant one. It has been a good year spiritually and all finances are up to date.

Private R. C. De Lamotte, who was released as pastor of the Carriere, Miss., charge in August, in order that he might enter the Army, has been transferred from Camp Shelby to Fort Knox, Ky., for Armored Replacement Training.

Rev. D. L. Dykes, Jr., pastor at Zwolle, La., will have the sympathy of his friends in the Conference on account of the death of his mother, Mrs. D. L. Dykes, of Pleasant Hill. Mrs. Dykes, who had been ill for about six weeks, died on October 21.

Rev. R. M. Matheny, pastor at Richton, Miss., writes that his plans are well on the way to completion for the construction of the chancel of the church. We appreciate his friendship and his good words concerning the Advocate and its editor.

Rev. B. M. Lawrance, one of the most loyal friends of the Advocate, has an Advocate to every eight members of his charge. He reports a very pleasant year, and that the people of Silver City, Miss., charge have responded in a splendid way to every appeal.

The Mississippi W. C. T. U. is waging a vigorous campaign against liquor under the leadership of Miss Susie V. Powell, the state president. In view of the liquor situation throughout the country, the women need the enthusiastic support of all right-thinking, sober-minded folk.

The Advocate acknowledges the receipt of Volume 1, No. 2, of **The Chaplain**, a journal issued jointly by the General Commission on Army and Navy Chaplains and the National Council of the Service Men's Christian League. It is devoted to a discussion of the activities and problems of the chaplains in the service, to book reviews, poetry, brief paragraphs, and illustrations.

Rev. R. A. Thornton writes that he is coming to the close of a very gratifying year at Shuqualak, Miss. Everything is paid in full and he mailed his report to the Conference secretary some days ago. The charge has raised approximately $1,800 more than it did the year before Bro. Thornton's appointment to it. Bro. Thornton received the degree of Doctor of Divinity from Webster University recently.

Rev. A. W. Townsend, Jr., reports one of the best years of his ministry at Bunkie, La. Over $62,000 has been pledged for the building of a $50,000 church and a $10,000 parsonage. The church has agreed to accept the total Benevolence askings for next year and the salary of the preacher has been raised to $3,600. Forty members have been received into the membership of the church, 17 of them on profession of faith.

Rev. F. J. McCoy, who has been ill since September 10, reports that he is improving somewhat, but that in obedience to the doctor's orders he will have to take a year's rest if he is to recover. He will live at 1117 Johnson Street, Lafayette, La. He will not attend the forthcoming session of the Louisiana Conference. Many will regret the necessity for his taking a period of retirement and wish for him a speedy and full recovery.

DR. ROY L. SMITH TO BE AT NEW ALBANY

Please announce through the Advocate that our revival meeting will begin in our church in New Albany, Miss., on November 19, with Dr. Roy L. Smith doing the preaching. I am sending you this pad for your use. I hope that you can get this in next week, in the Conference number.

I hope that you are well and happy and that I will have the pleasure of seeing you at the Conference next week.

C. T. FLOYD.

BOARD OF EDUCATION, LOUISIANA CONFERENCE

The Board of Education of the Louisiana Conference is called to meet in the First Methodist Church, Shreveport, Wednesday, November 15, at 2:30 p.m.

The first meeting will be one of utmost importance and a full attendance is urged.

DANA DAWSON, Chairman.

NOTICE, PREACHERS OF THE MISSISSIPPI CONFERENCE

The Board of Conference Relations and Ministerial Qualifications of the Mississippi Annual Conference will meet at Capitol Street Church, Jackson, 2 p.m., November 22. All members and all those who ought to come before the Board are asked to be present.

L. D. HAUGHTON,
Secretary.

MINISTERS, MISSISSIPPI CONFERENCE

The Millsaps Club Annual Supper will be served at the Capital Street Methodist Church on Thursday evening, November 23, at 6 o'clock.

Any and all clerical members of the Conference may be identified as active members of this club. The annual dues being $1.25, with the payment of the dues full recognition within the club and a plate at the annual supper is had.

Club members may have guests for the annual supper, guest plates costing 75 cents.

Dues and reservations for guests should be sent to the Rev. G. Eliot Jones, Pachuta, Miss.

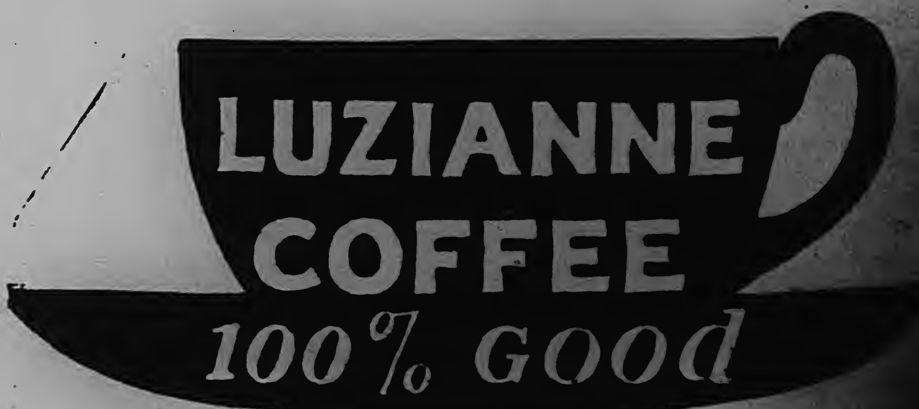
Interested ones are urged to write the Bro. Jones immediately. The deadline had been set for November 1; this is being extended to the 6th, which must be final. No plates of any kind will be offered at Conference.

Sincerely,
FRANK E. DEMENT, JR.

BISHOP DECELL DEDICATES RAYMOND CHURCH

The Methodist church at Raymond, Miss., was dedicated at the evening worship hour on October 8, by Bishop J. L. Decell. This followed a fellowship hour held in the substory of the church at 6:45, with many members, former pastors, and friends present.

The auditorium of the church was



rated with fern and white chrysanthemums. The girls' chorus of Hinds Junior College rendered music.

At 7:15, the Rev. Mr. Archer, of the Memphis Conference, was ordained as deacon and elder by Bishop Decell, with the Rev. D. T. Ridgeway, pastor of the Raymond church; Bros. R. E. Rutledge, C. W. Crisler. W. J. Dawson, L. L. Matheny, M. L. Smith, and Dr. Porter, district superintendent, assisting in the ceremony. Rev. Archer took the vows to serve as chaplains in the armed forces.

Mrs. J. F. Brent gave a brief history of the Raymond church.

Bishop J. L. Decell, who has previously held a revival meeting there and served Raymond as elder, preached at 7:45. After this, the dedication service was held, in which A. R. Epperson, Sr., presented the church for dedication.

IN APPRECIATION OF REV. D. F. ANDERS

We, the Board of Trustees of the Rayne Methodist Church, wish to take this means to publicly thank Rev. D. F. Anders for his valued services and interest in connection with the planning, construction, and financing of the remodeling of our church and the addition of Church School rooms.

Signed:

C. J. HARMON, Chairman;
W. S. HENRY,
W. G. JOHNSTON,
HOWARD E. BRUNER,
CARL D. CURTIS.

J. W. CASTLES DIES OF INJURIES

J. W. Castles, ninety-six years of age, the last Confederate veteran in the Jefferson Davis Soldiers' Home at Beauvoir, died as the result of the injuries which were received when he was struck by an automobile as he was about to board a bus. Among the survivors are two sons, Rev. Hugh Castles, pastor at Philadelphia, Miss.; and Mr. S. E. Castles, 4029 Elba Street, New Orleans. Funeral services were held at Yazoo City on Friday.

LOUISIANA ANNUAL CONFERENCE

The Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, will meet in First Methodist Church, Shreveport, Wednesday, November 15, at 7:30 p.m. Following is the tentative program:

Wednesday

7:30 p.m. Organization, Memorial Service, and Sacrament of the Lord's Supper.

Thursday

9:00 a.m. Devotional Service, conducted by Bishop Paul E. Martin, D.D.

9:30 a.m. to 12:15 noon. Business session of the Conference.

2:30 p.m. Board meetings.

4:00 p.m. Sermon by Dr. Lewis N. Stuckey, pastor of First Methodist Church, Baton Rouge, La.

7:30 p.m. Address by Dr. C. K. Vliet under the auspices of the Board of Missions and Church Extension.

Friday

9:00 a.m. Devotional service, conducted by Bishop Paul E. Martin, D.D.

9:30 a.m. to 11:00 a.m. Business session of the Conference.

11:00 a.m. The Crusade for Christ.

12:15 p.m. Adjournment.

2:30 p.m. Board meetings.

4:00 p.m. Sermon by Dr. Lewis N. Stuckey.

7:30 p.m. Address by Dr. George L. Morelock, under the auspices of the Board of Lay Activities.

Saturday

9:00 a.m. Devotional service, conducted by Bishop Paul E. Martin, D.D.

9:30 a.m. to 12:15 p.m. Business session.

4:00 p.m. Sermon by Dr. Lewis N. Stuckey.

7:30 p.m. Youth Program—Centenary College Glee Club, moving picture, "The Life of Christ."

Sunday

10:45 a.m. Sermon by Bishop Paul E. Martin, D.D., and Ordination of Deacons and Elders.

2:30 p.m. Reading of Appointments.

Conference Entertainment

The superannuated ministers of the Louisiana Annual Conference, the clerical staff, and the members of the class to be admitted on trial are to be the guests of First Church. Please write to the undersigned if you wish entertainment.

All other delegates to the Conference, both clerical and lay, are to arrange for their own entertainment, making their arrangements with Shreveport hotels, the expense of which is to be paid by the churches from which they come. This, of course, is in accordance with Conference action recorded on page 62 of the Annual of the Louisiana Conference for 1943.

DANA DAWSON,
Pastor-host.

SEASHORE DISTRICT NEWS

John W. Castle, who anticipated his 97th birthday on November 7, died of shock three hours after being struck by a passing auto on highway 90 in front of his home at Jefferson Davis Shrine on the beach, and the funeral was held at Fletcher's Chapel in Yazoo County, October 27.

The deceased veteran, who entered the Confederate Army when 16 and walked home from Georgia when Lee surrendered, spent most of his later life in Yazoo county as a planter, rearing a large family. One of his sons, the Rev. H. C. Castle, pastor at Philadelphia, had been to the coast for a brief visit to his father, and had returned to Philadelphia only a few hours before the fatal accident occurred.

At the time of his death, Mr. Castle was the last remaining veteran at Jefferson Davis Shrine. It is understood that his widow, who was his third wife, will continue to make her home there, along with other survivors of men who wore the grey. Smiley Castle, another son, came from New Orleans to accompany the body to its final resting place, near the old family church in Yazoo City, with District Superintendent J. L. Neill in charge of the services.

Five young men are preparing themselves to appear before the district licensing committee at a meeting scheduled for 2 p.m., November 14, at First Church, Gulfport. The committee is composed of C. C. Clark, N. U. Boone, M. L. McCormick, and A. L. Boyles. Seeking local preaching licenses after having been recommended by their respective quarterly conferences are: Jett W. Walley, Americus; Willard Clois Rice, Kreole; William Calvin Monroe Baggett, Jr., Ocean Springs; Eugene Burl Flurry, Mentorum, and Edmond Huey Goff, Lucedale.

Sunday, October 29, District Superintendent J. L. Neill will hold quarterly conferences at Wiggins, Lumberton, and Purvis, and then will be at Main Street, Biloxi, Monday night, for a youth council meeting; Tuesday night, quarterly conference at First Church, Gulfport; Wednesday night, quarterly conference at Long Beach; Thursday night, quarterly conference at Escatawpa. The following Sunday he will be at Leakesville, Lucedale, and Kreole. The minimum payment to World Service as well as to pastor's salary is being voted at these fourth round quarterly conferences, and the result is that every charge to date has agreed to pay more to World Service than they paid last year, and in most cases the minimum is to be 25 per cent of the amount to be paid the pastor, with some charges going beyond this.

DEDICATION OF CHAPELS

"Somewhere in the Southwest Pacific Area.—A new chapter in the progress of religion was written for the . . . Anti-Aircraft Artillery Battalion, when chapels at Headquarters Battery and at Battery . . . of the battalion were dedicated in ceremonies held by Chaplain Roy A. Grisham, of Greenwood, Miss., before a large gathering of officers and enlisted men.

"Most of the work on the chapels was done by members of the battalion. Natives on the island, who have been taught the principles of Christianity by missionaries of the various religious faiths, also were instrumental in the completion of the work. They made thatching for the roof from the sage palm leaf, and then constructed the roof in the primitive native way, without the use of nails. Long, slender vines were used to bind the thatching in place.

"Capt. James C. Stewart, of Hartford, Conn., and Lt. Benjamin W. Allen, of Hamburg, Ark., made the original plans for the two chapels and arranged for the actual construction. Lt. Welles Eddy, of Newdington Conn., and Lt. Charles L. Bauserman, of Manassas, Va., Battery Commanders of Headquarters Battery and Battery . . . respectively, gave the presentation speeches for the dedication of the chapels. Responses representing their faiths were given by Capt. Alfred L. Novick, of Roxbury, Mass.; 1st Sgt. Carl F. Johnson, of Branford, Conn.; M. Sgt. Malcolm E. Grarun, of Clinton, Connecticut; and S. Sgt. George L. Farley, of Putnam, Conn. Each speaker emphasized how complete religious harmony can exist among all the various religious denominations, regardless of their doctrines. The response of appreciation was delivered by Lt. Col. Johnson, who is the Battery Commander. During the two and one-half years this unit has served in the Southwest Pacific, the officers and men have grown to appreciate more and find greater need for religion in every-day life. This can best be shown by the increasing attendance at religious services, climaxed when sixty-five per cent of the battalion men were present at the Christmas services of 1943, in spite of the fact that essential duties prevented some men from taking part in these services."

Prior to entrance into the service, Chaplain Grisham served pastorates in Waterford Circuit, Sardis Circuit, and Horn Lake Circuit, Mississippi. He is a member of the North Mississippi Conference.

DEDICATION AT LISBON, LA.

The educational annex of Lisbon Church will be dedicated on Monday evening, November 6, at 7 o'clock. Dr. D. B. Raulins, district superintendent, will deliver the address, and all former pastors and neighboring pastors are invited to be present.

JEFF P. PAUL.

METHODISTS TO HONOR BISHOP AND MRS. DECELL

The Methodist churches of the city of Jackson will honor Bishop and Mrs. J. Lloyd Decell and family at a reception to be held at the Jackson district parsonage, 126 Adams Street, Jackson, Miss., November 22, 1944, from 4 to 6 p.m. The public is cordially invited.

OTTO PORTER.

WELCOME FOR BISHOP DECELL

A welcome service for Bishop J. Lloyd Decell will be given at the Capitol Street Methodist Church, Jackson, Miss., at 7:30 p.m., on November 22, 1944. This welcome service is sponsored by the Area Cabinet of the Jackson Episcopal Area, composed of the Memphis, North Mississippi, and Mississippi Conferences. Governor Thomas L. Bailey will extend words of welcome on behalf of the laymen of the Area. Ministers representing each of the Annual Conferences in the Jackson Area will be on this program. The public is invited, and a large attendance is expected at this Welcome service, which precedes the opening session of the Mississippi Annual Conference.

OTTO PORTER.

LETTER FROM A MISSISSIPPI SOLDIER

Dear Dr. Duren:

All through France and Belgium and now, as we pass into Germany, the "Christian Advocate" continues a constant source of good reading material and comforting thoughts. We boys in the services who are receiving this wonderful gift of love can never have words to express our true appreciation to those of you who have made this addition to our reading matter possible. I'm sure I speak the fellings of all who receive it when I say, "The New Orleans Christian Advocate is as dear to us as a letter from the home church." As I read each issue, I can feel the spiritual presence of you dear ones at home who are daily praying for our safety and speedy return.

Again I thank you. I shall always look forward to the coming of the Advocate, and more still to the coming of a just and lasting peace. All is well with me. God be with you all and bless you in His service.

A FRIEND.

RESOLUTIONS APPRECIATING DR. RAULINS

Whereas, Dr. D. B. Raulins is coming to the end of his six-year tenure of office as district superintendent of the Ruston District at the close of this Conference year, and,

Whereas, he has rendered such a fine service in connection with the building program and improvement of the church generally in Jonesboro, La., and,

Whereas, he has furnished the highest type of spiritual leadership, not only in the Jonesboro church, but in the entire district; therefore, be it

Resolved, by the Fourth Quarterly Conference of the Jonesboro Methodist Church, Jonesboro, La., that the thanks and appreciation of the Jonesboro Methodist Church be conveyed to Dr. Raulins, and be it further

Resolved, that a copy of these resolutions be sent to the following persons: Bishop Martin, Little Rock, Arkansas; the secretary of the Board, Jonesboro, La.; Dr. D. B. Raulins, Ruston, La.; the Christian Advocate, New Orleans, La.

JAS. B. GRAMBLING,
W. C. RUNDELL,
For the Quarterly Conference.

RESOLUTIONS OF APPRECIATION

To Dr. V. C. Curtis and members of the Fourth Quarterly Cnoference of the First Methodist Church of Columbus, Miss., we present the following resolutions:

Whereas, our pastor, Rev. J. D. Wroten, and his family, have been with us for six years, this being the first time a pastor has remained with us over four years, and,

Whereas, under his administration our financial affairs have been so promoted and directed that the stewards no longer have to go out collecting or suffer the embarrassment of public collections for some weeks before Conference; and,

Whereas, the pastor has so cooperated with the other churches in Columbus that we now have a fine spirit of harmony between all denominations; and,

Whereas, his cooperation as president of the Ministers' Association has helped in getting the teaching of the Bible into the public school system of Columbus; and,

Whereas, he has instituted a radio broadcast of our evening services, thereby reaching thousands of people on Sunday nights; and,

Whereas, church attendance of both civilians, college faculty, and girls of M. S. C. W. has been fine throughout his administration; and,

Whereas, all interests of the church, such as pastoral work, pulpit work, educational work, and financial affairs, have been sincerely and efficiently looked after; and,

Whereas, his family has lived absolutely beyond reproach. Therefore, be it

Resolved, by the Fourth Quarterly Conference of the First Methodist Church of Columbus, Miss., assembled in business session October 23, 1944—

First, that we are grateful to Bro. Wroten and his family for their contribution to our church and community life.

Second, that we here express our confidence in his sincerity and ability in the pulpit and the administrative affairs of the church.

Third, that if in the providence of God, the Bishop and his Cabinet should see fit to remove our pastor and his family to other fields our prayers will follow them.

Fourth, that a copy of these resolutions be spread on the minutes of this Quarterly Conference, a copy sent to our town paper, **The Commercial Dispatch**; a copy sent to the New Orleans Christian Advocate, and a copy be given to our district superintendent, with the request that he convey it to the Bishop and his Cabinet.

Signed: J. L. Ferguson, Stuck Egger, G. O. Dowdle, R. C. McKee, W. G. Sims, W .M. Horton, G. L. Dowdle, Joe B. Love, I. M. Lavender, J. H. Atkins, T. W. Lewis, Jr., E. P. Cox, Jas. G. Cauthon, E. L. Powell, Joe D. Shull, L. E. Price, G. W. Reed, Committee Board of Stewards.

CHAPLAIN BROWN WRITES INTERESTING LETTER FROM PACIFIC

Dear "Homely" Folks:

Though the light is so dim tonight I can scarcely see to do this, I will try to get a letter off to you in the dark. Our current is too weak at night to turn my phonograph, and was so weak tonight I couldn't even get my favorite news broadcast from San Francisco, which is usually plenty loud. I go to the show almost every night, because the light in the ten is too dim to try to read very long, but it's not much brighter at the show.

Now that I have told you the "current" news, I will switch to the not-so-current news and tell you about my first contact with missionary work. Last Sunday I took half of my choir with me by Higgins boat to a little island not far from here, where the Civil Affairs administration keeps the natives which became our charges when we took these islands. When we left, it was raining so hard that the photographer I had asked to come decided he could make no pictures, so stayed behind, but by the time we got to the island he rain had ceased, and the bright sun made us uncomfortable under our billowing green-and-brown camouflaged ponchos. The coxswain let down the bow of the landing craft, and we swarmed ashore, a lighthearted "invasion" of the confident Americans coming to sing for the poor savages. The Navy Lieutenant in charge of the natives came forward, looking like a civilian in his polo shirt, khaki trousers, and wide-brimmed straw hat, and welcomed us to the island. It is a pretty little island, with its white coral and green trees and little houses made of woven palmetto.

We went immediately to what serves as the church—a three-sided structure made of large white rocks and shells, with a familiar Navy-green tent as cover from the sudden showers and bright sun. As "altar," there was a large square of plywood painted white, with a small shelf, on which was a little cross painted blue and a simple but artistic candlestick at each side, made of a large white shell with a tired white candle sticking up from it. The "pulpit" was a very frail little table with a clean but unpressed coarse white cloth on it, with crudely made letters embroidered on it. Behind it sat a dignified but gentle-faced man of about 40 or 50, and seated cross-legged on the coral beside him was an intelligent-looking young man of about 23. The natives brought out straw mats for us to sit on, and after Lt. Collier had arranged us at our request at the back of the awning (so we wouldn't interfere with the service, as we wanted them to carry on in their own manner) the natives filed in. There were about 150 of them, and the tent could not cover over half of them, so they overflowed in a large semicircle behind us, leaving us a small white island in a sea of dark brown faces. The natives were darker and not [illegible] handsome as the Hawiians, but [illegible] pleasant and happy. There were [illegible] ten women in the group, who [illegible] brought from another island to [illegible] ing and learn baking, etc. There [illegible] island where the families are [illegible] particular island is more of a [illegible] There were only about four [illegible] they are very small. I could [illegible] observe how quiet they were in the service and contrast it with the behavior of their supposedly civilized counterparts in the churches back home. The women were barefoot and wore dresses of a green mosquito netting we have out here, over white slips, of course—plain, square-necked, sleeveless affairs (the dresses, not the women), though one of them had on a faded red gingham dress, evidently a relic of better days. They have very dark, greasy black hair, done up in a little knot at the base of the neck. The men wore Marine and Navy dungarees, some of them freshly laundered and pressed, in contrast to our unpressed khakis. An interpreter sat by Lt. Collier and me, and he opened the service with a short speech to the natives, telling them who we visitors were and that we would sing for them. I was asked to lead in prayer, and after that my "choir" proudly stood to sing "Rock of Ages" and "Onward, Christian Soldiers," then "Silent Night" (the latter a favorite of the natives, and the other two familiar to them). They listened politely but, strangely enough, did not seem too impressed or at all astonished at our singing.

The middle-aged leader on the little platform stood up and read something from his Bible, then led in prayer. Then, after a consultation, they decided to sing "All Hail the Power of Jesus' Name," and handed me one of their hymnbooks, a red-backed affair printed in their own language, though with English titles. I was surprised to see that the tune was the new tune which is in our Methodist Hymnal and which I had always wanted my choir to learn, but considered too ambitious for them. My organist did not know the tune and did not want to attempt it, so I played it by ear for them and they sang all five verses. I was amazed at how well they sang, but did not really appreciate the beauty of their singing until the next number, which was called "Onward and Upward," and since the organist and I were both strangers to it we had to let the natives sing "a capella," which is their customary way, anyway. It was then that I realized how beautifully they sang—so beautiful that it brought the tears to my eyes. Everyone of them seemed to be singing, and I was amazed at the tenor and bass, and at the unity of the singing. Honestly, I have never heard hymns sung more beautifully, and they sang as though their hearts were in it, like the Negroes do, only with better harmony, I thought. Believe me, we Marines looked a little shamefaced when we hard them so far outdo us, and to realize they sounded more like trained singers than we ever could. But we enjoyed it too much to feel very concerned at the contrast. I found out later that the missionaries had taught them, from the time they were small children in the mission schools, how to read music and sing parts (they divide the children off into soprano and alto groups in the early ages, and later teach the tenor and bass). The women's voices were a little nasalized, but they sang clearly and sweetly, and the bass was so rich I could not help marveling at it.

After that, the young man seated on the floor near the table which served as the pulpit, arose and began to speak, becoming more earnest as he went along. He spoke in a low voice, and, of course, I could understand nothing he said. He seemed quite poised and never at a loss as to what to say though he used not a note (he's got me beat there, after five years of preaching!) [illegible] about fifteen minutes. [illegible] be amused at the fact [illegible] of the natives listened [illegible] here and there one was nodding drowsily or leafing through a hymnbook. After the sermon, they sang "Standing on the Promises," which was also very beautifully sung, not choppy and fast, as we sing it. Then Lt. Collier asked me to make a short speech, and had the interpreter to put it in their language. I mentioned how happy we were to be their visitors and to worship with them, that I recognized most of their songs as the same ones we sing in America, but never heard them so beautifully sung as at that service. I mentioned that I had been told they had been ministered to by Methodist missionaries (from some Boston missionary society), that I was a Methodist preacher, as were my two uncles and two brothers-in-law, and was the son of a Methodist preacher. I said their service and songs and Bible were the same as ours, and that these things made us realize we are all brothers and the children of God. After this the old preacher pronounced the benediction, and I was taken down to the front to meet the preachers, being introduced by the interpreter. The young man was called Charlie, and I've forgotten the older one's name. I shook hands with them, then suddenly a little boy about four held out his hand, so I laughed and shook his hand, then some older boys followed suit, and soon I was surrounded by smiling natives holding out their hands, and nothing would do but that two of my choir members and I shake hands all around.

After the service, Lt. Collier took me over to his fali, or house, which was made of woven palmetto and had a thatched roof. It was beautiful and very artistic, and he told me many interesting things about the natives. They have their own church and carry on in the way the missionaries taught them. When the Japs came they did not run the missionaries out, but would let no new ones come in, and when one left he could not come back, so that by 1940 there was only one left in this area. Then the Japs would not let them have church services, and when we came, the natives were careful to get the Lieutenant's permission before having a church service, and it took them a little while to realize that we would not only allow them to have service whenever they wanted it, but wanted to encourage them in it. So now they have a service each evening at sunset, and on Sundays have three services. Sort of puts us laggard Christians of the home churches to shame, doesn't it? I was surprised to see that the hymnbooks were published in 1937, and the natives have kept them in good shape. Their few Bibles, however, were nearly all hand-printed by the natives, who had been taught how to print by two old maid missionaries who lived here a good while back. The older one ruined her eyes from trying to proofread the printing done by eighty specially trained natives, who worked every day copying pages of the Bible. Anything they printed has a star drawn on the front and back, and Lt. Collier explained that it was for "The Morning Star," a mission vessel which came out to these islands and others of the Pacific every year with supplies for the missionaries. Since the missionaries first came, back in the 1840's, there has been a "Morning Star." As fast as one was wrecked or discarded, a new "Morning Star" took its place, up until the war, and there will probably be another when the war is over. Meanwhile, the natives seem to be carrying on very well on their own initiative. Very few speak English, though they are 90 per cent literate in their own language. They are very clean and polite, and Lt. Collier says they never have any trouble with them, also that the natives never fight among themselves, their disputes being settled by the older men of the bunch or by Lt. Collier. He says they were not mistreated by the Japs, though they did not have the freedom they have under us, or medical care and food comparable to that we give them.

Lt. Collier showed me about the tiny island, where they have their own electric light plant, water-distillation outfit, and huge out-of-door ovens. They bake their own bread, and it is very good. They average a loaf of bread per person a day, and I don't mean the 10-cent size but the picnic style. They are voracious eaters, and are very fond of rice, and want meat three times a day. Their little "mess hall" was interesting to me because they have the table built only about one foot off the ground. They come in and sit cross-legged at the tables, eating out of the metal trays like those used in the Marine mess halls, but with enough food heaped on each to feed three Marines. The few men whose wives and children were there all eat out of the same tray as their family. We saw a sign some native had written on the blackboard: "For dinner today we have sup (soup), salmon with rice, also bread, pickels, and jam, candy also. Your very truly friend, William."

The natives are very fond of baseball, so they challenged my choir to a game. The field is too small even for indoor ball, being a little strip of sand between the mess hall and the ocean. The line from first to second base ran along the edge of the beach, so that the batter was facing diagonally to the ocean, and any good hit would almost of necessity end in the water. The fielder then would dive in and swim out to the ball and throw it in to his frantic team. However, they had a rule that a hit in the water was a two-bagger, else the game would have been full of home runs. My boys had a terrible time in the deep sand, but the natives ran around barefooted in it like jackrabbits. Needless to say, we were badly beaten. The natives have never been beaten on that field. They cheer their players by clapping, and keep up a banter somewhat like our American crowds at a game.

After the game, we had chow, prepared by the Navy cook, who stays over there with a pharmacist mate and one or two other enlisted men to help Lt. Collier. We were surprised to see good old American hamburgers, but not surprised at the Spam and cheese. We ate out on the beach in picnic style and watched the sun set in the beautiful green water, silhoueting another island not far off like a beautiful picture. We wanted to stay longer, as the natives sing for about an hour at night, then put on their native dances and other entertainment, and it must be very interesting. However, the coxswain had told us he would be back for us at 1830 (6:30 p.m.), as the tide would be low by 9:30, and they couldn't safely beach the Higgins boat there after dark. I hope I can stay longer when I go back next Sunday with the other half of my choir. It was the most enjoyable day I've had out here, and I know it was a good outing for my faithful choir.

(Continued on page 12)

WHEN IN NEW ORLEANS
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New Orleans Oldest and Best Department Store
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

November, 1944

3rd—World Community Day.

4th—Mississippi Association on Crime and Delinquency.

7th—National Election.

12th—World Order Sunday.

14th-16th—Assembly United Council of Church Women.

26th—Thanksgiving.

* * *

World Community Day

On Friday, November 3, thousands of church women of many denominations will unite in the second annual observance of World Community Day to study "The Price of Enduring Peace."

Last year a program was mailed to each society, but this year our Conference did not arrange for this service, so you may plan your own program if you have not ordered the prepared one. We suggest that you continue some of the discussion questions used with the recent study, "Christians and the New World Economy." Be sure to plan in advance for an effective worship service.

If your society wishes to use the prepared program later in the month, it may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

* * *

An Opportunity

Last week, Judge Camille Kelly, speaking in Jackson, made the statement that "Mississippi is not awake to juvenile problems."

We know that many of our women are interested, but have not found just how they may meet some of the problems.

The annual meeting of the Mississippi Association on Crime and Delinquency, to be held at the Robert E. Lee Hotel in Jackson, November 4, will feature a study of the way in which we have handled our juvenile cases in Mississippi over a period of three years.

The session will last from 10 a. m. until 4 p.m., and we hope many of our women will attend. There is usually a small registration fee.

* * *

The National Election

The election for the President of the United States will be held on November 7. We make no suggestion as to how our women should vote, but we do urge that every woman show her interest in the welfare of our country by voting.

In several counties there will be local elections in connection with the national election. These are of vital importance at this time.

There is a rumor (?) that a special session of the State Legislature may be called for the purpose of making changes in our liquor laws.

It has been suggested that the women of the churches in each community call a joint meeting and ask their own representative to attend and discuss this matter and state his convictions.

Assembly of Church Women

The United Council of Church Women will hold its second biennial assembly in Columbus, Ohio, on November 14-16, 1944.

The theme for this session will be "Forward Together in Christian Action," which is appropriate for an organization representing ten million women of all denominations.

We are asked to pray as these women plan for the future of our united work.

* * *

Thanksgiving, 1944

During many years we have come to associate with Thanksgiving the car for the Methodist Home in Jackson. We should begin our plans now so we will have our gifts ready when the car arrives.

* * *

The Archbishop of Canterbury Dies

Societies which have been making the study of "Christians and the New World Economy" read with regret of the death of Dr. William Temple, Archbishop of Canterbury, who wrote one of the texts.

In the press accounts this statement was made: "More philosopher than theologian, the cheery, rotund Dr. Temple held liberal views, with strong convictions on the need for social betterment. For a number of years he was a subscribing member of the labor party. He vigorously opposed capital punishment." He was 63 years of age.

* * *

The Church in Southeast Asia

Many societies are beginning the study of "The Church in Southeast Asia," which is certainly an up-to-the-minute course; we find this section of the world on the front page of the daily paper each day.

As we study these countries and their need we must keep in mind our responsibility for trained leadership. We quote from the Scarritt College **Voice:**

"During the year just ended Scarritt College enrolled the largest number of students in its history. But we received ten times as many requests for trained workers as we graduated. We have facilities and faculty to provide training for twice as many as we regularly enroll. We do what we can to reach prospective students, but without your help we will not be ready with enough trained personnel to meet church needs when the war ends. We are not meeting them now! But if every Methodist will encourage and enlist some young person for full-time Christian service, that will help meet an inescapable need.

"Think of China, Japan, the Philippines, Burma, Malaysia, the Dutch East Indies, Poland, Czechoslovakia, and North Africa, where we have mission work, after this war. The needs for spiritual rehabilitation in these countries will far outrun that of physical reconstruction, and we must help share that burden. This we will do for the sake of world peace, for the sake of Jesus Christ."

A wonderful result from our study of "The Church in Southeast Asia" would be the securing of volunteers for Christian service in these lands.

World Order Sunday

"At a meeting in Chicago, July 27th, the Commission on World Peace of the Methodist Church approved plans for the promotion of World Order Sunday, November 12, 1944, in cooperation with the Federal Council of the Churches of Christ in America. Special material will be mailed to all Methodist pastors and members of Conference Commissions on World Peace. It is also being provided for young people through the National Conference of the Methodist Youth Fellowship.

"Christian conviction for a new world order, seeking justice for all nations, small and large, and international organization for the maintenance of a lasting peace, will be mobilized on November 12. The observance of this day will be through both denominational and interdenominational agencies. It provides for an expression of vital Christian concern and the expression of public opinion at this strategic time in the life of the world. The promotion of World Order Sunday may be a part of a larger program seeking the establishment of world order.

"Churches might well at this time establish capable committees on world peace, arrange for the display of books, distribute and sell literature on World Order Sunday."

As a part of the work of the Committee on Christian Social Relations and Local Church Activities, we suggest that societies assist their pastor in this observance.

"WHAT DO NEGROES ASK OF AMERICA?"

By R. B. Eleazer

Of late many disturbing rumors have been floating about as to what Negroes are thinking and planning in these hectic times. Most of these rumors, to be sure, are utterly absurd; nevertheless, some people have been genuinely disturbed by them. The question seems timely, therefore: What actually are the Negroes of America, especially those of the South, asking of the white majority?

The best answer yet given to that question—the fullest and the most authoritative—is embodied in the famous "Durham Statement," formulated by 78 of the ablest Negro leaders from twelve Southern States, from Maryland to Texas.

Would you like to know what is uppermost in the minds of these men—what they think their race is reasonably entitled to at the hands of our common country? Then you should write for the folder, "What Do Negroes Ask of America?" which summarizes the Durham statement. It is supplied free of charge, in single or multiple copies. Address Division of the Local Church, 810 Broadway, Nashville 2, Tenn.

Luxury, my lords, is to be taxed, but vice prohibited. Let the difficulty in the law be what it may, would you lay a tax upon a breach of the Ten Commandments? Government should not, for revenue, mortgage the morals and health of the people.

—Lord Chesterfield

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Greenville District

Clarksdale

The Woman's Society of Christian Service of the Clarksdale Methodist Church is now finding the fall mission study, "West of the Date Line," very interesting. In each of the lessons presented thus far, supplementary material from current magazines, books, and pamphlets on Southeast Asia has broadened the interest in the study. At one meeting, after a review of the book, "Who Walk Alone," the society voted to send a special contribution to the Leonard Wood Memorial to help with the work among lepers.

The general work of the society has been facilitated by a yearbook given out at the beginning of the year. In this is a list of the officers and circle leaders, a copy of the budget, and programs for the entire year, showing the leaders for each of the monthly programs and the type of program to be presented at each of the other meetings. After the programs is a list of the members by circles with the street address and phone number of each. There are eleven circles this year, and each circle's service month is given. The service activities are: Each Sunday to put flowers in the church, the first Monday evening in the month to serve dinner to the Wesleyan Service Guild, and the fourth Monday to serve refreshments at the business meeting of the society. Thus, each member knew at the beginning of the year what she was expected to do and when.

For any extra activities that arise, the circles work in groups. Members of our society are very active in all the voluntary civilian war activities, and twice have served the refreshments at the party given each class graduating from Fletcher Field Air Base near here.

At present, we are planning for an all-day service to begin the Week of Prayer and Self-Denial. Each year this day is anticipated with much pleasure. One of the highlights of this service and of the year is the presentation of life memberships. The interest in giving this money to go directly to the mission field has grown through the years, with the result that this year four individuals are giving memberships and four were provided for in the budget at the beginning of the year. The four from individuals and one from the society will be given during the Week of Prayer; the other three will be given at the end of the last quarter.

MRS. J. G. CURTIS, President.

Cleveland

The Woman's Society of Christian Service of the Cleveland Methodist Church is studying the new fall mission study book, "West of the Date Line," by Constance M. Hallock. This gives a bird's-eye view of Christian progress in Southeast Asia and parts of the Western Pacific. The study will include many lands—Burma, Thailand, French Indo-China, Malay States, Sumatra, Java, New Guinea, the Philippines, and many small islands of the South Pacific.

Religiously, most of these people are believers, either in Buddhism, Hinduism, Islam, or Christianity. The story of Christianity in these countries is a story of bold pioneering, in which magic and witchcraft have been great troubles to overcome, for one can make only slow progress in ridding the people of these ancient fears. However, our missionaries have had vision and courage to go into every part of Southeast Asia and claim it for Christ, in spite of war and other calamities. This study, to be given in six lessons, will be inspirational as well as enlightening.

For the first lesson, ten members of Circle No. 1 met at the church, Mrs. Willis Evans giving the devotional service and the lesson. The Lord's Prayer, said in unison, closed the study period.

Circle No. 2 was entertained by Mrs. F. W. Tutt, with thirteen members present. Scripture passages were said by each member, followed by silent prayers, with Mrs. T. H. Stout giving the closing prayer. Miss Perle Pearman's presentation of the lesson was good. She closed with a poem, "The Fuzzy-Wuzzy Angels," written by a soldier in reference to the native nurses on New Guinea. Mrs. Wirt Williams offered the closing prayer, after which a period of business was conducted by Mrs. Stout.

Mrs. Jim Davis was hostess to Circle No. 3. Nine members were present and enjoyed the worship service and the lesson presented by Mrs. Herman White. This group had silent prayer at the close of the lesson.

Circle No. 4 met with Mrs. S. E. Dunn, the attendance being nine. The opening prayer was offered by Mrs. Dunn, and Mrs. L. E. Dakin gave the devotional service in connection with the lesson.

Mrs. P. B. Woollard, president, has appointed the following nominating committee: Mrs. T. H. Stout, Mrs. L. F. Mitchel, Mrs. F. C. Odom, and Mrs. E. E. McKeithen, which will make its report November 6.

MRS. L. F. MITCHELL,
Publicity Chairman.

Coahoma

We feel that the Woman's Society of Christian Service of the Coahoma Methodist Church has had a most successful year. The attendance has been unusually good at all regular monthly meetings and during our study classes. Our reports are sent off promptly at the close of each quarter, and the pledge has been paid up to date.

We sent a Negro woman to the Leadership Training School at Holly Springs. She seemed grateful for the privilege of having attended this school and hoped to pass on much information to members of her race. She said, in a written report to the society: "I answered present in every class period each day and gained much information, of which I am imparting from time to time to raise the standard of my group. Each night we were entertained by some outstanding speaker during the inspirational period. I still remain as grateful as ever to your organization for the major part you played in making it possible for me to receive this religious training, and shall always cherish the pleasant memories of each of you by passing it on to a future generation. Thank you. Your humble servant, Teola Berkley."

We sent a box containing twenty garments to the Malvina Community Center this last quarter.

The Bible study, "God and the Problem of Suffering," and the fall mission study, "West of the Date Line," proved most interesting and were effectively taught by Mrs. M. E. Armstrong, secretary of Missionary Education and Service.

Plans are being made to observe the Week of Prayer with the Jonestown society in an all-day meeting, Monday, October 30, at the Jonestown Methodist Church, with both societies taking part on the program.

We have nine subscribers to the **World Outlook** and **Methodist Woman**, which are used for supplementary articles for the monthly and study meetings.

One service activity which affords us much pleasure each year is that of clothing a little girl at the Methodist Home. Twice a year, in response to a special list of clothes needed by this particular child, we collect and mail boxes of suitable clothing.

MRS. W. D. WOOTEN, President.

Jonestown

The Woman's Society of Christian Service of the Jonestown Methodist Church makes a partial summary of an eventful year's work:

We had three representatives at the Woman's Annual Conference at Wood Junior College in March; five attended the Missionary Institute for the Greenville district held at Cleveland in April; three members were present at our district conference at Shaw on April 18, and three attended the Leadership School at Wood Junior College in June.

A most successful Vacation Bible School was held the third week of June, in cooperation with the Baptist church of our town. Our Children's Workers were able to put into practice the things which they had learned at the Leadership School at Mathiston, and it was a week of rich experiences for both teachers and pupils.

We have had all regular monthly program meetings, using supplementary material from the **World Outlook** and the **Methodist** Woman, there being twelve subscribers to both magazines. The monthly social meetings have been most worthwhile and enjoyable. In connection with the July program, our society gave $25 for a bed in the Lewis Memorial Hospital in Africa.

Letters and gifts are sent to the sick and shut-ins of the town.

We are unusually proud of our Children's Week-day Meetings. Every Friday afternoon the children of the town gather at the Methodist church and have a period of singing songs, listening to Bible stories, and playing games.

In September, when the school teachers came back to our town for the school session, they were welcomed by our society with a beautifully planned tea in the home of Mrs. T. H. Watt. Many of the ladies of both Coahoma and Jonestown attended.

Our studies have been very interesting and informative. The Bible study, "God and the Problem of Suffering," was taught by Mrs. M. E. Armstrong, with the assistance

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. C. I. Jones, Conference Secretary

Supply Work

Judging from the many reports of "Emergency Collection of Clothing for Liberated Europe," the Methodists worked enthusiastically and energetically collecting, sorting, and then shipping great quantities of warm clothing to the government warehouses on Tchoupitoulas Street, in New Orleans. I was told by the man in charge at the warehouse that carloads are being shipped out to a textile mill in Carolina, where all clothing from this section will be cleaned and mended if necessary, pressed, and packed for shipment overseas. The warm suits, overcoats, and dresses which you have sent will bring comfort and encouragement to many homeless people, and will serve to strengthen the friendship of Christians around the world. All late reports of the collection can be sent to me with fourth quarter reports at the beginning of January.

Cash Supplies for China During Fourth Quarter

A letter from Miss Sallie Lou MacKinnon, executive secretary of South and Central Africa and China, reads as follows: "As you know, for many months it has been necessary to pay $8 a day for each missionary in China in order that she may have funds for minimum requirements. It was hoped that through a different exchange rate this amount might be decreased, but the cost of living has risen so rapidly that in late summer we received a cable stating that even with the somewhat better exchange rate, $12 a day (U. S. currency) is now necessary for the minimum living expenses of each missionary. Many missionaries have remained in China throughout the destruction of war; they have seen property bombed and they have suffered with the Chinese people. Their devotion and their courage have been of inestimable value to the church, and at no time in the history of missions in China has there been such a response to the gospel message as in the last few years. In view of the great opportunity and need, it is unthinkable that the Church in America should recall its missionaries for financial reasons."

The money now given through Supply work for China will go for relief of our missionaries.

Mrs. J. B. Pollard suggests that some societies will want to give silver teas to raise extra cash supplies for China during this fourth quarter.

District Goals.—How does your district measure up with the goals set last spring?

1. District in which some Supply work is done by every society some time during the year.

2. District reporting 100 per cent each quarter.

3. District in which every society does some Supply work for both home and foreign missions during the year.

Names of societies and districts meeting goals will be published soon after the close of the fourth quarter.

MacDonell French Mission School and Wesley House and Dulac Indian Mission

Your Conference Supply secretary had the special privilege of visiting Houma with the New Orleans district superintendent, Dr. W. W. Holmes, and Mrs. Holmes, also Mrs. George Brown, who was formerly Conference recording secretary of the Woman's Missionary Society, on October 29th, attending the quarterly conference of the Houma Heights, Bayou Bleu, Pointe Au Chene, and Dulac charge. An interesting meeting disclosed earnest stewards, most of them graduates of MacDonell School. The vision of Miss Ella Hooper in placing emphasis at MacDonell School on moral development and community leadership has lifted the tone of the whole community—permeating it with Christianity, and making the Church paramount in many, many lives. Miss Hooper, herself happy, consecrated, with hopeful attitude, is planning always for the future of her people. MacDonell School has a fine student body, with high ideals. The work of MacDonell School is vital, constructive, and it must continue.

Here are 85 children, but the teaching staff is far short in numbers. A matron for the boys' dormitory and a boys' worker, and high school teacher are urgently needed. Methodists, enlist workers for MacDonell School now. Write Miss Ella Hooper, Box 270, Houma, La., today.

Miss Hooper has found an excellent musician, who will give the boys instruction each Saturday evening, teaching them to play band instruments. In order to start a band, which is considered by many to be the most constructive hobby for boys, they will need at least a dozen or so band instruments, such as about three trumpets, one clarinet, oneB-flat baritone horn, two E-flat altos, two B-flat tenors, one E-flat tuba or bass horn, a snare drum, and a bass drum. Can you find an instrument to send to help start the MacDonell school band?

* * *

St. Mark's Community Center

Miss Eleonor Moore, one of the new workers at St. Mark's, writes of the institute for board members of St. Mark's Community Center, which was held at the Center on October 4. The Rev. N. H. Melbert, of the First Methodist Church, opened the meeting with a period of worship. Mrs. Fred C. Taylor, president of the St. Mark's board, presided.

Four objectives were set up for St. Mark's Community Center by Miss Mary Lou Barnwell, executive secretary of Urban Work under the Methodist Church, and a former head resident at the Center. They were meeting the needs of the community, training leadership, interpreting groups and individuals, and bringing individuals into a vital relationship with Christ. The last is the ultimate goal. She stressed the need for study to find how the Community Center can serve best in the conditions caused by war. The problems of the postwar world will not be greatly different, she pointed out, for what will happen then is largely happening now.

Walter L. Kindelsperger, a member of the faculty of the Tulane University School of Social Work, spoke on "The Place of Group Work in a Plan for Community Service." In pointing out the importance of learning to live in a group, he said: "The need for a series of roles is vital. A community center offers social and Cnristian roles and an opportunity to learn them." The Y. M. C. A., Girl Scouts, and Boy Scouts, private schools and summer camps, may provide an opportunity for the higher economic class, but someone must provide services for others. The child must be with children its own age as it practices to be a moral person.

"The Volunteer Worker" was discussed by Mrs. Frances Poynter, who is with the United Service Organizations Travelers' Aid Society. She showed the necessity for the volunteer worker in group work. Mrs. Poynter enumerated the qualities of the volunteer worker as a sense of responsibility and integrity, a basic understanding of people, and an open mind and a desire to know people. "We are not merely working to teach people how to do things; we are working to teach people." One of the duties of board members is to look out for volunteers, and to interpret the work to the community, she reminded the group.

As a close to the institute, Miss Barnwell led a discussion on "The Work of the St. Mark's Board." The benediction was pronounced by the Rev. R. L. Clayton, of the St. Mark's Church.

CHAPLAIN BROWN WRITES INTERESTING LETTER FROM PACIFIC

(Continued from page 9)

Before I close this already over-long letter, let me thank you for the packages I recently received—the box of candy from Miriam, and the candy and supplies from Mom. I have also gotten letters from all of you but Bob recently, and have really enjoyed them.

Mother, you asked what you can get me for Christmas. I can't think of anything that I particularly need out here, but one thing which I would be more than glad to get is a camera, as we can take pictures here, subject to censorship. I know cameras are all but vanished in the States, but if you can get one that uses 620 film, it would certainly be appreciated. It doesn't have to be an expensive camera, and if you can't get the size 620 try to get 120; it is easier to get film for these two sizes. Either that or phonograph records of something melodic, like Handel's "Messiah." If the rest of you could get hold of some film for the camera, or just send some home-made candy or cookies, I will have a wonderful Christmas.

The days seem to pass more slowly [illegible] than before, and it looks as if we'll be here along time yet. I'll be glad to get [illegible] when the time comes.

Love to all,

[illegible]

When our mind is hurried it is [illegible] possible to retain either the spirit of [illegible] or of thankfulness.—John Wesley.

MILLSAPS COLLEGE—[illegible]

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, NOVEMBER 5, 1944

By Rev. W. C. Newman

THE CHRISTIAN AND THE RACE PROBLEM

Lesson Text: Acts 10:9-16, 34-35; Acts 17:24-28.

Golden Text: Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable unto him.

—Acts 10:34-35.

There is always a key word in every expressed idea—some one word upon which hangs the exact shade of meaning that gives a significant interpretation to the idea. In this lesson the key word is Christian. There is a race problem for everyone, but it is a different problem to the Christian, and must be handled by the Christian in an entirely different manner from the way it is handled by others.

W. C. Newman

If, then, any reader is not willing to face the problem as a Christian, this is not for him. This is for those who are honestly searching for what Christ would do about race in our day, and for what he wants us, his followers, to do about it.

Courtesy

And to begin with, I think Christ would have us accord to every man of every race common courtesy. That is to say, that we are to treat every man as a man, not as an underling, an inferior, a contemptible. Dignity is one, if not the most valuable, of all human possessions. Nothing can repay a man for the loss of dignity. When you have robbed him of that, you have stripped him of that which makes him a man.

But this is exactly what we have been doing all along with the people of the colored races—humiliating them so that dignity, for them, became an impossibility, and therefore manhood was an impossibility.

It is surely Christian to be courteous and thoughtful; it is equally as surely unChristian to be discourteous and unkind. This is something very practical that everyone can do about the race problem. Do not allow its simplicity to deceive you into thinking it valueless; it is the most needful thing I know.

Honesty

Most of the people I know are reasonably honest in their personal dealings with others. There are very few thieves and robbers in a modern Methodist congregation.

But while this is certainly true in the intimacy of our personal dealings, we do very readily become a party to flagrant dishonesty in the larger, more impersonal relationships with people of other races.

For instance, a Negro and I board the same train. He pays exactly the same amount of money for his ticket that I pay for mine. But does he get the same quality of service for his money that I get for mine? Indeed he does not. And very few people in all our country seem to think he ought to get as much for his money as I do for mine.

There are many places in our state where, no matter how much money a Negro could pay, he could not get hospitalization of any kind; and many hospitals which do admit Negroes give them much less comfort, much less attention, much less courtesy, and much less effective treatment than they give me for the very same money.

There are many Negro landowners in our state now who pay exactly the same rate of taxation as any white man pays. But does he get the same kind of return for his taxes? Are his schools as well equipped and as well taught as mine?

Everyone knows the answer to these questions. No man would deny that if I gave a Negro only eleven eggs for the price of a dozen, or only four pounds of sugar for the same money for which I gave five pounds to a white man, I would be cheating him.

Yet we all are a part of this dishonest system by which, simply because he is a Negro, he get much less than we white people get for the same money.

There is no question of social equality here; it is not a matter of admitting Negroes into white schools or hospitals. It is a matter of common honesty—of working out a way by which any man of any race will get the same amount and quality of service for his money or for his labor as we get. Nothing short of that would satisfy Christ, I am sure.

Opportunity

The basic heritage of every race and of every man is the right to improve himself and his people. No word of Christ's ever remotely implied that we would be justified in holding any race back, keeping them down, denying them the means of progress and prosperity. Education, a decent wage for his work, freedom of speech, the right of property ownership, the chance to practice his trade or profession, to live without fear, and to deserve and hold the respect of his fellowmen—these are the things out of which all human advancement is made. Deny them to any race—even our own—and we would soon be little more than savages.

I feel sure Christ would never have spoken of "keeping the Negro in his place."

Summary

Here, then, is the gist of the matter. (1) There is a race problem. (2) Something ought to be done about it. (3) The thing that ought to be done about it must be Christian.

BOOKS

"Getting Acquainted With Jewish Neighbors," by Mildred Moody Eakin. The Macmillan Company, New York, pp. 100. Price, $1.

This study of the symbolism and the religious idealism of Jewish life is evidently the result of the author's work in the Elementary Division of the Board of Education of the Methodist Episcopal Church. It is intended to bring to the attention of teachers in the elementary grades of the Church School and through them to the pupils the rich treasures of Jewish religious customs and the deep religious significance of the festivals, the seasons, and the ceremonials observed by the Jews. It is not technical and does not undertake to settle the problems raised by Christian practices which stem from Jewish customs. The purpose of the author seems to be to make such an interpretation of Jewish religious ceremonies as to form an inspirational and interpretative background for corresponding Christian forms. Specially interesting and informative is the discussion of such customs as Bar Mitzvah, the Sabbath Queen, and other peculiar ceremonies. Even the grownups will find these studies a source of interest and profit.

"The Snowdon-Douglass Sunday School Lessons for 1945," by Earl L. Douglass, D.D., Litt.D. The Macmillan Company, New York. Price, $1.50.

The twenty-fourth volume of this splendid interpretation of the Sunday School lessons will be welcomed by many who have learned its excellence by its use. To the standard features of other years, has been added a section of hints for teachers which will add new interest to this latest volume. The teacher who would present a sound and helpful interpretation of the Church School lesson cannot afford to overlook this Sunday School classic. It is one of the most helpful and stimulating books in the whole field of Sunday School lesson interpretation.

"The Relevance of the Prophets," by R. B. Y. Scott. The Macmillan Company, New York, pp. 227. Price, $2.50.

In the ten chapters of this volume, the author lifts what is ordinarily a drab and uninteresting subject to a level of interest which makes it almost a romance. It is a book which will have to be read to be appreciated. In the first chapter he defines the

(Continued on page 16)

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THE CHRISTIAN FIRESIDE

THE ARGUMENT

By Vivian T. Pomeroy

During the summer my Big Church was closed because the grown-up people were allowed to meet in the Little Church which belongs to the children. The shades were drawn over the windows in the Big Church, and this made it look fast asleep. Only in the steeple with its clock was there a little stir. One morning in August, just before noon, I sat in my car by the side of the Old Green on which the two churches stand. It was very hot; so hot that it was no wonder I heard a little conversation between the two hands of the clock in the white steeple.

The short hand began it in a low, grave voice. "Of course, I'm glad to look down and see fewer cars on the road than there used to be, but the trouble is there are far more of those noisy machines flying in the sky above. Things are always going too fast one way or another."

"Oh, nonsense!" said the long hand, quickly. "I like to see things happening. It's becoming altogether too slow around here. Why! on Sundays now we don't see all those children running to the Little Church down there. I wonder if they will come back one day."

"I suppose they will," said the short hand, rather coldly. "For my part, I've never liked the bright gowns some of those children wear; I mean the ones who march across the Green before our service begins. I'm not complaining, but I often think of the good old times before those children had a church of their own. But since so many things are happening, there is something I would like to suggest to you."

"Go on!" cried the long hand with excitement. "Go on! Say what you mean. You wish I could be removed. That's what you wish. You want to have the old clock all to yourself. Say it, why don't you?"

"I say nothing of the kind," replied the short hand, quietly. "Nothing of the kind. I was merely going to remark that perhaps you would be happier in some other position. You might find a better opportunity for your powers in the company of those red machines which dash out of the Fire Station down yonder."

"What kind consideration!" scoffed the long hand. "To put it simply, you're sick and tired of such a fast and progressive fellow as I am. But let me tell you, if I were not here, the people could never see the time—not the real, exact, up-to-date time. They couldn't see it by anything you do. You're too slow."

"Since we are being so frank," said the short hand, "I will remind you that with you alone there wouldn't be any time at all. The only thing you do is race round furiously after something you never catch."

"I don't want to catch anything," cried the long hand. "I only want to keep going; I want to get ahead; I want to get somewhere before it's too late."

"I may be old-fashioned," said the short hand, "but all you are doing is going round and round."

"You don't know what you're talking about," snapped the long hand. "It's you who creep round and round. I'm going on and on."

There was an awkward pause, and then the short hand broke it gently: "Come now! I know we often seem far apart; but are we so far apart in our purposes? I daresay I would become dull without your sense of adventure."

"Well," said the long hand in a slightly suspicious voice, "I don't mind admitting that you are useful as a brake. I race ahead of you, but I don't want to lose you altogether."

At that moment—at that very moment—there came a clang. The old clock was striking—not against its work but for it. One—Two—Three . . . Ten—Eleven—TWELVE.

And then there was a silence. And then there was a laugh.

"What fun!" cried the long hand. "Did you notice? We were in the very same position when twelve struck."

"Yes, I've often noticed it," said the short hand. "At high noon and midnight. When everything is brightest or very dark—there's no disagreement between us then. United we stand."

"Perhaps it's all for the best in the long run," said the long hand eagerly. "You go slow and I go fast; but both of us really working together all the time. You dear old thing! If you weren't so slow, I'd scarcely know I was moving at all."

I suddenly sat up, looked at my wrist watch and then at the clock in the white steeple. I saw the hands were drawing apart from each other. I did not want to hear any more argument. It was far too hot. I started the car and drove home. I had heard enough. And so have you.—Reprinted by special permission of the author and the Christian Leader.

"TILLY," THE TERRIER

We found her amidst the powder and rubble of the shell-swept little town of Tilly-sur-Seulles when we entered it after nearly two weeks of fighting.

That is why we called her "Tilly" right away. She was dazed by the shelling and bombing and she whined and whimpered nervously then, but she joined our party and she is now a veteran of both the British and American battle fronts and a heroine of captured Cherbourg.

A five-month-old fox terrier, she goes somewhere or other into the front lines every day. When we are ready to start off she comes up to our jeep, puts her two front paws up and gets lifted in. She is too small to jump up. Then she stands with her feet planted on somebody as we whiz through the countryside.

It's true she doesn't like gunfire, which sends the tiny stump of her tail drooping, but she never shows any signs of deserting

She suffered the thunder of some of "Monty's" famous barrages, and has been strafed by machine guns time and time again. But her worst taste of fire happened when she was visiting the Americans during the siege of Cherbourg.

When we reached the American front, Tilly distinguished herself by going up to a General who was studying a map placed on the ground, and giving him an affectionate lick behind the ear.

The General patted Tilly and then told us where to go to see the last gasp of the Cherbourg garrison.

We went forward. It was a rip-snorting, crackling bonfire of a battlefield. Below us the port spouted smoke and sparks like a railway engine.

We had not gone far when a shell dropped near us. It killed some men and wounded others, myself among them. We forgot about Tilly for a while, until we saw her whimpering. She had been hit, too. A splinter had struck her square between the eyes.

We bathed and dressed her wound. And she thanked us with her customary lick behind the ear.—London Star.

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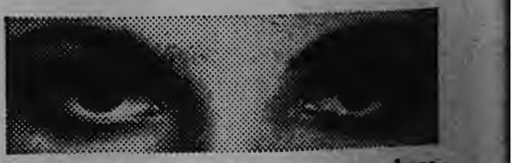
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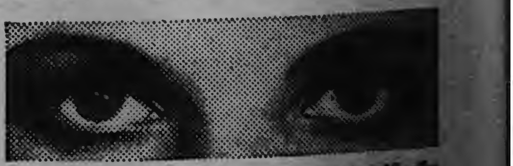
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OVERSEAS RELIEF AND RECONSTRUCTION

Dr. A. L. Warnshuis, foreign counsellor for the Church Committee on Overseas Relief and Reconstruction, will leave shortly for London, where he will renew acquaintances and plan for the future with ecumenical church leaders from the liberated areas and Geneva representatives of the World Council of Churches. Because of the war, no such direct meeting and planning has been possible for several years. He will carry greetings from the Protestant churches of America, and pledge their united aid in whatever ways are practicable, in the reestablishing of continental church life and church programs. An important part of his business will be to ascertain just what help is most urgently needed and at what point American church funds and personnel will be wanted.

On their way to London at the present time, and planning to meet Dr. Warnshuis there, are Dr. Visser t'Hooft, of the World Council of Churches at Geneva, which represents 84 denominations in 28 countries, and Pastor Marc Boegner, head of the Protestant Federation of France. If possible, Dr. Warnshuis will continue his trip to Geneva to confer with other leaders there before returning to the United States.

Dr. Warnshuis will visit ecumenical leaders on behalf of the Church Committee on Overseas Relief and Reconstruction and of the American Committee of the World Council of Churches. He will also carry special commissions from many denominational groups here to their "family" connections or corresponding church groups overseas. Among these groups which he will represent are:

American Baptist Foreign Mission Society.
American Board of Commissioners for Foreign Missions(Congregational).
Board of Bishops of the Evangelical Church.
Board of Missions of the New Jerusalem Church in the U. S. A.
Church of God.
Evangelical and Reformed Church.
Foreign Missions Board of the Southern Baptist Convention.
Methodist Church.
National Lutheran Council.
Presbyterian Church in the U. S.
Presbyterian Church in the U. S. A.
Protestant Episcopal Church.
Reformed Church in America.
United Christian Missionary Society (Disciples of Christ).

He will also carry special commissions for the International Missionary Council, of which he was for many years executive secretary, and for the Church Committtee for Relief in Asia.

President Roosevelt, in a letter to Dr. Warnshuis regarding his proposed trip, praised the object of the mission and the part it would play in the momentous task of rehabilitating spiritual work in the stricken areas, and expressed the hope that God might speed and prosper the work.

"The churches both of the United States and of Europe are keenly alive to the opportunities and the demands which the present situation lays upon them," says Dr. Warnshuis. "The churches have been the strongest force on the continent to withstand Nazism and all it means. They have protested valiantly, and at great cost to themselves against the Hitler regime. They have the respect and confidence of those of their countrymen who still carry the love of liberty in their hearts. But the task of reconstruction before them is enormous. Their orphanages and hospitals have been destroyed and their social work disrupted by dwindling personnel. No paper or presses have been available to produce Bibles or religious literature. Parishes have been scattered and church buildings destroyed. Theological schools have been closed and there is great need of special training programs for youth and for lay church workers. These reports have come to us from time to time during the past years, and indicate that the help of American churches will be sorely needed and very welcome in aiding the churches of Europe again to assume positions of leadership in their communities, where they can act as revitalizing Christian centers of influence in the rebuilding process. American churches want to help their own family churches, but even more, the churches of America want to work together to show their Christian concern for helping Christian churches wherever they can be of service to humanity around the world. All the major denominations have worked together in carrying on their program of overseas relief during the war years. Their sending of an ecumenical emissary to survey and report upon probable needs of the immediate future is evidence that they intend to carry over this spirit of cooperation into their postwar programs."

A fool's tongue is always long enough to cut his throat.—Earl Riney.

NORTH MISSISSIPPI W. S. C. S.

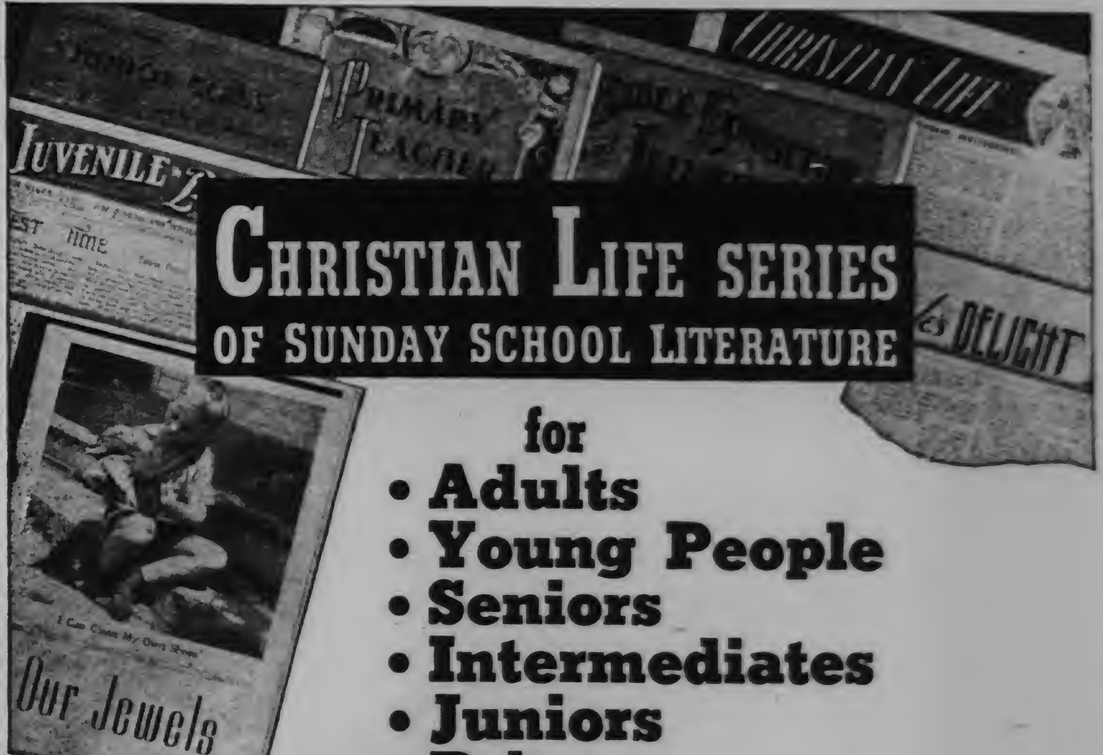
(Continued from page 11)

of other members of the society, appointed to take various passages of Scripture. Our pastor, Rev. M. E. Armstrong, presented the spring mission book, "The Church After the War," in a series of night meetings held in the homes, to which the entire adult membership was invited. The year's highlight in study has been the fall mission study, "West of the Date Line," which has been supplemented by maps, charts, books, pictures, etc. The book, "Who Walk Alone," has been read by the membership, and a generous contribution will be sent to the Leonard Wood Memorial. Of special interest was the three-reel picture, "The Church in Malaya Carries On," shown to the Sunday night congregation last week. This motion picture portrays the people and the country of Malaya, including the various important industries, and the Methodist mission work.

MRS. W. D. PROWELL, President.

BEWARE OF FOG

I am not so afraid of excitement as some people; but the moment there comes a breath of interest, some people cry, "Sensationalism, sensationalism!" But I tell you what: I would rather have sensation than stagnation, any time. There is nothing a seaman fears so much as fog; he does not fear a storm nearly as much. We have too much fog in the Church; let us get out of it.—D. L. Moody.



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HISTORY OF THE RAYMOND METHODIST CHURCH

By Mrs. J. F. Brent

The information that I have been able to get about our Methodist Church in Raymond is from the court records, from what older residents remembered, and what they remembered their parents telling. Then, too, we have a copy of a Sunday school record that began in the year 1846 that is invaluable.

We find that the town of Raymond was laid out in 1827. On April 28, 1831, Jno. B. Peyton, Jno. A. Fairchild, and Levi Bankston, Commissioners, gave a warranty deed to Francis Devine for Lots 1-2-3 & 4 in Square 5, in the town of Raymond. Then in June, Francis Devine deeded to the town of Raymond this same property. At this time the first building was erected on Lot 4 of Square 5 of Raymond; and on this same spot the Methodists of Raymond have always worshipped.

Two very large rooms were built, one upper-story, which was used as a lodge by different clubs of the town, and the lower-story room as a place of worship by the people of Raymond. It was called the "Raymond Church," for all denominations to worship there. The Methodists and Baptists united in starting a library. At that time books and good literature were not as available as now, and it was a privilege to get a good book to read. A requirement of so many Bible verses memorized was the price of access to the library.

Newspapers published through the years show that various programs and concerts were given at the church, with as many as a hundred children taking part on a program. There were many musicians and talented scholars who gave their time to the church. At one time, the children gave such an excellent performance that the grownups planned to give them a dinner in celebration. They gathered at the home of Major Harper, who lived where Mr. and Mrs. Lamar Puryear now live, and they marched, with banners flying, to the Girls' Boarding School, which was where the Robert Biggs home now stands. There they found a sumptuous dinner waiting, the children having the privilege of eating first, then going out to play while the grownups ate.

The Baptists built their church in 1846, and that very year the Methodists purchased the lower part of the building they were using, from the town of Raymond, and our first Methodist Sunday School and church were organized. The trustees' names in this deed were Arthur Isham, Thomas I Hunter, George W. Osborn, Samuel King, Thomas Mount, Thomas Downing, and Cornelius Vanderpoole. Thomas I. Hunter was a strong leader in this organization, serving as superintendent and as leader of the music at several different times. During the War Between the States, after the battle of Raymond, he and several others went out on the battlefield, after the sick and wounded were brought in, to be sure none were left behind. There, near a creek running by, they heard groans, and found three wounded boys who had been overlooked. They were brought to the Hunter home and nursed back to health. One was Captain William J. Ridgway, of Forrest's cavalry, Tennessee, who later came back to Raymond to claim for his bride Miss Harriet Hunter, daughter of Mr. Thomas I Hunter, and they were the grandparents of our own Bro. D. T. Ridgway, the pastor now.

A balcony was soon erected in the church for the Negro slaves who wished to come to our place of worship. Mr. Epperson remembers one old Negro slave who lived until a few years ago, who kept her membership in our church as long as she lived. (She was Eveline Shearer, a slave of the old Shearer family).

The record book that we have, minutes of the Sunday school, tells us much about the customs in the years 1846 to 1848. An accurate account was made of the Bible verses learned, the catechism, and Bible questions answered. We find such a notation as this on November 8, 1846: "School opened with singing and prayer. Male scholars present, 15; females, 19; with 33 males on roll, and 29 females. School small but attentive." Another Sunday, August 18, 1847, we find more members in attendance, 22 males and 30 females present; school opened with song and prayer (and this confession from the secretary) "Secretary present—the reason of his absence last Sunday, he was at the lodge to a very late hour on Saturday previous." Another report on March 28, 1848, is an inspiring message: "This morning commences with fine weather, the sun shining upon the beautiful opening of buds and flowers, while the early birds are caroling their early songs. This should remind us of the springtime of life, how important to improve the precious moments, as they soon will be past, and winter of old age will come, when it will be said, 'I have had no pleasure in this.'"

By the year 1884 the Methodist people realized the great need of a new church building, and plans were made. The ladies of the church began arranging programs and bazaars from which money could be made. Mrs. Evelyn Cook Smith, a sister of Mrs. W. T. Ratliff, was an ardent Methodist, and one of the ladies to lead in the work of building a new church. Miss Mary Ratliff remembered this, and when our present building was planned, she asked to give the first donation, in memory of her aunt.

Great success was met in the efforts of these people, and by the year 1885, the new church was completed, and considered a very modern, up-to-date building. The members were so happy to have individual Sunday school rooms. Much of the lumber from the old building was used, for it was still strong. (When this church was removed several years ago, when the new one was built, this lumber was used by the Methodist Negroes of Raymond to replace their church that had burned).

Our Raymond Methodist church has seen four wars. The first, the War Between the States, in which many Raymond boys and men took part. In the battle of Raymond, the sick and injured of the Confederate and Federal armies were cared for in different buildings of the town, and the Methodist church helped in this. The Spanish-American War, from which we only had a few veterans. In the first World War, one of the rooms of the church was used for the ladies of the Red Cross to make bandages for our soldiers on foreign fields, and we are so glad now that we have a room in which the Red Cross work can be done, making bandages for our boys in this war.

We know that this, our new church building, was erected in 1941 with the members having the same fervent spirit that prompted the first church of Raymond. We are proud of our church, and all it stands for.

Human progress throughout the ages has depended upon people who did more than their share.—Editorial in Journal of the National Education Association.

BOOKS

(Continued from page 13)

prophet, then follows him through his wo and along the glorious trail of his mini and his speaking for God, ending with relevance for the understanding of relig Christian theology, preaching, the cul crisis, and the democratic struggle of time. He defines the prophet as being analyst rather than a foreteller of fu events which are unrelated to his The treatment maintains a historical theological balance not common in such forts. It is a book for the thoughtful discriminating reader, and the fact that source book of material is the Bible is evidenced by the references which appear on every page. In that respect, it is an example of amazing study and interpretation. It is no less interesting for its portrayal of the prophet than for its disclosure of a wealth of collateral incident. We have in mind the story of the conquest of Canaan, the fact that the Hebrew language was the language of the Canaanites, not the Hebrews, and the many side lights upon the intricacies of religious development.

"The Cross and the Eternal Order, A Study of the Atonement in its Cosmic Significance," by Henry W. Clark, D.D. The Macmillan Company, New York, pp. 314. Price, $2.50.

Dr. Clark, the author of this volume, is the author of a number of other books on religious subjects, volumes of poetry, and "A Short History of the British Empire." He was born in London, is a Congregational minister, and is a teacher of note. Best of all, he portrays in the pages of this book a sound appraisal of theological and practical values of the Atonement. He seeks to recover for the Church of today the values of classic theology—theology and an experience of salvation anchored in God. This treatise on the Atonement is in effect a revolt against the humanism which has dominated the thought of the Christian Church for more than a generation. It seeks to restore the teaching of God's forgiveness as a positive factor in experience and to restore salvation as a divine transaction within the soul of man. Along with this, it seeks to restore the experience of God's creative life as a coordinate factor in religious experience and in society. It is an effort to restore a God-centered and a Christ-filled religion for that which has its beginning and its end in purely human relationships, or an order of society.

Prayer opens our lives to God's fuller indwelling and brings to us strength and peace and guidance.—The American Friend.

We need to pray that the Lord will teach us to be meek without being weak.

—Earl Riney.

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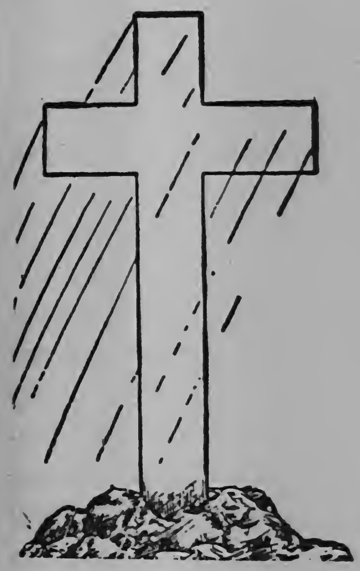

THE LIVING CHURCH

Prayer is an expression of love. Where there is no love, there cannot be any prayer. . . . Prayer and love deepen each other. If we are Christians in any living sense, our love is sure to find expression in prayer, and so to become deeper. Prayer, therefore, and especially mutual intercession, is one great means of increasing the volume of love in the world.
—The Archbishop of Canterbury.

THE PRAYER-ROOM TODAY

My Father, I would put my hand in the hand of Thy Son, and with Him I, too, would come to do Thy will. No longer would I tread my appointed way with unwilling steps, but with His swift and loving obedience. No longer would I accept with dull resignation what Thou dost bring to me, but with His eager joy. Let me keep so close to Him that His mind shall come to be in me. Nay, I ask that He who for my salvation lived that life of perfect self-abandonment to Thy will may live it again in me. In this life of mine let Thy Son once more be saying, Lo, I come with joy to do Thy will. Amen.

Vol. 91. No. 42.

NEW ORLEANS 12, LA.
THURSDAY, NOVEMBER 9, 1944.

BISHOP PAUL E. MARTIN,
Who will preside over the Louisiana Conference, First Church, Shreveport, November 15

WALLET OF THE WEEK

DR. MAUDE ROYDEN, widely-known woman preacher of the Church of England, was married to Rev. G. H. Hudson Shaw on Monday, Oct. 1. The Rev. Mr. Shaw was formerly Rector of St. Botolph's, Bishopsgate. Dr. Royden is one of the best-known women preachers of England and is known for her presence and part in preaching tours and lectures on this side of the Atlantic. The marriage ceremony was conducted by the Bishop of Rochester at the Weald Parish Church.

* * *

THE POLIO EPIDEMIC OF 1944 is said to have been the worst in the history of the United States. In the first nine months the toll was fourteen thousand five hundred and forty-eight cases, as against seven thousand and twenty-one cases in 1916. In the decade following 1933, polio deaths totalled eight thousand five hundred and eighty-four. During the same decade more than forty-one thousand deaths were caused by whooping cough. Whooping cough does not make the headlines, but it is a serious malady.

* * *

THE AMERICAN ASSOCIATION OF WOMEN MINISTERS has expressed the desire for the Allied governments to appoint one or more Christian women on the peace commission. Along with this, they ask that the Army appoint "women chaplains to serve the feminine branches.". The president of the association predicts that the number of women ministers will increase after the war. She instanced six American denominations as encouraging women clergy. We think that she was a little optimistic as to the encouragement being offered by some of them.

* * *

A PALESTINIAN CANAL is said to be in prospect. The new canal route proposed is from Gaza on the Palestinian coast to the Gulf of Akaba, linking the Mediterranean with the Red Sea. The reason assigned for the new venture is that the Suez Canal will revert to Egypt in 1963, and British security requires an outlet to the East under its own control. The indications are that the industrializing of the Jordan Valley depression following the war will bring a great influx of Jewish refugees into that area as an addition to the nearly two million Arabs already there.

* * *

A CHINA DAY CELEBRATION was held in London on October 10, the anniversary of the founding of the Chinese Republic. A recorded service from Chunking in English was broadcast from London on October 8. The service was introduced by Bishop Y. Y. Tsu, who was in England upon the invitation of the Archbishop of Canterbury. Bishop Tsu is assisting in the formulation of a post-war missionary policy by British Church authorities. He has recently been in Canada and the United States for the same purpose. The very fact that Bishop Tsu is able to look beyond the disaster and the tragedies of war is evidence of great faith in God.

ONLY ONE OF FOUR PUPILS in Christian elementary schools in Africa is a girl, and only 2,800 native teachers out of 38,000 are women. This is said to indicate the difference in opportunity between the men and women of Africa. The greatest need for strengthening medical, educational, and evangelistic work among women is said to be in Africa. It is a first step toward building family and community life, without which there can be no focal point for Christian evangelism.

* * *

THREE TRANSMITTERS recently dedicated are said to be "the loudest voice in the world." They are located near Cincinnati and they are said to have cost one and one-half million dollars. These short-wave transmitters are the most powerful ever built, and they will carry American propaganda to practically every corner of the earth. They are said to be powered up to two hundred kilowatts. Let us hope they may bear to far-off lands a message worthy of America, its ideals, and its history.

* * *

NERVOUS MALADJUSTMENT appears to be responsible for a large number of rejections for military service. A welfare organization weekly of New York City reports that, of two hundred and ninety-one thousand seven hundred and four rejections, from October, 1940, through June, 1944, eighty-seven thousand of them were found unfit on neuro-psychiatric grounds. Of the eighty-seven thousand, it is estimated that eighty per cent of them need psychiatric help. It was pointed out that there is no adequate program, existing or contemplated, for meeting this need.

* * *

THE NEW CITY TEMPLE is an immediate prospect upon the horizon as soon as the war clouds lift, and emergency restrictions are relaxed. Dr. Leslie D. Weatherhead, the pastor, has the architect's complete plans for the new structure, and they will be made public as soon as they are approved by the City Temple board. The architect is said to have fitted all needed accommodations into the space available, and has given the whole a spiritual meaning and significance befitting the name and ministry of Joseph Parker, who founded the church in the great Metropolis.

* * *

A HISTORY OF NEW ORLEANS, covering one hundred years, has been compiled from the files of the **Picayune** and the **Times-Picayune.** The author, Thomas Ewing Dabney, is editor and publisher of the Socorro (N. M.) **Chieftain,** and the book, "One Hundred Great Years," is published by the Louisiana State University Press, Baton Rouge. It is a history of the New Orleans **Picayune,** founded in 1837 by George W. Kendall and Francis Asbury Lumsden, and it gives the story of the **Picayune** and of New Orleans in the order of events as they are recorded in the files of that journal.

New Orleans
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EDITORIAL

CONFERENCES ARE ON

With this issue of the **Advocate** the Conferences of our territory begin. The North Mississippi Conference is history and the appointed and the disappointed will be on their way to new fields or old, and to opportunities for service beyond their fondest hopes. The year now ending has been wonderfully successful in material things, but the moral conditions prevailing throughout our field leave much desperately needed to be done and still more which should challenge the consecration and the energy of every preacher and every church in Mississippi and Louisiana. The Crusade for Christ looms upon the horizon as the new year dawns, and it should be the aim and the purpose of every Methodist in the land to make it indeed a Crusade for Christ. If we shall collect from our people twenty-five million dollars and leave the world to welter in corruption and despair, we will deserve to hear for ourselves that apostolic anathema, "Thy money perish with thee." As we leave our conferences, may it be to carry the light and hope of redemption to millions who, dwelling in spiritual darkness, look earnestly for the dawning of new hope in Christ Jesus.

THE ELECTION

When this issue of the paper comes from the press, the national election will be past and we trust that some people may have leisure for repentance. In our opinion, it has been the most wretched political campaign since the Cleveland-Blaine campaign. It has featured all varieties of political slime from bald impeachments of honesty and truthfulness to hypocrisy, sarcasm, and the mud-slinging characteristic of American politics. No interest of the American people has been so sacred or so important as to be exempt from the vicious self-seeking of politicians great and small—even world peace has been made a pawn in the unseemly strife.

At no time have we lent the columns of this paper to any political contest, state or national. That does not mean that we are ever without personal interest in the outcome of any campaign. We vote our convictions and we refuse to be swerved from our course by scurrilous sheets such as have found their way to our waste basket from day to day. We do not wonder, however, that many who abhor muckraking and mud-slinging would desire to wash their hands of the whole thing. At this writing the election is not over and we can say without being personal that, no matter who may be elected, he will take office next January discredited by a large fraction of the American people. Every move for the future will be launched under suspicion inspired by the scurrilous campaign through which the administration came to power. Class has been arrayed against class, race against race, the Church has suffered and it will require a generation of consecrated effort to neutralize the baleful effects of the campaign now at an end. Please God, may it be the last of its kind in the history of American national politics.

CHINA'S CHIANG

This country has been thrown into a dither of excitement over the recent removal of General Joe Stilwell from his post in China. It isn't so much that this thing should be done to Stilwell as it is that Chiang should be the one doing it. Herein lies the disappointment to many Americans who had idealized Chiang Kai-Shek and made a sort of superman of him in their imaginations.

Dr. A. P. Hamilton

Of course, Madam Chiang has been the most powerful influence on American opinion toward this end.

She swept a hard-boiled Congress off its feet. Her visit to this country last year was in the nature of a royal progress.

The American press has hailed her as perhaps the world's greatest woman. She and the Generalissmo have been called the greatest justification and reward of Christianity's effort in the Orient.

Now many people feel let down—disillusioned, so to speak. But there hardly seems any justification for such reaction. We are all no more than human, no matter how bright the halo about our heads—even the greatest of the race.

At one time after the first World War, Woodrow Wilson was almost worshipped in Europe, only to be roundly abused later.

All great men with strong personalities usually have equally strong wills.

It is not strange, then, when two strong men disagree. The wonder is that it does not happen oftener.

There is no reason to impugn the motives or the Christianity of the Generalissimo. It is too soon to judge until all the facts are in. Moreover, it is a herculean task to govern a country like China. It is a land of vast extent, many different tribes, almost ninety per cent illiterate, and hopelessly divided into political factions.

In a recent issue of **The Reader's Digest,** Demaree Bess says, "The Chinese people are not united, except in resistance to Japan. Chiang Kai-Shek has made an uneasy truce with the Chinese Communists, but there is no assurance that civil wars will not break out again once Japanese pressure is removed."

The Chinese situation is in a fluid state, and whoever rules there is very much like the man sitting on the proverbial lid of the boiling pot.

And besides, we need to remind ourselves always in trying to understand any Oriental problem that "East is East and West is West."

Whatever we think to the contrary, the Oriental mind has a different approach to life from that of the Western.

Viewed from any angle, this situation at present is very delicate, but whatever happens, we must keep the good will of China and its people. We cannot afford to lose them as friends and vice versa. To a very large extent the future peace of the world depends upon our remaining friends with the Chinese. Potentially they are the greatest reservoir of power in the Far East; likewise, the greatest hope for the Christianity of the future.

A. P. H.

REPEAL RECORD

•The record of Repeal, according to a statement credited to the American Business Men's Research Foundation, is that from 1933 to 1943, 2,450,000,000 gallons of legalized liquor were sold in the United States, diverting more than $37,000,000,000 from channels of trade in the necessities of life. This is said to be more than one hundred per cent annual increase per capita for the ten years of repeal. The enormous increase in the consumption of alcoholic beveages can mean but one thing—the lowering of every standard of our civilization.

MESSENGER PIGEONS

Pigeon messengers have a record which dates from the days of Noah and the Flood, when a pigeon was sent out and returned with an olive branch. The Chinese attached reed whistles to pigeons of a flock to frighten birds of prey. Brutus used a pigeon to call for help when he was besieged by Mark Anthony. During the Crusades, the use of pigeons by the Saracens was frustrated by hawks. William the Silent used pigeons during the siege of Haarlem in 1573, and the French use of them during the siege of Paris in 1870 was so effective that the Germans had to use hawks against them.

OUR MAIL DELIVERY PROBLEM

Below we give a synopsis of the proceedings of the North Mississippi Conference. The report of the Wednesday and Thursday sessions was mailed at Starkville early Friday morning, but it did not reach the office until 2 p. m. Monday. The copy for the Church School lesson had not arrived at the hour for going to press. This is a perfect example of our mail delivery problem. It is a part of the reason for making our deadline for future copy a day earlier. Copy for first side must be mailed in time to reach the office Friday morning and for the second side, Saturday.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE

The North Mississippi Conference convened in the Methodist Church at Starkville, Miss., on Wednesday evening, November 1, with Bishop J. L. Decell in the chair. Rev. N. J. Golding, the pastor-host, had everything in order and the Conference got off to a good start. After a devotional service by the Bishop, the Conference was called to order and organized. Rev. E. M. Sharp was elected secretary, as were his staff of assistants.

Following the organization, the Conference recessed for the organization of the boards. Upon reconvening, the fixing of 10 a.m. Thursday as the Order of the Day for determining the number of districts was the principal item of business and Conference adjourned to meet at 9 o'clock Thursday morning.

Thursday—Morning Session

Conference convened at the appointed hour and for the opening devotional the Sacrament was administered. First business was the report of Rev. A. R. Beasley, Chaplain to the State Penitentiary, and brief reports from Chaplain Huntley Lewis, of the Army, and Chaplain Ellis Finger, of the Navy.

The hour for the order of the day having arrived, D. H. Hall, of New Albany, offered a resolution to the effect that the Conference should continue six districts as at present. Speaking for the resolution were D. H. Hall, Dr. C. M. Chapman, T. E. Pegram, and J. E. Stephens. Speaking against were W. R. McCormick, W. L. Robinson, and J. T. McCafferty. At the end of forty minutes of debate the vote was taken by ballot. The total vote was 245—179 for the resolution and 66 against. So the number of districts will remain unchanged.

The hour for the presentation of the work of the Laymen having arrived, the Bishop turned the program over to J. G. Houston, Conference Lay Leader. After some brief words, the district associate lay leaders were nominated and elected. Dr. G. L. Morelock was introduced and delivered the address of the occasion.

Following the presentation of the work of the laymen, the Conference adjourned to meet at 2 p.m. in the afternoon session.

Afternoon Session

Thursday afternoon session was occupied with minute business and the Anniversary of the Board of Education. Those taking the retired relation were: W. L. Storment, W. M. Wright, H. N. McKibben, and W. H. Mounger.

Evening Session

At the evening session minute business was continued along with the Anniversary of the Board of Missions as the special feature. The Conference has shown a good spirit throughout despite the apprehensions caused by certain issues upon which sentiment was divided.

The success of the year's work is reflected in the report of the Conference Treasurer. Acceptances were $83,14[illegible], on which a total of $71,041 was paid. Conference claimant collections amounted to $28,357; World Communion Sunday, $4,787; Week of Dedication, $7,910; and total for benevolent causes, $159,000, as compared with $1[illegible]000 in 1943.

The Conference adjourned to meet at 9 a.m. F[illegible]

(Continued on page 8)

THE CHRISTIAN IDEAL IN A WORLD OF PROBLEM

(Sermon)

By Bishop J. Ralph Magee

Problems are created by human blundering, not by Divine purpose. Problems result from human short-sightedness. They come from forgetting that others have feelings like our own. God has tried to show us another and a better way as revealed through Jesus Christ.

Human history tells the story of degradation and ruin through selfishness and pleasure seeking. Again and again history shows human improvement through cooperation and fair dealing. It ought to be clear from all history that appeasement cannot be substituted for long-range justice and square dealings. The Holy Bible is full of just such history which men should read, believe, and heed. It tells the story of the periods of men's faithfulness and faithlessness to God and the resulting blessings or tragedies.

In due time, Jesus came to make clear by precept and spirit the very principles which the history of the Old Testament clearly records. Those who think Jesus was impractical are not understanding students of history.

The Churches, which are only proclaimers of the teachings and spirit of Jesus, come squarely in conflict with a world that in large measure is operated on principles contrary to His teachings and spirit. Church members, by very necessity, must work in this ongoing non-Christian world. Many of them revolt against it in their own souls but are forced to live in it. The challenge before the Christian group is to change the present operating forces and build a Christian world order. The Methodist Bishops launched such a crusade some months ago which has grown into a tremendous force. Other Christian groups are undertaking a similar task.

To accomplish such a world change will require some restudy of personal responsibility of each individual Christian. Of course, if every one should maintain that responsibility is optional then the world will not change except for the worse. Each person must come to realize that God is the father of all mankind and that all men are brothers. "God has made of one blood all people to dwell together." God made all things and everybody knows man did not make anything. All man has done is to discover God's creations. Man has taken these and rearranged them, combined them, divided them, purified them from dross, melted them, and molded them, but man has never created anything. Man cannot exist apart from God's creation. Why can men accept all this with such complacency and with utter disregard for the Creator? If one comes to acknowledge his debt to God (if one is honest) he must worship God, serve God, and give from his possessions large tokens of appreciation. This is called Stewardship. The Churches must attempt to make all people sense this obligation before much can happen constructively to the individual or to society.

The great Book says,—"He that winneth souls is wise." Most people are willing to sell some other person most anything material, and not even blush for his boldness. We must learn to face men with the present worth, and the eternal values, of obedience to the laws of God as revealed by Jesus. Any scientist knows that obedience to the laws governing physical life is imperative. These scientists know that even an infinitesimal variation will bring a different result. The mental, emotional, or spiritual violations of, variations from, or omissions from, obedience to God's law will produce a change in character. If all men could and would adhere to the laws of the spirit most of the world's serious complications would find a ready solution. There is no greater challenge to humanity than righteousness, justice, purity, generosity, benevolence, and goodwill, all of which result from adherence to God's law. These are attained by an inner happy acceptance of God's way, and not a mere profession, which might be an escape mechanism while still pursuing the breach of God's law. The appeal to men to follow this Divine way is called Evangelism.

Another common error of thinking which the Churches must face is the idea that the Christian religion is a static or fixed thing. Many think you either have it, or you do not have it. You do either have, or not have, an urge to pursue the Christian way. The pursuit of it, however, is a continuing and a growing life. It is not something completed at some one experience of life. The Christian religion is as fluid and continuing as life itself. Many people go through life with some fears gripping their soul continually. These fears usually arise out of some experiences or sensations which they did not understand. Had they read, or gone to the right teachers, or practiced a right method of living, they would have dissolved their fears and have discovered such fears were unfounded. To meet these needs, religion in the soul is as capable of growth and progress as is the mind. For this reason people should read widely, and should consult competent Christian teachers so that knowledge and understanding can be illuminated. The Church School, commonly known as the Sunday school, has for its purpose the training of knowledge, and the clarifying of the understanding for different age groups. These schools enroll the infants on Cradle Rolls, and begin instruction at the Beginner's age. Through the years the Church School has been the major force, next to the home, for the building of moral character, and a neighborly spirit. For some unknown reasons, some adults think the Church School is for children only. The average adult is as ignorant of the relation of religious power to his daily experiences as is a child. We adults need to be constant learners.

The very integrity and future of America is dependent upon the substantial moral and spiritual foundations which the Church School can teach. Life was never so complex as it is now. There never have been such conflicting and disturbing issues to face as there are today. Every person needs all the understanding and wisdom that the experiences of the ages, and the revelation of God, can give to help us through these days. A movement for Church School attendance by all ages of people is an essential to the stability of the world.

Having these three backgrounds, the next great task which the Churches face is to alter human society. Power politics at home and abroad have cursed the world all of its long history. Government by, for and of the office-holder, whether he be king or constable, has been the practice of the centuries. Imperialism of nations, and the grasping control by the individual, has been the method of human society up to this date. It has submerged, and even enslaved, a large percentage of the people of all nations. It has submerged and enslaved whole nations. It has created jealousies. It has aroused antipathies and hatreds. It has produced racial obsessions of superiority. We will fight a war against all these vices and permit our best sons to be slain, or mutilated, and then continue to practice these same evils individually and nationally. There must come a new day. Instead of "to the victor belongs the spoils" must come the sense that "victors can afford to be magnanimous." Instead of racial or national dominance must come a sense of a world brotherhood. The solution is not in equality of wealth, or position, or education, or much other equality except as brothers with equal rights to "life, liberty, and the pursuit of happiness." That means equality of right to work, to become educated, to legitimately earn a competence. It means to be adequately housed, adequately clothed, and adequately fed, as our President has indicated. It means more than that. It means the right to be so treated, whether as an individual, a group, or a nation, that a sense of personality worthy of a child of God can be enjoyed. It means men have a right to peace instead of war, but with justice and righteousness in the peace.

The last of the great challenges I wish to mention which the Christian movement is facing is to keep the spirit of sharing alive in the life of people. We are creatures of our own personal concerns. The thing which really interests one soon begins to clip off one after another of other obligations. Seemingly the first one to be dropped is our responsibility to help other people. Paul said, "Let him who is strong bear the infirmity of the weak." We are taught early in the Scriptures that we are our brother's keeper. The story of the Good Samaritan as told by Jesus indicates his belief in sharing even with a hated rival. Coldness of heart toward other people is an accompaniment of coldness toward God.

One of the great mysteries of our day is how millions of people can throw away time and money in riotous living while boys are dying by the hundreds and others are being maimed for life. Many will toss a dollar to the Red Cross or Community Fund and let their conscience ossify while they spend hundreds on self-gratification and pleasure seeking. This is clearly a drift away from God's revelation of how one should live. The Church has a tremendous task ahead of it.

As one among the great movements for these Christian achievements, the Methodist Church clearly faced these challenges at its General Conference last spring and entered upon a Crusade for Christ. It is a Crusade for a New World Order; for World Relief and Reconstruction; for Church School Enrollment and Attendance; for Evangelism; and for Stewardship. This is a four-year program to be carried simultaneously and has as its first objective the securing of $25,000,000 to be ready for relief and reconstruction when the war is over.

Other Churches are entering upon great enterprises also. All of these should find a ready hearing among serious-minded people. A great people like America, untouched by bombs or shells, made rich by high incomes and vast production, with schools still open, with churches unharmed, with cultivated fields unmolested, must squarely face an obligation to do for the world a great, unselfish service to demonstrate the sincerity of our profession that we are a Christian nation.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
C. MILTON CHALMERS ....Publisher

Rev. Jeff P. Paul reports the death of little Bo Welch, a son of Mr. and Mrs. Otis Welch, of the Lisbon, La., church.

Rev. J. Wesley Jones, who has been at Runge, Texas, is now located at Lometa, Texas, Box 242, according to a request for a change of address.

Chaplain J. H. Brooks, North Mississippi Conference, who has been at Camp Wallace, Texas, has been transferred to the U. S. Naval Training School, Sampson, New York.

Rev. W. S. Henry, member of the Louisiana Conference from 1911-1928, died suddenly at his home in Newberry, S. C., on October 16. He was 70 years old and had retired on account of ill health in 1937. His death appeared to have been unexpected.

Rev. G. A. Morgan writes that Cedar Grove Church, Shreveport, La., has had a great year, both from the standpoint of additions and finances. All obligations have been paid, with a balance left in the treasury. A substantial sum is also in hand for the educational building.

Rev. Q. C. Roberts, Jr., who has been serving the Eastlawn charge in Pascagoula, Miss., is now on his way to Africa, where he will be secretary to Bishop Newell S. Booth. Mrs. Roberts will be located at 20 Walnut Street, Evansville, Ind., until she joins her husband next summer.

Bro. W. G. Gaines, of Hernando, Miss., reports the failure of his Advocate to arrive, which was our fault, and we have sent him the copies he has missed. We appreciate his reporting the failure and also his word, "When we fail to get our Advocate in our home we are very much disappointed."

NOTICE, LOUISIANA CONFERENCE

The Commission on World Service and Finance will begin its meetings Wednesday, November 15, at 3 p.m., in the First Methodist Church in Shreveport.

A. M. SEREX, Chairman.

LOUISIANA CONFERENCE COMMITTEE MEETING

The Committee on Conference Relations and Ministerial Qualifications will meet at 2:30 p.m., Wednesday, November 15, at First Methodist Church, Shreveport, La. All who are to come before this committee are urged to be present at that time.

JAMES T. HARRIS, Chairman.

BOARD OF EVANGELISM, MISSISSIPPI ANNUAL CONFERENCE

Rev. J. H. Morrow, chairman of the Board of Evangelism, has set 3 p.m. Wednesday, November 22, as the hour for the first meeting of the Board of Evangelism. It is very important that all members attend this meeting. The report, ordered written at the meeting of the Board held during the Pastors' School, will be read for corrections and additions. The meeting will be held in Capitol Street Methodist Church in the room designated for the use of the Board.

L. T. NELSON, Secty.

BALL CHARGE, ALEXANDRIA DISTRICT

We have come to the closing out of the Conference year with everything paid in full. We, the people of the Ball church, and friends have torn down the old church and have built a nice church that we are all proud of. We thank all the good people and friends of the Ball charge for their cooperation in this great work for the Lord.

W. F. RAGSDALE, Pastor.

HALL SUMMIT, LA., CHARGE

Just a few lines in the way of a report on our work on the Hall Summit charge, Shreveport District. We have, I think, had a good year; the people down in Red River Parish are fine to labor with. The five churches—Hall Summit, Wesley Chapel, Carroll Creek, Holly Springs, and East Point—all have done a most excellent piece of work. This year, with Bro. Dameron to help us, we organized three Sunday Schools where we had none to begin with, giving us a Sunday school at each church. We have added fifty-one to our church rolls, 38 on profession of faith and baptism and 13 by letter. We had, I believe, a dandy year. The fourth quarterly conference at Hall Summit, with Dr. A. M. Freeman preaching at 11 a.m., dinner "on the ground," quarterly conference immediately afterward. Every church paid out in full every item, and they voted a raise in the pastor's salary. Dr. Freeman is in high favor with the people of the district, and our people down there want him back. We are anxious to do a better job in our Advocate drive next year if we go back. Hoping to see you in our Annual Conference at First Church, Shreveport, on the third Sunday in November,

Most cordially,
H. C. NORSWORTHY,
Pastor.

VICTORY RALLY, BROOKHAVEN DISTRICT

The pastors and laymen of the Brookhaven district of the Methodist Church met in the Brookhaven church Tuesday afternoon, October 31, 1944, at 2 p.m., in a Victory Rally. The reports of the pastors showed advancement in the Kingdom work in all phases of its program. There were 355 additions to the churches reported on profession of faith and 340 by transfer and otherwise. The financial reports showed an increase in every department of the work.

Preceding the meeting of the entire group the Licensing Committee of the district met at 1 p.m. licensed five young men to preach the gospel. They were as follows: Monroe A. Wallace, from the Nebo charge; William McPhearson Stokes, from Centenary, McComb; Ray Deen, from the Bassfield charge; Hollis T. Landrum, son of Rev. and Mrs. Van R. Landrum, from the Brookhaven church; and James Bennett Nicholson, son of Rev. and Mrs. T. E. Nicholson, from the Summit & Felder charge. The last two named are in the armed forces of the country.

The work of the district has moved forward under the leadership of our beloved district superintendent, Rev. V. R. Landrum.

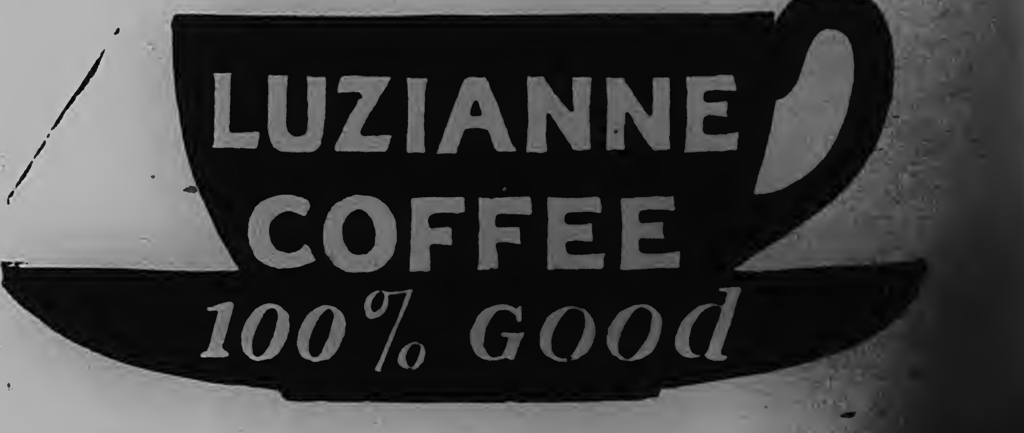
ROY WOLFE, Secretary.

YOUTH FELLOWSHIP, MERIDIAN DISTRICT

The Meridian District of the Methodist Youth Fellowship held its annual business meeting at the Methodist church in Quitman, when officers were elected. The vice-president, Miss Sarah Weaver, of Quitman, presided. The attendance was unusually good, with practically every charge in the district represented.

The Wesley Foundation of the Meridian Senior High-Junior College was in charge of the opening devotional.

The following officers were elected: President, Miss Sarah Weaver, Quitman; vice-president, Ben Evans, Jr., Shubuta; secretary, Miss Patty Evans, Scooba; treasurer, Miss Ina Mae Quattlebaum, Meridian; publicity superintendent, Miss Rosemary Thigpen, Meridian. Commission chairmen were as follows: Worship and



Evangelism, Miss Betty Bruce, Meridian; World Friendship, Miss Christine Florence, Meridian; Community Service, Miss Virginia Hull, DeKalb; Recreation, Miss Dixie Briggs, Decatur.

Sam Barefield, Conference president from Jackson, outlined a very broad and comprehensive program for the coming year. He stressed the fact that we are not just building a world for tomorrow, but also the world of today in which we are living. He urged the young people to take a leading part in "The Crusade for Christ" that is being conducted in all churches.

Miss Mary Alice Bennett, Meridian, district director of Youth Work in the Meridian district, thanked the young people for their fine response in their local churches, and especially the fine spirit of cooperation manifested by all. Miss Bennett was largely responsible for the success of this meeting.

The Rev. Clyde Gunn, Meridian district superintendent, thanked the young people for their contribution to a most successful year and urged one and all to join wholeheartedly in "The Crusade for Christ."

The women of the Quitman church served sandwiches that were enjoyed by all present.

A very inspirational devotional service was given by the young people from the DeKalb church, assisted by the Quitman choir. The closing prayer was by the Rev. Mr. Gunn.

THE CHURCHES REMEMBER

By Bishop Paul B. Kern

Still they come—the lists of names of our service men and women to be inscribed in the Room of Remembrance of the Memorial Chapel at Lake Junaluska.

On the desk now—just received—are responses from Arco-Taylor's charge, Arco, Ga.; Gold Hill, N. C.; Mount Vernon Church, Atlanta, Ga.; Cross Anchor, S. C.; and Grand Junction, Tenn. Accompanying each list is the necessary remittance of $1 for each name.

These churches remember. It is hoped that no church will forget. On the roll of immortal remembrance we want the name of every boy and girl of the Southeastern Jurisdiction who served in the armed forces of our country. You will not want those from your church left off.

In our correspondence there are letters that bring mist to the eyes. They come from parents and pastors of those who gave their lives for our country. They want special memorial for these fallen, heroic loved ones.

Many such memorials are being worked out. There will be fine art glass windows, altars, the organ, communion equipment, pews, bronze and marbel plaques. In the Room of Remembrance itself we think there will be many names of the brave dead chiseled in the stone or marble. Write to the secretary of our committee, Dr. Elmer T. Clark, 150 Fifth Avenue, New York 11, N. Y., about this.

The Memorial Chapel is the officially approved project of our Jurisdiction. Send in your list of names, accompanied by a dollar for each name, as soon as you can. Additions can be made later, up to the end of the war. The amount involved is so small, the cause so appealing and sacred, that you will need only to present it to your congregation, board, or some organization.

Celebrate Armistice today—and Victory Day—by honoring those whom it is our duty to honor.

EMERGENCIES ON THE AMERICAN FRONT

By Sarah Elizabeth Evans

The present world-wide conflict is called "a war of movement."

It has called for extraordinary movement on the home front—the source of supplies for the armed services—as well as on the far-flung battlefronts. Not a hamlet in America, not a home in the length and breadth of the land but has felt the effects of this movement of men and materials. Manpower as well as goods has been rationed for the duration.

Millions of people have gone into new industries and factories that seemed to spring into existence almost overnight; they were recruited from the farms, the towns, the great cities, the non-essential industries that could not carry through the war years. Women have come out of the safety and seclusion of the home to don overalls and operate strange machines. Other thousands have, perhaps for the first time in their lives, faced the summer sun and helped plant and harvest the crops. Boys and girls have left school, lured by fantastic wages they know neither how to spend nor how to keep. Other and still younger boys and girls, bereft of the companionship of mothers and bigger brothers and sisters, are left to wander the streets, to find dubious companions, and questionable places of recreation—potential candidates for tomorrow's courts and jails. From Mexico, from the West Indies, from America's hidden or little known agricultural corners many thousands have been called out into the strange avenues of life in city, and town, and rural, and industrial whirlpools.

Yes, it is a "war of movement" on the home front, too! And the Methodist Church —proud to have been a "church of movement" for a century and a half—has been hard pressed to keep up with this modern nation-wide migration and change. One remembers Methodism as moving from the East alongside the first settlers in the midwestern territories; as being in the vanguard of movements into the Northwest Territory and into California; as being a church of movement, ever accompanying the peoples of the land, as they moved on and out into new lands of enterprise and opportunity. The itinerant preacher, with his horse and his saddlebags and his books, was a fitting symbol of the movement that was Methodism.

Still later, when great migrations of people came from Europe to America, the Methodist Church moved in among them and served their religious needs. When the Negro was given his freedom, the Methodist Church moved in to serve him with church and school. When cities grew from towns, when suburbs grew around the cities, the Methodist Church moved in, shifted its service programs, ministered to the people's needs.

This has been the genius of Methodism—to be a vital part of the movement of peoples throughout the nation's history, through its changing problems and life.

But World War II caught the Methodist Church (like every other American institution) unprepared for the whirlwind movement of people that has taken place in the land—and is still taking place. Who could have foreseen the great shipbuilding yards on America's two coasts and the millions of workers uprooted from every peacetime hamlet and industry to serve their tools? The Negro rural thousands pouring northward and northwestward into the old cosmopolitan areas? The Japanese-Americans lifted overnight out of their decades-old Pacific Coast homes and farms? The desert places that now resound to the sound of hammer, and engine, and whistle? The Mexican and Mexican-American now lauded as the savior of the nation's food supply? Child labor laws, gained through desperate political struggle, repealed overnight, and children returned to many industries? City-softened thousands returning to the rigors of the farms they left in childhood?

The Methodist Church, as the friend of the common man, has wished to go along with these swiftly-moving groups. And it has greatly modified its ministry to meet thousands of specific situations—added pastors, erected temporary churches, opened church schools, doubled or trebled many missionary services, overcrowded its hospitals, increased the human service and the physical output of its Goodwill Industries and its social welfare stations. Yet today's needs grow faster than the Church can catch up with yesterday's needs—and tomorrow promises no lessening for the calls of Christian ministry.

To meet some of these immediate calls for the service of the Methodist Church in America—all growing out of the movement and shifting of people due to the war emergency—the General Conference has allocated from the $25,000,000 Crusade for Christ fund $1,467,000, to be spent by the Section of Home Missions of the Board of Missions. It will be noted that the moneys will be used mainly for **human rehabilitation and relief** during the four-year period rather than to build up a large body of institutions requiring continuous annual support. The fourteen major types of service to which this sum will apply are as follows:

For assistance in starting some 138 new urban churches in communities where migration has increased populations beyond the capacity of present churches to care for them—$256,500.

For new workers in Negro churches, schools and settlements—teachers, social workers, pastors, agriculturists—made necessary by population shifts—$241,000.

For helping establish Goodwill Industries in 18 more cities to provide post-war work for some hundreds of handicapped people—$165,500.

To provide a Protestant ministry to Spanish-speaking agricultural and industrial workers scattered in rural groups in eight southwestern and central states, especially in California and New Mexico—$84,800.

For Spanish work in the Houston Area, including unchurched communities in the Southwest Mexican Conference, and the Harwood Boys' School—$36,000.

For the Group Ministry (larger parish) in some 95 rural districts—regrouping of churches and providing a more adequate ministry—$140,400.

For certain new undertakings in which the Division of Home Missions and Church Extension joins with the Woman's Division of Christian Service: Nez Perces Indian Center, rural Indian work, mountain work, rural work with French Acadians, work with fishermen villages, and resettlement of American-Japanese evácuees, Paine College, etc.—$138,000.

For support of special religious ministries in industrial areas in the post-war era—$117,000.

For the Methodist religious and social

(Continued on page 15)

PERSONAL NOTES AND INCIDENTS

Rev. O. C. Stapleton, pastor at Live Oak, La., charge, was an appreciated caller at the Advocate office on Tuesday of last week.

Note: Where pastors have been assigned to new charges we are making change of their Advocate when and if the charge indicates the post office.

Chaplain Donald E. Wineinger sends greetings to his brethren of the Louisiana Conference from his post of service in our far-flung theater of war.

Ministers ordained at the session of the North Mississippi Conference were E. G. Potts, J. F. Elliott, Leo Bailey, Felix Sutphin, John McCay, Roger Jolly, and W. A. Jolly, Jr.

Trustees elected for Methodist Hospital, Memphis, were E. H. Cunningham and J. H. Holder, and for the Methodist Home, Jackson, W. L. Robinson, E. A. Tanner, and Mrs. Dan Comfort.

Rev. R. A. Thornton, who did a monumental work at Shuqualak, Miss., has been assigned to Artesia-Mayhew charge. We predict that he will leave an equally impressive record at the end of his term there.

Dr. Henry T. Carley spent Tuesday of last week in the city and paid the Advocate office a much appreciated visit. Dr. Carley has had a good year and will go to the Conference with a feeling of rejoicing in his work.

Rev. W. R. Goudelock, retired member of the North Mississippi Conference, has purchased a home at 212 N. Bolivar Avenue, Cleveland, Miss., where he and Mrs. Goudelock expect to spend the remaining years of their lives.

Bro. L. P. Brown, of Central Church, Meridian, one of the staunchest and oldest members of the church in Mississippi, is also a staunch friend of the Advocate and a reader whose appreciation extends back over many, many years.

Rev. L. T. Nelson reports the closing out of a good year on Madison-Pocahontas charge. Everything has been paid in full and naturally the pastor looks forward to a good Conference and backward to his association with a delightful people.

Rev. A. C. Bishop, the new secretary of the Board of Education, has been pastor at Baldwyn, Miss., for a number of years. He was pastor at the time of the storm which destroyed the Methodist church building and was also the leader in its rebuilding.

Miss Edna Martin, of Jayess, Miss., who is now in school at Southern College, Hattiesburg, Miss., sends us an appreciated message in which she expresses gratitude for "making possible a collection of reading material which is both interesting and inspiring."

Dr. E. K. Means, who retires from active service this year, will make his home in Vicksburg, Miss., according to report reaching the Advocate office. Dr. Means has been pastor at Rogers, Ark., and Mrs. Means is a sister of Drs. John T. and Alex Crebbin, of New Orleans.

Rev. Henry Bowdon, pastor at First Church, Lake Charles, La., reports that the campaign to raise a memorial fund for the Mayo family is about completed. The memorial fund will be devoted to the construction of a chapel at Holguin, Cuba. This will be both a memorial to the Mayo family and to their missionary interest.

Dr. Dana Dawson, First Church, Shreveport, La., has done a good job as pastor-host in making ready for the Annual Conference, and everything should move off with smoothness when the Conference meets on November 15. Dr. Lewis N. Stuckey, pastor of First Church, Baton Rouge, will preach each afternoon at four o'clock.

Rev. C. M. Morris, who has had a great pastorate at Lottie, La., reports that everything is paid in full, $100 or more paid for the new church at L. S. U., and a record on Advocate circulation. During his pastorate, payments for all causes on Lottie charge have advanced from a grand total of $1,600 to over $3,600, an increase of 125 per cent.

Dr. Adrian M. Serex, pastor at First Church, Monroe, La., had a letter from his father written the day after the Germans left Brussels. By a strange coincidence, the first soldier to appear at his door was his own son, about whom he had asked in his letter. The letter describes the years under German occupation as years of great suffering and privation.

Rev. W. T. Gray, who is now closing his itinerant ministry at DeQuincy, La., expresses regret that he will not have part in another Advocate campaign. The editor wishes to say that no man has had a finer part in the campaigns of the past and in the success of the Advocate than has Bro. Gray, and we wish him many happy years in his retired relation.

Rev. W. H. Mounger, who retired at the session of the North Mississippi Conference just held, did so on account of his health. He had an attack earlier in the year which incapacitated him for the work. We understand that he is able to be wheeled about in a chair, but his recovery has been slow and is far from complete. Many friends in both the Missisisppi Conferences will remember him in his affliction.

BOOKS

"Christ After Chaos," by Bishop Arthur J. Moore. Joint Division of Education and Cultivation, General Section and Board of Missions and Church Extension of the Methodist Church, New York, pp. 127.

This book is designed to give a factual picture of the missionary need which will make up the postwar problem of the Church, and it also indicates the imperative need of the Crusade for Christ for the anticipation of the day when the Church will face its staggering task of missionary rebuilding. Bishop Arthur J Moore, the President of the Board of Missions, and for a number of years in charge of our Oriental mission fields, is eminently qualified for the task undertaken in this book. This little volume will serve as a source book of information for the missionary aspect of the Crusade.

SOUTHEASTERN JURISDICTIONAL COUNCIL

At a recent meeting of the Executive Committee of the Junaluska Assembly, held at Lake Junaluska, N. C., final plans were made for the transfer of the lovely home of Bishops James Atkins to the Assembly. This spacious residence, beautifully furnished, has been donated to the Assembly by Mrs. Eva Rhodes Atkins, wife of the late Bishop James Atkins.

For some time Mrs. Atkins has desired to establish a fitting memorial to Bishop Atkins. More than any other one man, Bishop Atkins had the vision for the Assembly and very largely selected the location. It is fitting, therefore, that his home, overlooking the lake, should now be set apart not only as a memorial but as a place of service to the Assembly.

The Trustees and friends of Junaluska everywhere will join in expressing sincere thanks and deep appreciation to Mrs. Atkins for this beautiful home.

W. F. QUILLIAN,
Secty Board of Trustees,

PROCEEDINGS OF THE NORTH MISSISSIPPI ANNUAL CONFERENCE

(Continued from page 4)

Friday—Morning Session

The Conference met at the appointed hour and took up routine business. Then followed the report on the Methodist Home by Mr. F. J. McDonnell, superintendent. Following his report came the representation of Millsaps College by Dr. M. L. Smith, president, and Mr. R. L. Ezelle, chairman of the Grounds Committee. After other routine business had been transacted, the hour for the memorial service arrived, and following the calling of the names of J. H. Felts, W. T. Phillips, L. H. Floyd, and Mrs. J. M. Wyatt, all of whom have died during the year, Rev. J. M. Bradley made a very appropriate and effective address.

Afternoon Session

The afternoon was taken up with minute business, reports of boards and committees, and an address on evangelism by Dr. Leo Rippy. The address was timely and sound and it had a freshness which was more than novelty or a tendency to break with traditional thinking. Dr. Rippy urged that we return to the evangelization of the people by all means as a necessary step toward the fortification of Methodism and to stem the tide of losses from our ranks.

Evening Session

The main feature of the evening session was the ordination of deacons and elders. Other business was transacted in order that the Conference might be able to finish its work by noon Saturday, the hour fixed for final adjournment.

Saturday—Morning Session

During the morning the business of the session was concluded, and with the reading of the appointments the session of 1944 was brought to an end. Transfers out included: W. A. Tyson, to the Mississippi Conference; W. C. Newman, to the Memphis Conference; and Geo. D. York, to the Louisiana Conference. Transfers in were: T. M. Brownlee and John W. Moore, both from the Mississippi Conference.

Bishop Decell

No report of the Conference would be complete without a word concerning the presidency of Bishop Decell. We have seen him preside in other Conferences, but not under circumstances which so fully revealed the man. Never once did he allow the proceedings to get out of hand and we never saw a Bishop who under all circumstances showed a fairer or a finer spirit than did he. It is our opinion that the year ahead will reveal the constructiveness of the plan of appointments and the administration of the affairs of the Conference. He has a genius for effective administration and with it an understanding and sympathetic heart.

APPOINTMENTS

ABERDEEN DISTRICT

W. B. Baker, District Superintendent

Aberdeen—E. M. Sharp.
Algoma—L. A. Comfort (supply).
Amory—R. G. Moore.
Becker—Leo Bailey.
Buena Vista—P. B. Grisham (supply).
Calhoun City—M. J. Peden.
Derma—W. M. Langley.
Fulton—E. L. Jernigan.
Greenwood Springs—B. P. Buskirk.
Houlka—H. G. Wallace.
Houston—W. C. McCay.
Mooreville—E. C. Abernathy.
Nettleton—W. V. Stokes.
Okolona—W. R. Hammontree.
Pittsboro-Bruce—W. M. Hester.
Pontotoc—G. A. Baker.
Prairie-Strongs-Hamilton—J. C. Christian (supply).
Salem-Friendship—R. M. Papasan (supply).
Shannon—H. L. Beasley.
Sherman—Guy Ray.
Smithville—J. F. Elliott.
Toccopola—J. C. Nelson (supply).
Tremont—I. E. Johnson (supply).
Tupelo—J. E. Stephens.
Vardaman—O. L. Elliott (supply).
Verona—W. C. Mattox.
Woodland—R. C. Mayo.
Chaplain U. S. Army—C. Bowen Burt.
Chaplain U. S. Army—W. D. Waugh.
Chaplain U. S. Navy—J. H. Brooks.
Executive Secretary Board of Education—A. C. Bishop.
District Evangelist—L. A. Comfort (supply).
District Missionary Secretary—W. C. McCay.
District Secretary of Evangelism—W. V. Stokes.
Deaconess—Miss Cora Lee Glenn.

COLUMBUS DISTRICT

V. C. Curtis, District Superintendent

Ackerman—E. B. Sharp.
Artesia-Mayhew—R. A. Thornton.
Bellefontaine—C. M. Ray (supply).
Brooksville-Crawford—J. L. McElroy.
Caledonia—J. E. Roberts.
Chester—To be supplied.
Columbus, First—S. H. Caffey.
Columbus, Central—M. E. Scott.
Ethel—J. T. Humphries.
Eupora—G. C. Gregory.
Kilmichael—S. B. Potts.
Kosciusko—T. B. Thrower.
Kosciusko Circuit—J. A. Hall (supply).
Longview—W. H. Heath.
Louisville—T. H. Ferrell.
Louisville Circuit—S. W. Hemphill.
Mathiston-Maben—R. E. Wasson.
Macon—T. E. Gregory.
Macon Circuit—T. A. Filgo.
Noxapater—A. L. Davenport.
Sallis—To be supplied.
Shuqualak—J. L. Nabors, Sr.
Starkville—N. J. Golding.
Sturgis—T. E. Shelton.
Weir-McCool—J. N. Humphreys.
West Point—J. A. George.
Executive Secretary General Board of Pensions—A. T. McIlwain.
Chaplain U. S. Army—R. H. Richerson.
Conference Evangelist—S. M. Butts.
District Evangelist—A. P. Stephens (supply).
District Missionary Secretary—J. A. George.
District Secretary of Evangelism—T. E. Gregory.

CORINTH DISTRICT

L. P. Wasson, District Superintendent

Ashland—Joe Caruthers.
Baldwyn-Wheeler—K. E. Clark.
Belmont—M. N. Hamill.
Blue Mountain—Felix A. Sutphin.
Booneville—J. J. Baird.
Booneville Circuit—B. G. Whitehurst.
Burnsville—W. L. Whitner.
Chalybeate—J. E. Long.
Corinth, First—W. L. Robinson.
Corinth, South Side—Z. A. Jumper.
Corinth Circuit—L. P. Jumper.
Dumas—To be supplied.
Guntown-Saltillo—W. S. Selman.
Hickory Flat—G. L. Nicholas.
Holly Springs—Seamon Rhea.
Iuka—J. H. Holder.
Iuka Circuit—R. B. Burks (supply).
Kossuth—E. B. Smith (supply).
Lowry—S. T. Ledbetter (RS)
Lowry—W. R. Timmons, Associate pastor.
Mantachie—W. T. Bazzel.
Marietta—C. L. Ivy.
Myrtle—N. L. Threet.
New Albany—C. T. Floyd.
New Albany Circuit—W. R. Liming.
Potts Camp—J. D. Simpson (RS).
Rienzi—B. F. Bullard.
Ripley—E. R. Smoot.
Tishomingo—J. L. Nabors, Jr.
Chaplain U. S. Navy—M. H. Twitchell.
Chaplain U. S. Army—H. C. Lewis.
District Evangelist—J. T. Gullet (supply).
District Secretary of Evangelism—Z. A. Jumper.
District Missionary Secretary—J. J. Baird.

GREENVILLE DISTRICT

J. D. Wroten, District Superintendent

Arcola-Murphy—E. S. Lewis (RS).
Boyle-Pace—E. F. Tucker.
Clarksdale—J. W. Ward.
Cleveland—W. L. Pearson.
Coahoma-Jonestown—M. E. Armstrong.
Drew—H. H. Wallace.
Dubbs—J. B. Conner.
Dublin-Mattson—J. M. Bradley (RS).
Duncan-Alligator—J. S. Maxey.
Friars Point-Lyon—H. R. McKee.
Glen Allen-Winterville-Avon—W. D. Bennett.
Greenville—T. M. Brownlee.
Gunnison-Hillhouse—A. M. West.
Hollandale—N. D. Guerry.
Indianola—S. E. Ashmore.
Inverness-Isola—C. L. Oakes.
Leland—W. M. Jones.
Lula-Dundee—G. R. Meaders.
Merigold-Sherard—W. R. Crouch.
Moorhead—H. D. Suydam.
Rosedale-Benoit—W. W. Hartsfield.
Ruleville—J. W. York.
Shaw-Litton—C. W. Avery.
Shelby—W. S. McAlilly.
Sunflower-Doddsville—J. W. Gibson.
Tunica—G. R. Williams.
Chaplain U. S. Army—K. I. Tucker.
Chaplain U. S. Navy—W. H. Critz.
Chaplain Mississippi State Penitentiary—A. R. Beasley.
Deaconess—Miss Louise Law.
Conference Evangelist—C. M. Chapman (RS).
Conference Secretary of Evangelism—S. E. Ashmore.
District Missionary Secretary—G. R. Williams.
District Secretary of Evangelism—M. E. Armstrong.

GREENWOOD DISTRICT

R. G. Lord, District Superintendent

Belzoni—G. H. Boyles.
Blackhawk-Acona—Wilson Ray (supply).
Carrollton—E. G. Potts.
Coffeeville—G. H. Ledbetter.
Duck Hill—T. W. Smallwood.
Durant—W. P. Bailey.
Ebenezer—E. M. Shaw (RS).
Grenada—Jno. W. Moore.
Greenwood—W. C. Galceran, Jr., Assistant Pastor.
Greenwood—W. R. Lott.
Holcomb—B. B. Bailey.
Itta Bena—E. G. Mohler.
Lambert-Crowder—W. W. Jones.
Lexington—A. Y. Brown.
Marks-Belen-Darling—E. C. Driskell.
Minter City-Glendora—J. M. Guinn.
Pickens-Goodman—J. N. Hinson.
Poplar Creek—B. B. Brantly (supply).
Rock Hill—To be supplied.
Schlater-Phillip—H. P. Lewis.
Sidon-Cruger—L. C. Lawhon.
Swiftown—W. W. Bruner.
Tchula—W. D. Smith.
Tutwiler—J. V. Stewart.
Vaiden-West—J. W. Holliday.
Webb-Sumner—A. W. Bailey.
Winona—C. L. Rogers.
Winona Circuit—J. T. McCafferty (RS).
District Missionary Secretary—H. P. Lewis.
District Secretary of Evangelism—J. V. Stewart.

SARDIS DISTRICT

C. A. Parks, District Superintendent

Abbeville-Waterford—M. E. Sharp (supply).
Arkabutla—C. W. Baley (RS).
Batesville—A. C. McCorkle.
Byhalia—W. W. Milligan.
Charleston—R. T. Hollingsworth.
Cockrum—T. R. Poole.
Coldwater—G. W. Curtis.
Como—R. A. Grisham.
Courtland—B. D. Benson.
Crenshaw-Sledge—J. C. Wasson.
Hernando—W. O. Hunt.
Horn Lake—R. C. Nanney.
Lake Cormorant—W. M. Campbell.
Longtown—H. E. Carter (RS).
Mt. Pleasant—G. T. Sledge.
Oakland—J. B. Burns.
Olive Branch—L. A. Bennett.
Oxford—W. J. Cunningham.
Paris Circuit—H. G. West (supply).
Pleasant Hill—Jno. M. McCay.
Red Banks—T. G. Lowry.
Sardis—J. O. Dowdle.
Sardis Circuit—H. N. McKibben (RS).
Senatobia—N. N. Maxey.
Shuford—J. A. Biffle (RS).
Tyro—H. C. Moorhead.
Water Valley, First Church—E. H. Cunningham.
Water Valley, North Main-Taylor—A. S. Brisco.
Chaplain U. S. Navy—H. E. Finger.
Student Emory University—R. Glen Miller.
District Missionary Secretary—J. O. Dowdle.
District Secretary of Evangelism—G. W. Curtis.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

A Prayer

"Almighty Father, of whom the whole family in heaven and earth is named, we pray Thee to guide the nations of the world to live as members of one family; inspire the peoples who have found in conflict the strength which comes from unity to preserve that unity in peace; and so to order the world in righteousness that all mankind may know the joy of fellowship in the service of Thy Kingdom, through Jesus Christ, our Lord."

(Prayer formulated by the Archbishop of Canterbury).

* * *

World Order Day

"The churches of Christ in America have been called by the Federal Council of Churches to observe Sunday, November 12, 1944, as World Order Day. The hour has come when Christians must unite their forces in a common effort to win peace. Now, as never before, the primacy of God in the affairs of men and of nations must be proclaimed by Christians everywhere.

"Hence, the call to 150,000 churches. On this Sunday, sermons on World Order will be preached from thousands of pulpits. Christians will be urged to work for the establishment of a genuine world community. The purpose will be to enlist the total strength of the churches behind an intelligent and concerted effort to achieve a world settlement consistent with Christian principles.

"Primary emphasis will be given to the laying of spiritual foundations for tomorrow's world. . . . Christians believe that the eternal God revealed in Christ is the ruler of men and nations and that His purpose in history will be realized.

"The observance of World Order Day will fail of its purpose if these spiritual foundations of the world community are not given priority."

* * *

The November Program

With Mrs. E. V. Perry as chairman, splendid material has been mailed to the societies of our Conference for use with the November program. It gives interesting information concerning the deaconesses who are at work in our own institutions, beginning with the Meridian Wesley House.

* * *

Lewis Memorial Hospital Bed Fund

By Mrs. R. E. Rollings

Many thanks to the women of the church who have made such a generous response to the call for beds for the Lewis Memorial Hospital Bed Fund. Many societies have made most generous gifts to this fund; almost all the societies have responded with some gift, even if they couldn't buy an entire bed, they have helped to buy one.

A letter just received from Dr. Lewis, expressed thanks for the women securing the money to purchase these beds. He stated they will be so happy to get these beds, as they have nothing of the sort now. "Our beds," he writes, "are made of four poles, the ends notched and driven in the ground, and on these four poles are tied slats made of palm branches and these covered, when we can get them, with a native mat. Any kind of a bed will be a great blessing. We will be ready for the beds by the time they get here, as we expect to move into our new hospital about the first of the year. Mr. Wheeler, who is doing the brick work, hopes to get all the brick work completed in another month, then he will have to put on the roof and also the flooring and ceiling." This letter was written on October 1.

He stated further: "You don't just know how much we do appreciate your kindness and interest. Just now we have patients sleeping two in a bed, and even then we haven't room. It's hard to refuse any one when they have walked for some fifty or seventy-five miles to get here. Mrs. Lewis and I have dreamed of something like this for a long time, and it's hard to realize that we will actually see what we have dreamed of for so long through the kindness and generosity of the friends at home.

The above picture is of Miss Maude Fail, who is not only one of our deaconesses, but one of our very own women, having spent most of her life in Mississippi. Miss Fail is serving for a second time at the Meridian Wesley House.

We had a most sad experience this past week. One of our teachers, who was married to a fine Christian girl was made happy by the birth of a son, about five or six weeks ago. He and his wife were very anxious for a family but had been married for several years. His family was urging him to get another wife so the name of the family would be carried on, but he had refused. Finally she was expecting an addition to the family, and they were both so happy. She came regularly for a check-up and the last month she developed quite an inflammation of her kidneys and her blood pressure went up very high. I put her to bed at the hospital and kept her there for the last four weeks of her pregnancy, trying to keep her in as good condition as I could. The time came for her delivery and she was unable to deliver her baby, so I had to do a Caeserian operation. The mother and baby both did well at first, but after a few days the mother again began having trouble with her kidneys. I kept her in the hospital for a month longer and finally dismissed her in fairly good shape. A few nights after she had gone home, her husband came about three in the morning with his baby, and it was crying and groaning like it was in severe pain. We did all we could and it finally got easier, but it acted like a child that had been poisoned. (We have, unfortunately, seen several). A day or so later they came back again; the child was again sick, but this attack did not last so long. Then Friday his mother came with the child after Mrs. Lewis had been there to see it. She thought it didn't look right, and told the grandmother to bring the child to me. We noticed four little cuts in the skin over the abdomen, two on each side. The father said he didn't know who could have given his baby anything, but it died. Later he came back to us and said he had asked his people why they poisoned his baby and they had said that an evil spirit was in the mother, the reason she was ill and couldn't give birth to the child, and they had given it "Medicine" to keep that evil spirit of the mother's from the baby. He is a fine young man himself, but while he was at school some one of the family gave the baby something.

"Mrs. Lewis joins with me in best wishes to you all, and also in sending thanks to each one who has helped in making it possible for us to have beds for our patients."

All societies who are holding money for this fund are requested to send it to Mrs. C. E. Mullins, Brookhaven, Miss., right away, as the beds will be purchased within the next few weeks and sent to Africa. Steamers go every thirty days and we expect to get room on one of them sailing soon.

* * *

Life Memberships

Moss Point

Dear Women of the Mississippi W. S. C. S.:

The year is fast coming to a close, and I am wondering what you are doing about Life Memberships. A few write to me, but many don't, and I feel that I am working in the dark. Reports through the Conference treasurer from some sections are most gratifying, others rather discouraging.

As far as I can learn, the Seashore and Hattiesburg districts are running "neck and neck," both doing splendid work. Other districts are sending in more than last year, but we still have a long way to go to reach our goal, or even turn in as much money ($3,695) as we did last year.

Our Jurisdiction has pledged $1,000,000 for missions this year, and a letter from Mrs. H. C. Black, vice-president of the Jurisdiction, suggests that a beautiful way to raise the extra amount is through Life Memberships. Quoting from her letter:

"When pledges have been met, there is often something left in the society treasury. Why not, this year, turn the excess funds

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Concerning Life Memberships

Dear Co-Workers:

Already we have a good report of Life Memberships. The fourth quarter is usually the time when most societies give special attention to Life Memberships. I hope the same will be true this year. Let me urge each society to give at least one Life Membership this year.

Any adult may become a Life Member of the W. S. C. S. by the payment of twenty-five dollars, and an Honorary Life Member for one hundred dollars. A child up to six years of age may be made a Life Member for five dollars, a junior may be made a Life member for ten dollars, and a youth may be made a Life Member for fifteen dollars.

A Life Membership is a means of collecting much needed funds for missionary purposes. At the same time it honors one in a most beautiful and impressive way. It gives spiritual strength to the society as well as to the one honored.

All money for Life Memberships should be sent direct to the Conference treasurer, Mrs. D. H. Hall, New Albany, Miss. She will send to you the membership pin and certificate. Send name, picture, and a short sketch of life of the person honored to Mrs. E. L. Jernigan, Fulton, Miss. The pictures and sketches are placed in the Life Membership books.

It is urged that the Memberships always be presented with an impressive service. It will also stimulate interest in your society and sublimate it to the highest spiritual level. May we be found diligent and faithful in the Master's work.

MRS. E. L. JERNIGAN,
Conference Chairman Life Memberships.
Fulton, Miss.

* * *

Sardis-Grenada District

In the Sardis-Grenada district we now have forty-two Societies of Christian Service, including three new ones organized this year. Reporting gets better every quarter. Now that we are in the last quarter for this year, won't you see that your society reports in December, so that we can have 100 per cent reporting at the close of the year?

The Week of Prayer is to be observed this month. In making your offering, remember God had richly blessed you financially, and the money is badly needed.

The outstanding work in the district has been the zone meetings. Under the leadership of the zone chairman, the program has been presented over the entire district in four meetings—Hernando, Olive Branch, Batesville, and Oakland. As a result of these meetings, $32 was sent to Mrs. Hall, treasurer, for Lewis Memorial Hospital beds.

Interest and finances have increased, and I feel we will close the best year in the Woman's Society of Christian Service in Sardis-Grenada district.

MRS. W. G. GAINES,
District Secretary.

* * *

Hernando

The Hernando Woman's Society of Christian Service has just finished the study of Southeast Asia, which proved to be one of the highlights of all missionary studies. This was due, probably, to the timeliness of the subject, as well as the special topics chosen for each lesson.

One of our most outstanding studies consisted of the book review and study of "Who Walks Alone." As an activity following this study, the society is sending a very generous donation to the Leonard Wood Memorial—American Leprosy Foundation—to be used in aiding the fight against Hansen's disease.

Another of our most impressive lessons and activities was our last one, when members and visitors gathered into the church to find their thoughts centered at the altar, where a light shone on the beautiful painting of Sallaman's Head of Christ. Just beneath this was a large globe with the Southeast Asia part facing us. More light was thrown on this lovely worshipful setting by softly-glowing candles in candelabra on pedestals placed at a distance on each side of the altar.

At the conclusion of the program, the members were asked to kneel at the altar for prayer and dedication. Prayer was offered, first, for those of our boys who are fighting in that area; second, for the Christian efforts to help Southeast Asia; third, for the war-torn and distressed nations who are bearing the brunt of the war in an effort to gain their freedom; and, fourth, each member made her own dedication. Soft organ music was played as the group arose from the altar and left the church.

The study has begun a feeling of Christian fellowship for a group of people about whom we knew very little before our study.

MRS. B. L. MERCER,
Study Leader.

* * *

Cockrum

Although our Woman's Society of Christian Service has not met all the goals for 1944, we feel that we have had a small part in accomplishing some of the things for which our organization stands.

With a membership of twenty-three, we have had a fifty per cent attendance at each monthly meeting, and we believe that this number has grown some in mental stature from the presentations of the wonderful programs, taken from the yearbook, the **Methodist Woman**, and the **World Outlook**. Also we feel that many have had a spiritual awakening and have an increased desire to rededicate their lives to Christian service.

The stewardship obligations have all been met. An Adult Life Membership has been given to Mrs. Ella Harrison, one of our faithful, loyal charter members. One Baby Life Membership has been given to Baby Kay Hudspeth.

We have sixteen Scarritt Associates, made possible by contributions from the adult and young people's department of the Church School. Our grand total to date for Missions and Local Church Activities is $116.83, with a balance of $68.30 yet in the local treasury.

Our plan now is to make some much-needed improvement on the interior of our church, and a committee has been appointed to look after this project. We have helped sponsor the Daily Vacation Church School, sent flowers to sick in hospitals, trays to local sick people, and assisted our pastor in all calls that were made on us.

Our study class, under the supervision of our pastor, Rev. T. R. Poole, has finished the book, "The Church After the War," and we are now planning a joint all-day study with Independence society on "West of the Date Line" at an early date. Assignments have been made, and we are looking forward to a fine day with them, hoping that this "togetherness" and cooperation will help to promote interest in both organizations.

MRS. C. J. LANGSTON,
President.

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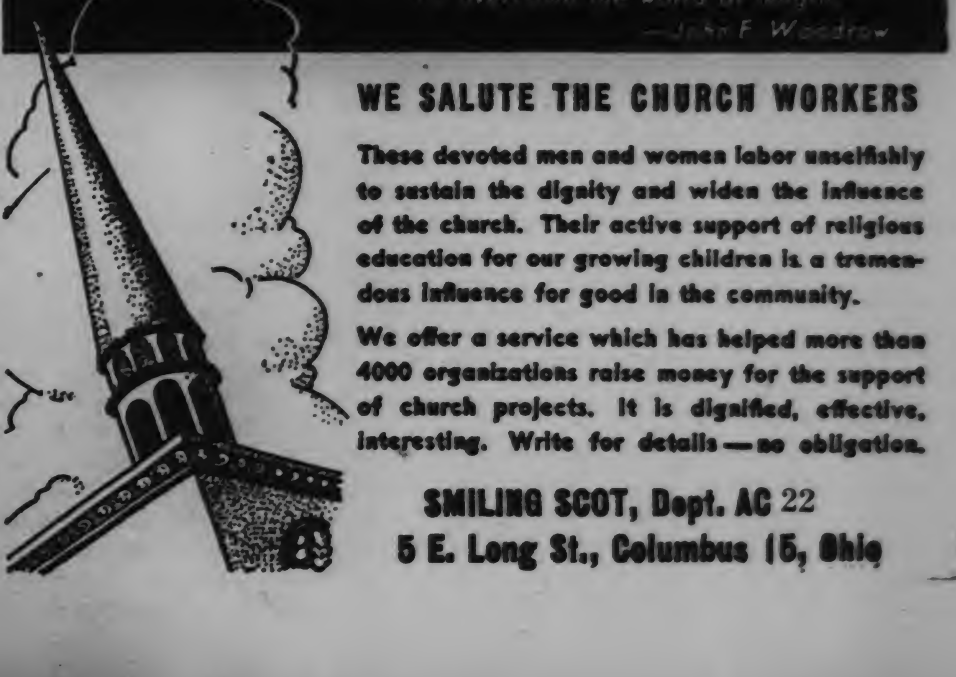

I like a tower
It speaks of strength, of might, of power
An emblem of the Church's strength
To overcome the world at length.
—John F. Woodrow

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

(Copy for this page failed to reach us.—Editor).

THE GENEVA AREA

By Bishop Paul Neff Garber

During the past week I have had conferences in Washington with officials of embassies and legations of some of the countries located within the Geneva Area. I wish all Methodists could have heard these ambassadors and ministers as they described the destitution of their countries as a result of the war. It would have caused Methodists to respond eagerly to that part of the Crusade for Christ relating to the Methodist program of relief and reconstruction in war-torn countries.

Space does not permit a detailed account of each country involved, but a few examples are typical. It is estimated that there are now 400,000 orphans in Yugoslavia; the number is even larger in Poland. During recent months, when the Germans were driven from France, thousands of French orphans crossed the border into Switzerland. The care of these many orphans presents an opportunity of service to Methodists and all other religious groups.

In the budget of the Crusade for Christ there is provision for scholarships in American Methodist colleges and universities for national leaders of other countries. The dire condition of Poland became more real to me when I explained this feature of the Crusade to a Polish official. His answer was that this could not apply to his country because for five years there had been an educational blackout in Poland and there would be, therefore, no young men and women eligible for such scholarships on the college level. A great educational task and opportunity faces Methodism in the Geneva Area.

Relief and reconstruction in war-torn Europe involves nearly every phase of human life. The UNRA and other agencies will bring food and clothing to the liberated countries, but in addition the assistance of all churches will be needed to relieve this human suffering. For example, one country has asked for 35,000,000 pairs of shoes for its needy citizens, but from existing agencies has been promised only 2,000,000 pairs. Another nation estimates that there will be many thousands of tubercular cases when its citizens are returned from concentration camps and slave labor factories. An inquiry has been made as to whether the Methodists could not establish sanatoriums in Switzerland to care for some of these tubercular victims. Much concern is bein given by national leaders to the problem of the mentally sick people, another result of the war.

Reports from Methodist leaders in the Geneva Area are in line with the statements of the ambassadors and ministers. Although hostilities ceased many months ago in North Africa, there is still an acute shortage of food. Fred J. Kellar, the superintendent of our Missions in North Africa, has cabled me to bring a supply of food for personal use when I come to North Africa. He states that there is practically no meat except that found on the black market; that fresh vegeables, dates, and oranges in limited quantities and of inferior quality, are about all that can be purchased locally. Riccardo Santi, the superintendent of our Methodist orphanage, Casa Materna, near Naples, writes about the children's meals consisting often only of soup and black bread.

Methodist property has been destroyed or damaged in many parts of the Geneva Area. Our Italian Methodist superintendent, Tito Signorelli, reports that "all the buildings are in a very bad state. The properties of Turin, Milan, Bologna, Pola, and Portici have been bombed and have suffered heavy damages. In Turin the church building has fallen down. As the war goes on, now that it is shifting towards Northern Italy, our property in the North is even more subject to the devastating effects of the bombardments." The Polish minister, Michael Kwapieszewski, has expressed doubt that any of us will ever again see the seven-story Methodist building in Warsaw, since the greater part of that city has already been destroyed. The Methodist property in Spain was confiscated several years ago by the Franco regime, while the Methodist school at Lovetch was taken over when the Nazi-controlled government was in power in Bulgaria.

The bright part of the picture, however, is the attitude of our members and leaders in the Geneva Área who have suffered much since 1939. Their optimism in these critical days and years should put us American Methodists to shame. Our missionaries in North Africa have faced many difficulties. Fred J. Kellar writes: "Our thin line is strained to the utmost. We do not pity ourselves, but we are tired." Yet this same group of faithful missionaries met a few weeks ago at Algiers and prepared a most valuable document on "Post-War Reconstruction Program for North Africa." A letter from one of our Belgian pastors, now in a German concentration camp, tells of the evangelistic activities which he and the Methodist laymen carry on with their fellow-prisoners. As a result of the liberation of Belgium, we have received our first official news of the Methodist work there since 1940. The radiogram states optimistically, "Many difficulties overcome." Riccardo Santi writes that the Italian Methodists look forward to a revival of vital Methodism in Italy and expresses the hope that "all the Christians of Italy will give the testimony of their faith and bring many souls to the Lord."

If any American Methodists should ever feel that the heroic era in Methodism is in the past they should meet and talk with the missionaries from the Geneva Area now detained in America. I refer especially to Gaither P. Warfield and Miss Ruth Lawrence, of Poland; J. P. Bartak and Joseph Dobes, of Czechoslovakia; Elmer H. Douglas, C. Guyer Kelly, Dr. Glora Wysner, Miss Martha Robinson and Miss Frances Van Dyne, of North Africa. Warfield, Bartak, and Miss Lawrence spent months in concentration camps before being allowed to return to America. Despite the hardships suffered, all of these leaders look forward eagerly to the day when they will be able to return to their stations and resume their work. Although Bro. Dobes is sixty-eight years old, he writes, "My wife and I are very anxious to go once more to Czechoslovakia and carry some light into the dark corners. Our advanced age may not permit us to do much, but if the Lord will prolong our health we would like to go."

It is, of course, a trite statement to say that we are living in critical days, but if any of us become discouraged we should remember that Methodism has faced other periods of national and international chaos. We should also remember that the Crusade for Christ is the official Methodist relief, reconstruction, and spiritual program for a disillusioned and discouraged world. The generosity of the American Methodists in support of the Crusade will make possible the supplying of food, medicine, and clothing to many needy people. More important, however, we must provide American Methodist preachers and teachers who, with their brethren in all parts of the world, will proclaim the message of personal salvation through Jesus Christ and will play a vital part in the rebuilding of a civilization upon those basic Christian principles of the fatherhood of God and the brotherhod of man.

The Geneva Area is one of the eight areas of the Southeastern Jurisdiction. As I go to my new work it will be one of my pleasant tasks to tell the Methodists of the Geneva Area about their fellow-Methodists in our Southland. In like manner, I hope through correspondence and the press to keep the home congregations informed concerning the problems, programs, and spiritual victories of their North African, Italian, Yugoslav, Bulgarian, Hungarian, Spanish, Czechoslovak, Polish, and Belgian brethren in the Geneva Area.

BANNER CLASS, DEQUINCY, LA.

Dear Dr. Duren: The Banner class of the DeQuincy Methodist Sunday School has established a record for contributions to the World Service work, which I feel is worthy of mention in the Advocate.

The Banner class consists of eight boys, ranging in age from twelve to sixteen years. Under the leadership of their teacher, Bro. Elmer Beird, these boys have contributed two hundred dollars to this work on the fourth Sundays of the Conference year which is just closing. This class has regularly challenged and defeated the balance of the entire Sunday School in contests to match them in contributions to World Service. We feel that the greatest accomplishment of Bro. Beird in this class is more than the amount of money raised—these boys within a few years will be the leaders in this and other churches and will have had instilled into them the idea of [illegible]ing World Service.

T. J. RA[illegible]

Sunday [illegible]

MILLSAPS COLLEGE—1893

CHRISTIAN EDUCATION

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(Copy for this page failed to reach us.—Editor).

MELVILLE, LA., CHARGE

Gentlemen: I wish to give a summary of my work for the year on the Melville charge:

General progress in Christian growth evidenced by lay participation.

All special days observed and obligations met.

Four soul-winning revivals conducted in the Melville, Jacoby and Palmetto churches.

A new church organized at Krotz Springs with twenty-four charter members and forty-five in Church School.

Remodeling of Simmesport church and general improvements on all churches.

Plans made for teacher training institute for twenty Church School teachers on the Melville charge.

Enrollment of 106 students from public schools for instruction of Methodist students and those not affiliated with any church or Sunday School. One hour each week given to these pupils in two public schools during regular hours of school. Courses: Christian Living, Understanding the Bible, Significance of Church Membership, and Methodist Catechism.

Total members received, 117—38 by transfer and 79 on profession of faith.

Three Vacation Bible Schools conducted, with a total membership enrollment of 181.

Fraternally submitted,
CLYDE T. SHAW, Pastor.

COLFAX, LA., CHARGE

Dear Dr. Duren: We are glad to report good things from Colfax. Steady progress has been made all during the year. Substantial improvements made along all lines of church activity. The parsonage has been painted, and inside work, such as kitchen cabinet, glassing-in the back porch, and other attractions.

We have installed an exhaust fan in the church, and a bulletin board has been ordered. Our reports will show considerable advances, some things being twice that of former records. The pastor's support was increased 25 per cent and the same fixed as the minimum salary for another year.

Bro. Branton, our district superintendent, was with us the first Sunday in October and brought one of his fine messages. It was the occasion of our fourth quarterly conference. When he was interviewed about keeping us here another year, he told them that there is a great demand for you "young preachers" in the Conference.

The fourth Sunday in October was a great day with us. Our board had purchased a beautiful bronze plaque and the names of our twenty-four boys and men in the service were mounted in letters of gold. The dedication service was very impressive. The relatives and friends of our boys were present and the church, which was beautifully decorated with flowers and ornamented with the U. S. and Christian flags, was filled.

This has been one of our most pleasant and, we feel, profitable years.

Cordially,
J. M. ALFORD.

WATERPROOF, LA., CHARGE

Dear Dr. Duren: On October 29th we had our fourth quarterly conference, and thus brought to a close our sixth year of service on this, the Waterproof, charge. We came here on a $1,300 salary just to get back to our home Conference. We received a very hearty welcome from these good people, and we went to work. Together we have accomplished some good results. In the six years we have been here the salary has been increased from $1,300 to $2,000, and the two larger churches on the charge, St. Joseph and Waterproof, have been made into plants adequate to serve the need of the people, both for preaching services and for church school work.

DR. ROY L. SMITH,
Who will hold a series of services at New Albany, Miss, beginning November 19

But here is the still more interesting part of the story. The people are now asking that the present charge, which was only a $1,300 charge, be made into two separate charges, with Waterproof a full-time station church with a $2,000 salary, and St. Joseph and Wesley a two-point charge on a salary of $1,800. These will be two of the most attractive appointments in the Conference. The salaries, of course, are not the largest but it is a pleasure to live among people like these, and it is a privilege to serve them. St. Joseph will for a while be handicapped by not having a parsonage and by not being accustomed to having services every Sunday. But if some well-educated, tactful, ambitious preacher is sent here, and if he is willing to work he will have the privilege of making a delightful place in which to labor.

C. M. HUGHES, Pastor.

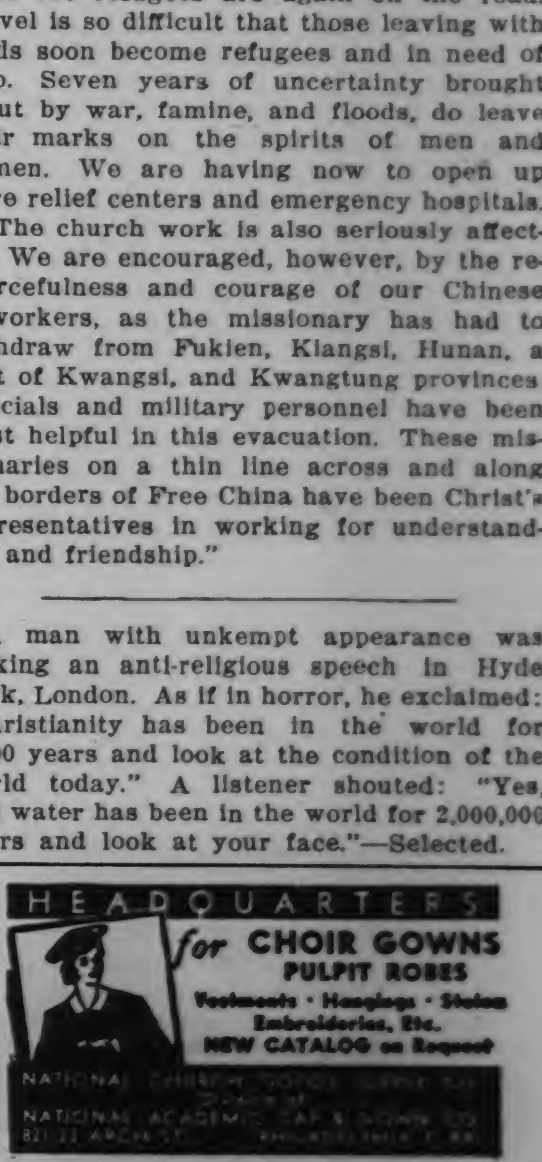
NEW INVASION ADDS TO CHINA RELIEF PROBLEMS

The renewal of fighting and thrusts of the Japanese into western China has very much upset the program and plans of relief which have been carried on by American churches, according to word which has come from Dr. Robert T. Henry, Methodist missionary serving as head of the China Relief Committee in Chungking.

"The dislocations of the work and the evacuation of the faithful workers has been heartbreaking," he writes. "In the major fields of operation, Kwantung and Honan, we were reaching the point where this year's good crop would help the people to have again a full rice bowl. But now these sections are about to be overrun. This means the loss of tools, sows, pigs, chickens, grain. Thus the refugees are again on the road. Travel is so difficult that those leaving with funds soon become refugees and in need of help. Seven years of uncertainty brought about by war, famine, and floods, do leave their marks on the spirits of men and women. We are having now to open up more relief centers and emergency hospitals.

"The church work is also seriously affected. We are encouraged, however, by the resourcefulness and courage of our Chinese co-workers, as the missionary has had to withdraw from Fukien, Kiangsi, Hunan, a part of Kwangsi, and Kwangtung provinces Officials and military personnel have been most helpful in this evacuation. These missionaries on a thin line across and along the borders of Free China have been Christ's representatives in working for understanding and friendship."

A man with unkempt appearance was making an anti-religious speech in Hyde Park, London. As if in horror, he exclaimed: "Christianity has been in the world for 2,000 years and look at the condition of the world today." A listener shouted: "Yes, and water has been in the world for 2,000,000 years and look at your face."—Selected.



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THE CHRISTIAN FIRESIDE

TREES IN BIBLE LANDS

By Madeleine Sweeney Miller

The cedars of Lebanon are the most famous trees in the Bible. Their very name means "strength," "value." Natives call them "Trees of God." Fed by snows of the Lebanon Mountains, growing strong by fighting terrific gales, the cedars live for centuries. The Poet-Prophet of Israel, Isaiah, spoke of "tall cedars," the "glory of Lebanon." Palaces in Egypt and Palestine, boats, pillars, gods, coffins, were made of precious cedar wood. The bark of the cedar is coarse and rough, of a beautiful brown The trees grow to a great height and are recognized by their horizontal branches bearing needles half an inch long, and handsome tan cones, rising up from the twigs. The cones are three and four inches long and very fragrant.

The olive tree was intimately associated with the life of Jesus. Often he went out from hostile Jerusalem to the friendly shade of the silvery olive trees in groves on the Mount of Olives. Growing all around the Mediterranean Sea, from Spain to Palestine, the olive has always been prized for its food value. The olive tree has an extremely rough, knotty bark. It is not a shapely tree; in fact, its gnarled form resembles a gnome. Its beauty comes from the fine twigs which branch off to bear little leaves that throw misty veils of silver over the tree. It takes an olive tree seven years to begin bearing fruit, but it lives to a very old age. In the Garden of Gethsemane today trees still live that are descendants of those Jesus knew. The main crop of fruit ripens in November and is beaten off the tree with long poles.

The date palm is a favorite because it bears large clusters of sweet fruit. Dates are yellow, golden-tan, or dark mahogany red. They ripen in June and again in September. Their wide-spreading roots drink in whatever moisture the dry soil offers. "The palm tree likes to grow with its feet in water and its head in the sun." It thrives down in the warm Jordan Valley at Jericho and along the Mediterranean coast where sand dunes are blown by shifting winds along the ancient roads between Palestine and Egypt. In Jesus' time the palm grew on the Mount of Olives and in Jerusalem gardens. Palms have always meant "victory."

The fig tree produces one crop in June and another in September. The fruit is yellow, green, or purple. The "first-ripe figs" are a great delicacy. When washed in salt water or brine, they are pressed into cakes and put aside for food. But more beautiful than its fruit are the large leaves of the fig tree, the largest of any Palestine tree. They make delightful shade, in which families sit or rest or eat their meals and entertain their guests. When the prophets described a state of peace they said, "Judah and Israel dwelt safely, every man under his vine and fig tree."

The pomegranate tree, with its bright green leaves and delicious fruit, was carved on the pillars of Solomon's Temple at Jerusalem. Its fruit looked like a deep-rose, hard-shelled orange. From its pockets of red, seedlike kernels, delicious juice flows. The pomegranate is used for medicine. It grows plentifully near the springs of Cana of Galilee.

The fir tree or pine in Bible times grew on the edge of villages, as it does today on the edge of Beirut. The tall, straight trunks of the fir are long-lived. High above the ground they bear horizontal branches, looking like parasols. The boughs when cut make quick fires for the family's food. Wood from the various sorts of pine and fir makes excellent beams for homes. Two doors of Solomon's Temple were made of fir. Not long ago, from a grove near Mamre, famous also for the oaks of Abraham, the Khalidy family of Jerusalem brought a giant, broad fir tree and planted it on a hillock outside the city wall of Jerusalem—a place to pray. When the new Rockefeller Museum of Archeology was being planned, the architect preserved that tree.

Other trees have never been plentiful on the hills of Palestine. We are glad that young Jews are planting groves near Nazareth and elsewhere in Bible lands. Along the twisting Jordan Valley willows and tamarisks grow. The carob tree, a wild evergreen the size of an apple tree, yields long pods which, when they are dried, supply food for very poor people. On them the wandering Prodigal Son of Christ's parable was glad to feed. The oaks of Mamre, near which Abraham pitched his tent in ancient times, still grow in that neighborhood, and the myrtle evergreen, bearing fair, white flowers, gave its name, "Hadassah," to Queen Esther as well as to the groups of present-day Jewish women who are building hospitals and clinics and feeding stations for the children of Bible lands. The vine itself, bearing rich clusters of grapes on many a terraced hillside of Palestine, is classed as a tree.

—The Children's Worker.

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CANINE PRINTER

By Frederick H. Kimball

Printer's ink must surely flow in the veins of "Sox," a black and white mongrel dog of beagle-spaniel breed, owned by John P. Pattengill, of Watertown, New York. Eight years ago, Sox strayed into the press room of the **Watertown Daily Times**, liked the atmosphere and the roar of the press, and has returned daily except Sundays ever since.

Every morning Sox follows his master to a certain street intersection. That is the parting point. Here Mr. Pattengill bids the dog farewell for the day and Sox makes his way along several blocks to **The Times** office. Though he is now nine years old, he still keeps rigidly to schedule. He arrives in front of **The Times** office at 8:15 a.m., always one of the first to report for "work." Upon arrival, he places his paw against the plate-glass window of the press room to attract attention of pressmen who then let him into the building.

The hustle of men at press time fascinates Sox. He is always on hand when it comes time to unload the heavy rolls of newsprint into the warehouse at the rear of the building.

At noon, Sox moves into the stereotype room, where some of the men share their lunch with him. On cold afternoons Sox crawls into an ideal spot in the boiler room. Nobody worries about him, as his routine is known to his owner.

After the paper has gone to press, Sox knows it is time to quit. He usually gets back to the Pattengill residence about 5 p.m.

While the dog is known as Sox, the animal was named "White Sox" because each of his paws is white.—Our Dumb Animals.

GIVE GOD TIME

The late Dr. Jowett said that he was once in a pitiful perplexity and consulted Dr. Berry, of Wolverhampton. "What would you do if you were in my place?" he entreated. "I don't know, Jowett. I am not there, and you are not there yet. When do you have to act?" "On Friday," Dr. Jowett replied. "Then you will find your way perfectly clear on Friday. The Lord will not fail you," answered Berry. And, sure enough, on Friday all was plain.

One of the very greatest and wisest of all Queen Victoria's diplomats has left it on record that it became an inveterate habit of his mind never to allow any opinion on any subject to crystallize until it became necessary to arrive at a practical decision.

Give God time, and even when the knife flashes in the air the ram will be seen caught in the thicket.

Give God time, and even when Pharaoh's host is on Israel's heels a path through the waters will be suddenly open.

Give God time, and when the bed of the brook is dry Elijah shall hear the guiding voice.—F. W. Boreham.

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RESOLUTIONS

(Dedicated to the memory of Mrs. T. C. Spence)

Whereas, on August 25, 1944, our Heavenly Father called home our beloved sister, Mrs. T. C. Spence (nee Mary E. Smith): and,

Whereas, our church and community have suffered a great loss by the passing of one who lived so consecratedly to family, friends and church; and,

Whereas, our hearts are saddened by our loss, and we have much sympathy for those of her family. Therefore, be it

Resolved, by the Woman's Society of Christian Service of Court Street Methodist Church, Hattiesburg, Miss., that we realize our loss and cherish the memory of her who recently lived among us, and that we express our sympathy to her loved ones in this great bereavement but rejoice to know that their loss is her eternal gain. Be it also

Resolved, that a copy of these resolutions be recorded on the minutes of the Woman's Society of Christian Service of Court Street Methodist Church and a copy be sent to the bereaved family and a copy sent to the New Orleans Christian Advocate for publication.

"Lives like hers, so gentle and true,
Die not with the passing of years,
But leave their impress on our hearts,
Stilling our doubts and fears.

"Guiding our feet into safer paths,
Through the earthly swim and strife
Until we, too, like her we loved,
Receive the crown of life."

MRS. NELLIE McGOWAN,
MRS. W. A. BILBO,
MRS. H. O. SIEBE, Committee.

IN MEMORY

Whereas, since the meeting of the third quarterly conference of this charge God, in His perfect wisdom, called from the walks of life Bro. M. E. Pyron, who was a member of this quarterly conference and had been for many years. Be it, therefore,

Resolved, by this body in its meeting of the fourth quarterly conference, convening at Sunflower Methodist Church this, the tenth day of September, 1944:

1. That we have lost one of the outstanding Christians of this charge—a man of deep convictions and one who had great love and fervor for his church. Bro. Pyron was faithful to his duty as a leader in his congregation, and we shall miss him very much, but while we sustain this great loss we pray God to help each one of us to live up to the standard and example set by the life and devotion of this good man.
2. That a copy of this resolution be conveyed to the family and a copy filed in the quarterly conference record.

Respectfully submitted,
JAMES W. GIBSON,
For the Quarterly Conference.

IN MEMORY

A. W. Blount, son of the late Thomas and Ora Blount, was born March 9, 1882, and died October 3, 1944. In 1913 he was united in marriage with Miss Mary Houston, and this couple made Sunflower their home after their marriage. Bro. Blount joined the Methodist Church in childhood and remained a faithful member of same until his death. He served as Sunday School superintendent and as steward for twenty years. Bro. Blount was a 32nd degree Mason and a Shriner. He also was a member of the Rotary Club. Bro. Blount had been in failing health for some several months, but had recovered to some extent, and his sudden passing was a shock to the entire community where he has a large host of friends. The church, the Lodge, the Club, and the entire community have lost a good friend and a valuable man. He shall be greatly missed, but his life's influence shall prove a great blessing to all who knew him. He was a man of deep convictions and was jovial in spirit and well enjoyed association with his friends. He was faithful in his task, and by the example of his life may we all be influenced to be likewise faithful to the task that God has given each of us.

JAMES W. GIBSON,
Pastor.

A TRIBUTE OF LOVE AND APPRECIATION

A long and beautiful life came to its earthly close when, on September 7, 1944, the sweet spirit of Mrs. Anna Lloyd Duke Jones left us to return to the Father who gave it.

"Miss Anna," as she was affectionately known, was a charter member of the little Methodist church, at that time called Galloway Chapel, where she was a teacher in the Sunday School, a member of the choir, and an enthusiastic worker in the Woman's Missionary Society. After the chapel was destroyed by fire and its successor, the present Millsaps Memorial Church on Duling Street was erected, Mrs. Jones continued to be one of its most faithful and willing workers. No task was ever too hard for her if it was for the upbuilding and ongoing of the church she loved so devotedly.

Her friends all see it as a mark of God's great mercy and love that she was permitted to be present and take part in the service of dedication of her church on August 27, when she, together with the other two charter members, was called by the Bishop to come and stand beside him during the service. To be so honored was such a wonderful and beautiful surprise for her. This was the last time she was ever in the church.

She was one of the kindest and most thoughtful of friends and neighbors. We shall never forget the soft, gentle voice, the ever ready smile, and the wonderful cheerfulness which were characteristic of her in spite of much suffering.

Her friends and co-workers in the Woman's Society of Christian Service of Millsaps Memorial Methodist Church take this means of bearing witness to the beauty and Christ-likeness of her life, of expressing our own sense of loss in her passing, and of extending to her devoted son, nieces, and brothers, our deep and sincere sympathy.

MRS. A. M. TODD,
MRS. A. D. TRIBBLE,
MRS. J. P. CLARK.
MRS. W. A. McKEITHEN.

EMERGENCIES ON THE AMERICAN FRONT

(Continued from page 7)

work in outlying mission posts where the war has augmented populations and needs: Alaska, Hawaii, Puerto Rico—$82,400.

For the providing of special workers for religious, educational, and recreational activities among boys and girls in 17 churches in as many cities where there are problems of delinquency—$58,000.

For a series of about 100 post-war planning conferences for rural and small-town pastors, training isolated (and sometimes poorly schooled) pastors in groups for more up-to-date development of their church programs—$51,000.

For 15 equipped trailer-churches and their pastors to visit scattered migrant farm and labor groups in isolated and unchurched areas contributing to the war effort in 24 states—$42,600.

For a Christian ministry in churches of the Pacific Japanese Provisional Conference to which Japanese-American evacuees will return after the war—$36,000.

For new work of the California Oriental Mission, among Chinese, Filipinos, and Koreans—$17,200.

Church Extension

In a recent survey of 300 situations where Methodist congregations worship in basements—funds being unavailable for further building—it was shown that 196 of the churches are serving in areas suddenly surrounded by war-time population surges. In the same territory there are 547 abandoned Methodist churches, 152 of which could have new population congregations if reopened. Other congregations, in cities and in rural areas, are housed in buildings that are not conducive to worship, if they are not also an affront to the God as whose house they were erected. The vast shifts in population today—the wonder of what or where populations will be tomorrow—make acute the problem of building and maintaining the sanctuary.

There are Christian bodies in America, notably the Lutherans, the Catholics, and the Episcopalians, who are meeting many of these needs of communities, not only with new edifices but with "gospel wagons," trailers, and other temporary enterprises. And they are successfully reaching the people.

To help assist new churches in erecting and equipping new buildings, there will be allocated to the Section of Church Extension, of the Division of Home Missions and Church Extension, the sum of $2,175,000 for these purposes, from the funds raised by the Crusade for Christ.

W. S. C. S. in U. S. A.

From the Crusade for Christ offerings there will be allocated to the Department of Work in Home Fields (of the Woman's Division of Christian Service) a total of $1,173,000 for its specialized services in various parts of America. These services grow out of war emergency needs. The uses of these funds may be thus summarized:

For the training and placing of religious workers in strategic areas; for cooperative activities (such as rehabilitation and relocation of refugees, evacuees, etc.) with other Christian agencies—$60,000.

For rural community centers, conferences, and rural training in small town and agricultural areas—$52,700.

For community centers, or dormitories, in several schools for Negroes, and other underprivileged youths—$358,800.

For community centers (Bethlehem Centers, Wesley Houses) in eight cities—$295,500.

For the reopening of the Jesse Lee Home, Alaska; for work with girls in Hawaii; for enlarging social work in Shreveport, La.; for Epworth School, Missouri; for aid to families disrupted by war—$245,500.

For the care of additional patients at the Methodist Sanatorium, Albuquerque, N. M.—$160,000.

SEASHORE DISTRICT NEWS

The Methodist Youth Fellowship in this district will step up its activities to include full organization of all potential sub-districts and the holding of a district Methodist Youth Fellowship conference next spring, and one or more rallies during the fall, it was decided at the district youth council meeting held the past week at Biloxi and attended by Conference youth director, Mary Thompson Lindsey and Conference Methodist Youth Fellowship president Sam Barefield.

Committees were named to meet January 9, 1945, at First Church, Gulfport, when the full council will give further consideration to policies, a district constitution, a budget, and nomination of officers to be elected at the spring conference. Camping date for the senior-young people was set for August 6-10, 1945, with the intermediates probably holding a separate camp earlier. When the spring district youth conference meets it is hoped that each of the 88 churches in the Seashore area will have one voting delegate present. Counselors will be welcomed as non-voting members.

In addition to Miss Lindsey and Mr. Barefield, the following persons attended the district council meeting: District Superintendent J. L. Neill; District Methodist Youth Fellowship President Donald Coleman; Mrs. C. E. Rasor, district youth director; the Rev. and Mrs. A. J. Boyles; the Rev. and Mrs. E. E. Samples; the Rev. H. W. Van Hook, the Rev. W. C. Fulgham, the Rev. D. R. O'Connor, the Rev. R. C. Clark, Pattie Beth Corban, Emma Lee Green, Mary Boyles, June Swann, Dorothy Gunn, Ann Brown, Carlos Smith, Maryon Roberts.

Burton Memorial, Gulfport, is the meeting place, Tuesday, November 14, at 7:30 p.m., for the organizational meeting of the central sub-district, which is to be composed of pastors, counselors, and young people from the following charges: Gulfport, First; Biloxi, Main; Ocean Springs, Bay St. Louis, Wiggins, Mentorum, Handsboro, Coalville, Saucier, and Long Beach.

Rev. J. P. Nix, pastor of the Hub-Hickory Grove charge, did the preaching during a revival at the Southside Mission, one mile south of Columbia, the last week in October. On the last Sunday in October, Mr. Nix and the members of the Payne Chapel church observed Home-coming Day. Payne Chapel is the successor of Union Academy church, where Quinnea Lewis and his wife, the former Martha Spiers, joined the Methodist Church in 1823. Mr. Lewis was the father and grandfather of the widely-known family of Methodist preachers.

Reports from the three Woman's Societies of Christian Service on the Vancleave charge to the fourth quarterly conference showed unusual progress during the year. At this conference, Life Memberships were presented to Mrs. Jerusha Havens Bonham, whose ancestors were pioneer Methodists in the bounds of the charge, and to Mrs. G. H. McBride, wife of the pastor. This conference, according to a long-established custom, was held at the New Prospect campground on Friday afternoon of the camp meeting. Money had been contributed for a bed in the hospital at Lusambo, in the Belgian Congo, by the Mount Pleasant Society; the Pine Grove Society had a good report in every way; the Vancleave Society, with eleven members, had raised over five hundred dollars for all purposes during the year.

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JOHN WESLEY CASTLES

(Some years ago Mr. Castles dictated this to Mrs. S. E. Castles, who took it down word for word).

January 16, 1930.

I, John Wesley Castles, was born November 7, 1847. I was born and reared in Newton County, Miss. At the age of 17 years I joined Co. D of the 3rd Miss. Regiment in the Civil War (Featherstons Brigade, Hoods Army, Loring's Division). I was discharged with a Texas Brigade at Meridian on account of being cut off from my Command. They moved on while I was in the hospital.

I moved to Yazoo County in November, 1866. I bought my first place in 1867.

I married Miss Josephine Golden December 7, 1870. We lived together happily for 56 years. She died December 22, 1926. We raised 13 children, 4 girls and 9 boys.

My wife was converted at family prayer and joined the Church in 1872. She was a friend to everybody. She was a good helpmate and a good mother. We married right after the Civil War, when it was hard for us to get a start, but we managed to stay independent and manage our own affairs.

I joined the Church in 1869. I was a steward in the church and a superintendent of the Sunday School for several years. My home was a home for preachers and strangers.

One of my boys, Hugh, was called to preach at the age of 17 years. He belongs to the Mississippi Conference.

I was 82 last November. I am on my way to heaven, and when I pass away I want my grandsons to be my pallbearers. I want my grave 4 and one-half feet deep. I want Bro. Neil to preach my funeral. He preached my wife's funeral.

Signed: J. W. CASTLES

Mr. Castles lived for nearly fifteen years after he dictated the above. His last declining years were spent in the Soldiers' Home at Beauvoir, where he was the last surviving veteran of the War Between the States. He was killed in an automobile accident near Beauvoir Wednesday, October 25, 1944. He died as he lived, with his face toward a future in which he believed and his faith shining bright to the last. He was buried in the family plot near Yazoo City, Miss. At his request, the Rev. J. L. Neill, district superintendent of the Seashore district, Mississippi Conference, was in charge of the funeral.

ELMER C. GUNN,

MISSISSIPPI W. S. C. S.

(Continued from page 10)

into some form of special membership (adult, $25; youth, $15; junior, $10; baby, $5), honoring those in the church who have rendered conspicuous service, or giving it as a memorial to one who, in the past, was especially faithful $50) places a loved one's name on the Memorial Roll). This is a beautiful way to bestow honor where due, and at the same time dedicate this much-needed extra money to our great missionary cause."

When ordering memberships, send all money to the Conference treasurer, Mrs. C. E. Mullins, Brookhaven, Miss. Do not **send any money to me.** Send the name of the one to be honored, the name of the one giving the membership, name of the society to be credited with it, name of the district in which the society is located. Mrs. Mullins must have all this to keep her record correct. Then please write me a card and tell me whom you have made a Life Member.

Let's not delay another day.
In this beautiful phase of our Master's work,
For now we must busy be
Every member surely can see.

Make some one a Life Member,
Employ the help of everyone.
Make a mother, junior, baby or son.
Be quick to get the order in.
Encourage the aid of everyone,
Raise the money, you surely can,
Some dear ones just need to know
How they can honor a loved one so.
In His name, money thus secured
Pays for the projects, old and new,
Sending salvation, full and free, to those at home and across the sea.

INA THOMPSON,
Conference Chairman, Life Memberships.

More and more, as I get older and go on preaching, I find that if I take a text, I need the whole Bible to explain it.

—G. Campbell Morgan.

Education is only like culture; it changes the size, but not the sort.

—Henry Ward Beecher.

"Oh, Jack, wake up! I can feel there's a mouse in the room!"

"Well, just feel there's a cat, too, and go to sleep."

—Watchman Examiner.

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

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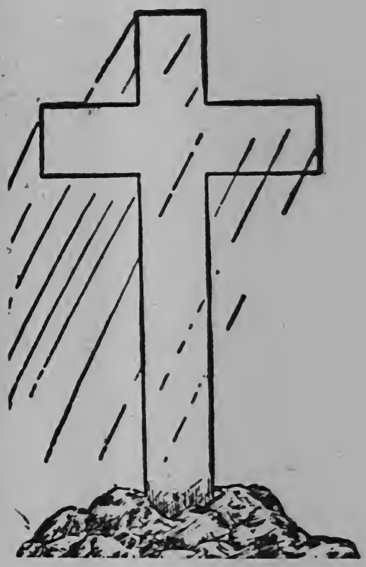

THE LIVING CHURCH

A little child, . . . with the light so glorifying you all round, no one can doubt but that the sacredness of life will be yours also; that is, you must learn how it is offered up to some end and what a sacrifice is there.—Hilaire Belloc.

THE PRAYER-ROOM TODAY

Let not Thy mercy, O Lord, knock in vain at my stubborn heart. Let not my blind eyes fail to see Thy hand in my life. Let me not take Thy gifts without understanding and without thankfulness. And, most of all, let not Thy Cross become to me a thing familiar and unmeaning, or the story of Thy love a tale that has lost its power to move my heart. Let it bring me to Thy feet in adoring wonder, in loving gratitude. Amen.

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NEW ORLEANS 12, LA.
THURSDAY, NOVEMBER 16, 1944

The Paradox of Time

By J. Allan Ranck

The years are short; 'tis only days are long.
The hopes we cherish and the dreams we dream
Move toward their dawn with tortoise pace
Among a host of incidents of small esteem.
We measure time by tedious hours and days,
By minutes counted nicely on a dial;
Each task has its appointed times and ways,
And life creeps slowly onward all the while.
But that of life which offers joy and zest
Will not be held in thrall to banal hours;
To count these rich events the years are best;
They lure us on with hope-fulfilling powers.
Plod not the path of daily toils and fears,
But march to the brisk cadence of the years.

He, who with eye upon the closest things
Walks on preoccupied and uninspired,
Has in his breast a heart that seldom sings,
And comes to eventide forlorn and tired.
His forehead never challenges the skies,
His feet are slow to find the hero's way;
Hope flutters in his heart and quickly dies,
As day keeps rendezvous with dreary day.
But he who casts his glance across the years,
And dares to risk his life on larger dreams,
Will rise above all melancholy fears
And find the future nearer than it seems.
He fills his pleasant world with happy song,
For years are short; 'tis only days are long.

—Religious Telescope.

WALLET OF THE WEEK

A SEVEN-YEAR SERMON SERIES is being planned by a New York minister, according to news report. The series, the minister says, will touch on every book of the Bible from Genesis to Revelation. He says that those who stick by for the eighty-four months of the series will know how to use the Bible to meet the problems of life. This long-range planning would seem to involve much heroism on the part of both the preacher and his audience. Perhaps it may prove to be a great life if they don't weaken.

* * *

THE PRINTING INDUSTRY is not without many interesting angles in history. Two items recently recounted are that an Italian printer, the founder of the Aldine Press, was the inventor of italic letters about the middle of the fifteenth century; and the famous Sequoya, an uneducated half-breed Indian, originated the Cherokee alphabet about the year 1821. These are but two of the many things which were developed by the printers of the past, and they are just symbols of the much greater contributions which the industry has made to the progress of culture.

* * *

COFFEE SOAP has the promise of being one of the wartime developments to be added to our post-war household list. Such a soap has been developed by Robert Brown, a chemist of Richmond, Va. He used fats and oils ground out of the coffee treated with alkali. The soap is said to produce a heavy lather and has a bleaching and whitening action which is harmful neither to the skin nor fabrics. Fibrous substance is added to the coffee mixture to give the soap body. This new soap will probably not give the sense of exhilaration produced by the beverage.

* * *

BRIGHT ALLOY PLATE is a war-time process which will be used after the war as a rust-proof coating for metals subject to rust. The alloy is composed of three ingredients—copper, zinc, and tin. The electrochemists have developed a process by which a coating may be so thin that it will require three hundred thicknesses of the plate to equal the thickness of a human hair. Among other uses, will be the coating of refrigerator trays, office machines, and the works of clocks, but its application will be of much wider range than the uses named.

* * *

"A CITY WITHOUT JEWS," the title of a book written by a Viennese, has been adopted as a description of New Delhi, India. It is said that there are few Jews in India and none at all in New Delhi. There may be an accidental element in the absence of a Hebrew contingent from both the population of India and of New Delhi. For one thing, it reflects the economic poverty of the land. It is probably no less due to the backward state of the country in all respects, especially its lack of social and political unity. There seems to be no stabilizing factor for the social, economic, or political life of the country and no marked prosperity.

THE PROCESS OF MAKING PAPER was invented by Ts'ai Lun, a Chinese, in 105 A.D. Other things listed as Chinese inventions are: The introduction of silk; folding umbrellas, lacquer, tea, porcelain, kites, playing cards, dominoes, the mariner's compass, and gunpowder. The Chinese have not capitalized upon their inventions as Western nations have, but this does not deprive them of credit for the many things which they have given to the world. They are entitled to a royalty from those who have used the creations of their genius.

* * *

POSTWAR DEMOBILIZATION is already being reflected in the programs for conscientious objectors. The American Friends Service Committee has voted to continue its conscientious objector camps through 1945, and has expressed unwillingness to continue through any peacetime conscription. According to the same statement, of the 7,627 men in camps on October 15, the Mennonites lead with 3,346, followed by others in order, Church of the Brethren, 1,864; Quakers, 1,711; Catholics, 94; and Methodists, 68. These figures refer, presumably, to camps maintained by the Friends.

* * *

THE WAMPUM BELT, by which the treaty between William Penn and the Indians was consummated, is preserved by the Historical Society of Pennsylvania, in Philadelphia. Worked into the belt with beads are two crude figures representing a Quaker and an Indian with hands clasped in friendship. The treaty was not executed in the ordinary way, was never even signed, but it was kept inviolate by both parties to the compact. The treaty was arranged in 1682 and it shows the value of honesty and fair dealing in the making and the keeping of agreements.

* * *

CALIFORNIA REDWOOD TREES grown from seed may, in the course of a thousand years, achieve a nation-wide distribution. Clarence F. Pratt, a San Francisco business man, digs the little seedlings on week-ends and distributes them on business trips. He also mails some of them on request, with only the stipulation that those to whom they are sent plant them and care for them. He insists that they be given plenty of space, as in the course of time some of them might be fifty feet across. It is stated that the plants, sent to practically every state in the Union, are thriving.

* * *

THE STAR, SIRIUS, is said to be the fifth nearest star and is thirty times as luminous as the sun. It is eight light years away while Procyon, the little dog star, is eleven light years away and is seven times brighter than the sun, and Althair, sixteen light years distant, is ten times brighter than the sun. The same account says that most stars which are red and much smaller than the sun are called "red dwarfs." All stars are spheres of incandescent gases whose temperatures are determined by spectral portions of their light. Sirius has a temperature of eleven hundred degrees centigrade, while the "dwarf stars" register only three hundred degrees.

New Orleans
CHRISTIAN ADVOCATE

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W. L. DUREN, D. D., Editor-Manager
C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

CONVICTION AND A SENSE OF MORAL OBLIGATION

Dr. Geo. S. Reamey, editor of the **Virginia Methodist Advocate**, has two editorials in the issue of November 2 with which we are in hearty accord. They have to do with the Crusade for Christ. We quote one paragraph which gives a fair idea of both editorials:

"The Crusade is a call to an awakened sense of personal responsibility. In a day of pressure groups and armed forces, the individual has become all but lost in the mass. His life is regulated for him by forces beyond his control. He is conscripted for military service, he is called to the civilian war plants, he is taxed, he is rationed. When others say the word, he comes or he goes. His life is not his own. Being a mere automaton, he is not responsible for what happens, he wrongly thinks. His duty is to obey. And so there has resulted a widespread feeling of futility about it all."

The Crusade for Christ will be either an opportunity or a peril for Methodist people. If it may be used as an occasion for a reemphasis of personal faith and the reconsecration of life, it will greatly enrich the Methodist Church. If, on the other hand, as may well be the case, it tends to magnify the mechanics of a campaign, there is little hope of gain for the Church. We will be lifted by the Crusade, or we will be fortified in formalism and sin. The campaign itself will create a sense of religious respectability without enlisting the heart for the ends to be achieved. It will be neither a conviction nor a passion, and the smallness of the money consideration will lower our sense of Christian responsibility. This development will be made easier because even now there is an altogether too low value placed on the Christian tie. There has never been a time when such was not true to an unfortunate degree, but a "Decision Day" type of evangelism has brought into our fold many who are confessedly without an experience of salvation. It is often said that there is little to distinguish the average church member from the person who makes no profession of faith. Worse still is the charge that a considerable part of our church members are consumers of alcoholic beverages.

Allowance should be made for exaggeration, but when that is done, our ministers and devout lay people will be faced with the task of making Christianity a positive force in the life of Methodism. We must create at all costs a new sense of personal responsibility and a deepened conviction of obligation upon the part of Methodist people if the Crusade may be a blessing instead of a curse.

ESCAPISM, FRUSTRATION, RECOVERY

The Three words of our caption express three stages in the flight of man from God. In some sense they give an exhibition of human wilfulness, while the overarching providence of God is hidden from blinded eyes. They summarize the fact of the utter incompatibility of sin with the destiny of man created in the image of God.

Escapism expresses no new idea. It is rather the rechristening of experience which actually dates from Eden. Adam and Eve, having sinned, made garments of the leaves of the Garden as a disguise. Cain, confronted with his crime, sought to hide behind an ingenious inquiry, "Am I my brother's keeper?" Jonah fled on a ship bound for Tarshish. That is a universal trait of our humanity. So men have done throughout the ages. It is much easier to flee from wrong than it is to meet it with confession and repentance.

Frustration is another term taken not from theology, but from the dictionary of common experience. It expresses the unequal contest waged between the inexhaustible resources of nature on the one hand and the physical and time-limited resources of men on the other. The Scriptures convey the same idea in such incidents as "The stars in their courses fought againts Sisera," and in that other classic example of the storm's fighting against the fleeing Jonah. Such unequal and hopeless contests might be multiplied times without number from the pages of history, but we are not thinking of frustration as the ultimate destiny. Disaster must not be accepted as the final goal of the soul.

The word Recovery implies a rechristening of life for a destiny worthy of God and man. We do not present this as the result of a divine fiat, but as a normal sequence of life which within itself has reached an impasse. Milton, stricken with complete blindness, found a way to produce "Paradise Lost," his richest contribution to the life of the world; and Beethoven, stricken with deafness in the midst of his creative career in music, refused to be defeated; Helen Keller, deprived of every normal means of communication, is still heard around the world. The message of John Bunyan in Bedford jail was heard further than it could have been heard from his Bedford pulpit. Intuitions which reflect the divine in man reject escapism, fight courageously against frustration, and find in holy cooperation a way out and a new start upon their immortal course. Countless heroes whose names appear upon the pages of history are as personal recordations of the way to triumph and immortality.

DR. IRVING HARDESTY

Dr. Irving Hardesty, whose death occurred at his home, 1301 Pine Street, New Orleans, on Tuesday of last week, was long an outstanding figure in the field of medical education. From 1900 to 1934, he was professor and head of the Department of Anatomy at Tulane University. Upon his retirement in 1934 he was made professor emeritus. He had a distinguished career as scholar, scientist, and educator, was recipient of many academic and scientific honors, and was an author of distinction, especially in the fields of anatomy, neurological technique, and research studies in the nervous system.

Not less worthy than his educational service and scientific attainments was the man himself. He was modest and unobtrusive, but a man of courage and conviction. His honor and integrity were exhibited in his unyielding insistence upon the maintenance of academic standards. He was genuinely appreciated by a wide circle of students who were under him in the Tulane School of Medicine, and many friends will sorrow to learn of his passing.

He is survived by his wife, the former Miss Anne Myatt Kinnard, of Waco, Texas; three children, Mary, Mrs. William L. Duren, Jr., of New Orleans; Katharine, Mrs. Chester McArthur Destler, of New London, Connecticut; Irving Hardesty, Jr., and six grandchildren. Funeral services from the residence on Wednesday morning were followed by interment in Metairie Cemetery, New Orleans.

THE LOUISIANA CONFERENCE

The Louisiana Conference convened in Shreveport on Wednesday evening of this week and when this paper reaches our readers, it will be well under way. Bishop Paul E. Martin is new in our field and new in the duties of his office, but he has already won the hearts of the Methodists of Louisiana by his pre-Conference visitation. This should be in some respects an easy session of the Conference, but in some others it will be extremely difficult. It has been a year of financial prosperity in the churches, but the need of men for the pastorates was never greater than it is today. It is likely that there may have to be some combination of charges despite the large use of Accepted Supplies if all our people are to be served. This will contribute much to the difficulty of launching the Crusade for Christ in our field as well as in other fields of the Church. We have confidence in our leadership, however, and we expect the new year to get off to a hopeful and promising start.

JAPAN AND VICE

Japanese fiscal policy is said to sanction the spread of vice to increase taxes and then to tax vice in order to regulate it. In that way they win on both counts. They are said to sell and even give away opium in conquered lands and then tax the victims of their own schemes under the pretense of regulating vice. The American Business Men's Research Foundation claims that American fiscal policy adopts a phase of the same practice in its attitude toward alcoholic beverages. We provide taxed liquor and tax the people to hospitalize the addicts.

BISHOP J. LLOYD DECELL

The Annual Convention of the North Mississippi Conference of the Methodist Church was held in the Starkville Methodist Church last week. It was presided over by Bishop J. Lloyd Decell. This article is not intended in the remotest degree as a biographical or character sketch of this great, good man. This will be left for worthier and more capable men to do. It was an inspiration, however, to observe the skill of his administrative ability and his splendid executive capacity. He was at all times patient and showed wisdom in the management of the affairs of the Conference. He proved himself a man of keen judgment and performed his duties as president of the Conference with distinguished success.

B. P. Brooks

He did a vast amount of work during the few days of this "streamlined" meeting. At the same time he met many outside demands upon him. He is an indefatigable worker. Yet, he never permitted his temper to be ruffled and he never for a moment lost that keen, wholesome sense of humor that endears him to all who come in contact with him.

Bishop Decell may not have the forensic eloquence of a Charles Betts Galloway but he has a fixity of purpose, a sincerity, a piety, a faith in God that mark him as one of the truly great pontifical leaders of this day and time. He made the statement during Conference that, if his ministry ever attained distinction, he prayed that he would be known as a Bishop who loved little children. I am sure his gentleness, his kindness, his consideration of others, will lend to this distinction. I am sure, too, he is recognized for his utter lack of pretense. He has no patience with hypocrisy. He loves men. His love is not affected by position or possessions, not by what a man **has** but what he **is**. I believe we have no ecclesiastic in the South who understands the common man, who speaks his language, and who loves him more than does this devout man of God.

When the Angel of the Lord comes to list the names of those whom love of God has blest, and reviews the record of this man's unquenchable love for his fellowman, both saint and sinner, I have a very firm conviction that Bishop J. Lloyd Decell's name is going to be mighty close to the head of the list.

God be praised that we have men like this in times like these. B. P .B.

Others Say. . .

Dr. J. H. Jowett, in exalting those who are great in little things, concludes that such wear radiant crowns: Speaking of Jesus, he observes: "Our Lord Jesus lived for thirty years amid the little happenings of the little town of Nazareth. Little villages spell out their stories in small events. And he, the young Priest of glory, was in the carpenter's shop. He moved amid humdrum tasks, and petty cares, and village gossip, and trifling trade, and he was faithful in that which is least. He wore his crown on other than state occasions. It was never off his brow."

—N. C. Christian Advocate.

WE ALL BELIEVE IN PREPAREDNESS

We all believe in preparedness following the end of the war. But we need to clarify by much thinking and group discussion just what we mean by preparedness and what we want for our country and humanity. There is a tendency to oversimplify the problem and to suggest solutions that would prove entirely inadequate in practice.

We want both preparedness and democracy. When we seek to gain the one without losing the other, we shall be making the most important decision taken on this continent since the Declaration of Independence. If ever high conscience, the Christian spirit, and a full sense of the moral obligation to be intelligent were needed, that time is now. This is no occasion for hasty or ill considered action. We believe the following points to be true:

1. Our postwar foreign policy is yet to be determined. Therefore, no one knows at this time what our military needs will be after the war and since we have adequate military forces for the present, no law on permanent peacetime conscription should be passed until our soldiers return and we can have the benefit of their experience. If conscription legislation is forced through now during the absence of our fighting men, shall we not have trouble and confusion later? Our veterans will assume places of community leadership and their opinions will have much weight. Might there not be the same charge that was used to break down prohibition—that it was thrust upon the country under the hysteria of wartime conditions?

2. Adequate preparedness must involve the health, education, and wellbeing of the whole population. The proposal to give merely a year of technical training to a particular age group is an oversimplification of the problem. The first step is to bring our health and education program from infancy up, to full effectiveness.

3. If the end desired is educational, civic, or economic rather than military, a far better job could be done under state and local educational authorities at much less cost than would be possible under a national bureaucracy.

4. It might happen that universal conscription under a fixed pattern would tend to emphasize outmoded ideas of warfare and leave us actually less well-prepared. Note, for example, the experience of Germany, which was disarmed after World War I, and recall the experience of Billy Mitchell in our country when he advocated air power in conflict with the inertia of army tradition.

5. It is probable that because of the increasingly technical nature of warfare, a diversified program of subsidizing substantial groups of young people for several years of research or study in such fields as chemistry, aviation, world geography, all languages, residence in various countries, and so on, would give us greater assurance of victory if war should come.

6. If later it is thought that universal peacetime conscription for compulsory military training is necessary for our national safety, it should be carefully correlated with the school program. Instead of one continuous year in a military camp or instead of trying to carry on school and military training at the same time, might it not be more effective for all interests concerned to concentrate military training in four summer vacation periods of twelve weeks each?

Perhaps a word of caution is not amiss. Peacetime conscription is a topic on which feeling runs deep. This is to be expected, since the issue affects profoundly our destiny as a nation, but psychologists tell us we think more clearly if we lay aside our feeling and seek to weigh all the evidence on all sides, giving a careful hearing to those who hold different views. Freedom of speech is meaningless unless we are willing to listen to the truth we dislike.

—Editorial by Joy Elmer Morgan, in National Education Journal.

A DURABLE PEACE IN EASTERN ASIA

By Willis Lamott

What are we to think about the problems of the peace in Asia? This booklet is designed to give the material necessary for an answer to that question on the part of Christians in our churches. The pamphlet comprises 80 pages and contains in addition to the text a study guide for groups who may use the material and also a carefully selected bibliography. There is also appended a detailed document on the "Peace Settlement in Eastern Asia," which is the result of a study of two years or more on the part of a special group. This is published for the first time.

The booklet begins by answering the question: "Why are we fighting in East Asia?" The author gives a brief survey of United States-East Asia relations in the past and asks whether the Declaration of Cairo is sufficient to accomplish peace or is something else needed? He favors the development of a new policy in East Asia based on a regional association under a general international security organization. He discusses the punishment of Japan and concludes that the defeat itself will be the most salutary form of punishment. He argues against a long term of military occupation and would confine such occupation as may be necessary to certain strategic points. He recognizes the imperative need of re-education but opposes coercive control of education, and would bring about the results desired by arrangements for opening Japan to the thought currents of the world, to which he believes Japan will be sensitive. He recognizes the responsibility of the Emperor for the war, but would not forcibly cause his removal. He believes that the defeat in which the Emperor will be implicated, together with free discussion, will dispose of existing concepts of divinity. He discusses the question of the existence of liberal leaders.

With respect to China, he discusses the problem of maintaining a united China, the relation of China to the Soviet Union, and the financing of China's post-war development. His final section deals with post-war arrangements in East Asia, including Manchuria, Formosa, Korea, Indo-China, Malaya, and the Philippines. His statement of the principles to be applied in dealing with the colonial problem is especially illuminating.

This booklet will be useful in the churches for groups who wish to pursue the problems of the peace in detail. The price schedule (including postage) is: 20 cents per single copy; 15 cents a copy for orders of twenty-five, and 11 cents a copy for orders of one hundred or more.

We need to pray that the Lord will teach us to be meek without being weak.

—Earl Riney.

HOW ANTS CROSS A STREAM

By Marvin L. Whitaker

The insect known as the driver ant is a most ferocious creature and perhaps more to be feared than even the wild animals and cannibals of Africa. They travel like soldiers, in columns, and the order of march is perfect. Their numbers are so large as to be considered only in astronomical figures.

Nothing is left in their path. Even if they encounter an elephant there will be nothing left of it after they pass except a mass of whitened bones. Natives, noting the approach of the driver ant army, leave their villages and flee in terror. When they return, all livestock of every description has completely vanished.

When the marching column comes to a stream the ants unite and form themselves into balls, some as large as a hornet's nest, and roll out upon the water. A given point on the other shore is attained with uncanny accuracy, scouts having first been sent out to locate the best point of embarkation. Subsequent balls cross in like manner until the entire colony is on the opposite side.

The driver ant cannot stand direct sunlight; therefore it works at night. The soldiers of the colony, however, can stand more sunlight than the workers, so the former unite to form tubes about one inch in diameter, through which the workers pass without being subjected to the fearful rays of the African sun. This occurs in cases where they must make a daylight pilgrimage.

THANKSGIVING ON THE AIR

A nation-wide Thanksgiving service, with an address by Bishop G. Bromley Oxnam, of New York, will be heard on stations of the Blue Network, Thursday, November 23, at 10:30 a.m. (EWT). Artists of the Network will provide both orchestral and vocal music. The message will touch upon postwar relief and reconstruction movements of the several denominations. The program is sponsored by the Federal Council of Churches.

Since the use by local stations of the network of sustaining programs, such as this, depends either upon previous commitments or the program director's appraisal of listener interest, his knowledge of the desire of the public can be influential.

If church people who read this will immediately inquire of the Blue Network station to which they listen whether this service is scheduled for Thanksgiving Day, a great increase in the number of stations on which it will be heard will follow. Pastors who find that it is to be carried can help by announcing it to their congregations.

Wisdom consists in knowing what to do with what you know.Earl Riney.

The greatest contribution preaching has made to civilization has been and must continue to be renewed, regenerated citizenship.

—J. B. Gambrell.

We want the people of the world, including our enemies, to look forward, not to the day when they can achieve revenge, but forward to a peaceful, lawful, co-operative, solvent, productive and prosperous national life, purged forever of the poison of aggressive militarism.—Joseph C. Grew.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
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W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
S. MILTON CHALMERS ....Publisher

Rev. James E. Selfe, who has been pastor at Boyce, La., asks that his address be changed from Boyce to 703 Kings Highway, Shreveport, La.

Mrs. Montfort Jones, who has been at Berryville, Va., for some time, is returning to Bristow, Okla., according to a request for the change of her paper.

Rev. John W. Chisholm writes that he is changing from Granbury, Texas, to Glen Rose, Box 2014, Texas. His friends will be interested in having his new address.

Mrs. A. B. Barry writes that their friends still write them at Washington, D. C., instead of 1711 22nd Avenue, Gulfport, Miss., where they have been living for the past year.

Rev. C. E. Downer, Jackson, Miss., writes that he has been serving the Sharon charge since the first of July and that they are planning to make a full report at the Conference meeting in Jackson.

Rev. S. S. Bogan asks that we note his change of address from Route 2, Box 110, to Route 2, Box 258, Shreveport, La. We do not know whether Bro. Bogan has moved or whether he has only swapped box numbers.

Dr. Marion S. Monk writes that the year at Mansfield, La., has just closed with the best report that that church has made in a long while. The Louisiana Conference has no more faithful and effective workers than are Dr. and Mrs. Monk.

Rev. L. P. Moreland, who is closing out his fourth year at Simsboro, La., writes that everything is in excellent shape and that he has had four splendid years on that charge. Bro. Moreland's son, William, was in the Marine Hospital, New Orleans, suffering from bronchitis at the time.

Rev. R. P. Neblett, retired member of the North Mississippi Conference, finished out the year at Shelby, Miss., after Rev. A. R. Beasley was appointed chaplain of the Mississippi State Penitentiary. Bro. Neblett and his wife are quite well, but they were unable to attend the Conference session.

Rev. W. M. Wright, who has served the Brooksville, Miss., charge, was forced to take the retired relation at the last session of the North Mississippi Conference on account of impaired health. Bro. Wright will make his home at Crawford, Miss., where his friends may reach him in the future.

Mrs. W. E. Moreland, staunch friend of the Advocate in the Natchitoches, La., charge, closes out the year with a splendid remembrance of the Advocate—a list of 13 subscriptions and a continuance of the work she has done throughout the years. Mrs. Moreland is in the top bracket of the Advocate's best friends.

BOARD OF MISSIONS AND CHURCH EXTENSION

The Board of Missions and Church Extension of the Mississippi Conference will meet in the Capitol Street Methodist Church, Jackson, on Wednesday, November 22, at 3:30 p.m.

J. W. MOORE, Secretary.

REV. ALTON A. MCKNIGHT APPRECIATED

At a regular meeting of the Board of Stewards of the Methodist church of Leesville, La., held on October 9, 1944, the following resolution was unanimously adopted:

Whereas, Rev. Alton A. McKnight has been our pastor for the past three years, and,

Whereas, Rev. McKnight has been untiring in his efforts to build up our church and its religious influences in our community. Now, therefore, be it

Resolved, by the Board of Stewards of Leesville Methodist Church, in regular session assembled, that we humbly express our deep gratitude and appreciation for the influence and good works of Rev. Alton A. McKnight in our church and community, and a special request be made that he be returned to us for another year. Be it further

Resolved, that the secretary to the Board be requested to furnish a copy of this resolution to Bishop Martin, a copy to Dr. Guy Hicks, a copy to the New Orleans Christian Advocate, a copy to the Leesville Leader, and a copy be spread upon the minutes of this Board.

RESOLUTIONS OF APPRECIATION

Whereas, for the past three years Rev. W. M. Wright has been the efficient pastor of the Brooksville charge and for the past year the Brooksville-Crawford charge, and,

Whereas, being deeply spiritual, possessing executive qualifications, he proved himself a strong, consecrated leader, and,

Whereas, he led the church to accomplish many financial, material, and spiritual blessings. Therefore, be it

Resolved, first, that the members of the churches and all organizations of the churches of the charge, express our sincere appreciation of his splendid leadership.

Resolved, second, that we express our untold regrets for his untimely removal from our churches and from the North Mississippi Conference on account of a prolonged illness.

Resolved, third, that we express our deep obligation to Mrs. Wright for her consecrated influence to every department of the Church and for her untiring efforts, as a member of the Pulpit Committee, in securing speakers as occasions demanded since June, 1944.

Resolved, that we further express to the entire family our high esteem and prayers as they remain in our midst or move to another place of abode.

Resolved, that these resolutions be spread on the minutes of the different churches of the charge, a copy sent to Rev. W. M. Wright, a copy sent to the New Orleans Christian Advocate, and a copy sent to the Macon Beacon.

Respectfully submitted,
F. M. PERRY,
W. W. GRAY,
T. W. FRAZIER, M.D.

MILLSAPS COLLEGE

The enrollment at Millsaps for the current semester, beginning November 1, is 501. This number includes 235 Navy V-12 trainees, 214 girls, and 52 civilian boys.

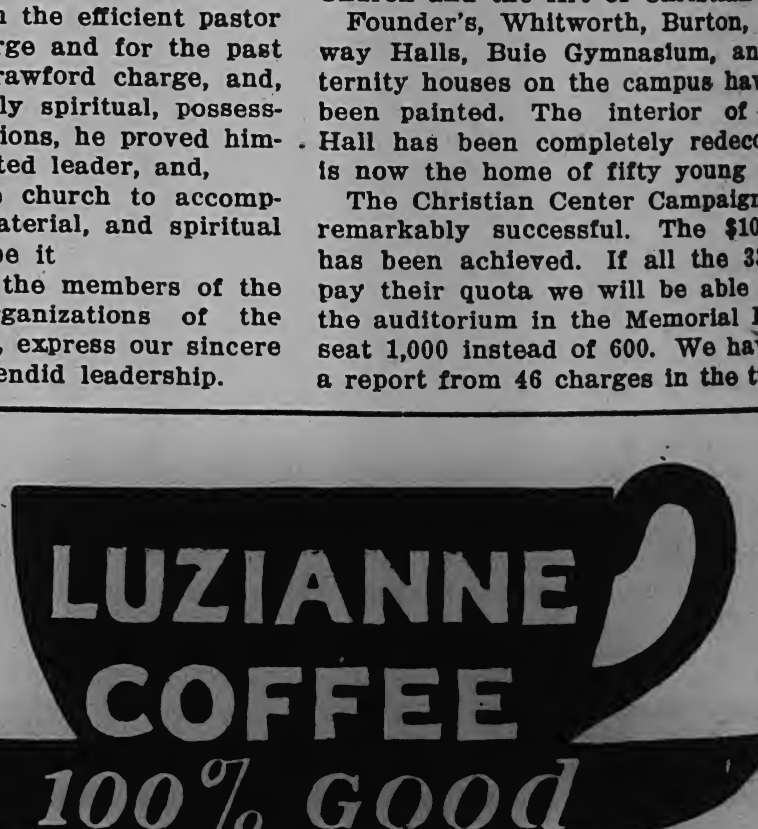
Miss Virginia Thomas has left the college to take a position as Director of Religious Education in the Belmont Church, Nashville. Miss Thomas is a splendid teacher and the college will certainly miss her fine contribution to our work.

We have secured to fill the place of Miss Thomas, Professor Harry P. Jones, who has taught for many years at Kwansei-Gakuin, Kobe, Japan. Professor Jones will teach Ethics, Sociology, History and Culture of the Far East, and Christian Ethics.

Bro. J. W. Sells has been employed for this semester to teach two courses in the Department of Religion. These courses are the Educational Program of the Local Church and the Art of Christian Living.

Founder's, Whitworth, Burton, and Galloway Halls, Buie Gymnasium, and the fraternity houses on the campus have recently been painted. The interior of Founder's Hall has been completely redecorated and is now the home of fifty young women.

The Christian Center Campaign has been remarkably successful. The $100,000 goal has been achieved. If all the 335 charges pay their quota we will be able to enlarge the auditorium in the Memorial Building to seat 1,000 instead of 600. We have not had a report from 46 charges in the two Confer-



ences. During the Christian Center Campaign, Mr. D. H. Hall, of New Albany, made a $10,000 gift to the Millsaps College endowment fund.

We are planning to have three unique chapel services between now and Christmas. On November 29 Professor Harry Jones will talk to our students on the life of the great Japanese Christian, "Kagawa;" on December 6 Professor Jones' subject will be "Life in the Japanese Family," and on the 20th he will speak on "Christmas in Japan."

DR. J. M. M. GRAY TO BE CONFERENCE PREACHER

The Mississippi Conference, meeting in Capitol Street Church, Jackson, on November 22, will have for its preacher Dr. Joseph M. M. Gray, one of the keenest minds and ablest Methodist leaders of the present time. In addition to his service in various influential pastorates, he served a term as Chancellor of American University in Washington, D. C., and in recent months he has issued his seventh volume, "The Postwar Strategy of Religion."

Dr. Gray is pleasing in style and virile in thought, and the Mississippi Conference is very fortunate in securing him for service as Conference preacher. He is a militant champion of aggressive Christianity, and his Christian realism is revealed in such phrases as "A league without bombers is a debating society." Of the desire to hybridize Christianity and other faiths, he declared: "It is a technic which the Christians of the New Testament would not have understood." Those who hear him will find that he is no apostle of religious negation, but that his whole approach to religion and life is constructive and hopeful.

THE VALUE OF HOSPITAL LITERATURE

There is much read and heard from various sources of the work done for the sick in our hospitals. So many things could be told, when we begin we scarcely know when or where to end. And when we think we have told things of real interest we have only touched upon the work done. Like all Christian workers, we cannot evaluate or measure, nor count in words or figures, the extent of what our hospital workers are doing.

Among the many other good things being done is the increased amount of good, wholesome literature being received and distributed among the patients. A visitor may be welcomed, and his message be of real comfort, but to leave with them a gospel of St. Luke, a copy of the New Orleans Christian Advocate, a current number of the **Upper Room**, or some other portion of good reading, means that when the voice of the visitor has ceased to be heard there lingers with them some thing to direct their thinking, and a thought suggested that may mean a turn to better living.

It might be of interest to the outside world to know just what is being done in the Dibert Memorial (T.B.) division of the Charity Hospital of New Orleans. There, many patients, some 350 of them, have to remain through long, weary months, and some even years, among them the finest minds and best spirits of earth. They have a library of more than 1,000 volumes, many read the latest magazines, and eagerly devour the latest and best books published, twelve of which were contributed by our Women's Hospital Relief Committee, at a cost of more than thirty dollars. They publish **"The X Ray,"** a periodical all their own, edited by Miss Lavelle Wallace, a patient.

It is among this high class of hospital patients where Mrs. Alford, as a nurse, has given her best services for the most of two years. She has been able not only to relieve their bodily sufferings, but to point their minds and spirits to higher levels of life, as she listens to their sad stories. These, and many others, need ministries other than that which comes through the professional, the doctors and nurses, as much as they need them. They need the best in association and literature, to assist the doctors and nurses, as they make their fight for health and home. No one who is really interested can fail to see what it means to those shut away from life through long, weary days, to have provided for them that for which their longing spirits yearn.

J. A. ALFORD.

GREENWOOD, MISS., FIRST CHURCH

The officials and members of the Greenwood First Church, immediately after Conference, began to make their plans for having one of the best years in the history of the church for 1944-1945. The Board of Stewards, composed of 51 members, met immediately after the Annual Conference to plan the work according to the outline set forth in the new Discipline.

The every-member canvass is kept up to date and new members are to be cultivated as received. The Board set up a committee on Christian Literature, which will attempt to place in the homes the Discipline, the Advocates, and good books. The entire Board will assist in the continuous visitation in pairs throughout the year.

In the budget, financial items were provided for training work, youth work, and every askings of the Church.

The youth work is set up according to the official plans and under the direction of the youth council work in the local church, sub-district, and Conference organization will be carried out.

Programs of music under the direction of the music committee are designed to give the church membership the best in music for children, youth, and adults.

WHAT SESSION OF THE MISSISSIPPI CONFERENCE WILL THIS BE?

By J. B. Cain

The General Minutes and the Conference Journal are agreed that last year was the fifth session; therefore, this will be the sixth session. Fine. Why not let it go at that? Why clutter up the record with an attempt to establish a historic connection that ignores the sessions of the Mississippi Conference of the Methodist Protestant Church and is of doubtful validity in other ways? For instance, the Journal and the General Minutes count from a different Conference in their second system of numbering (the one from Spring Hill and the other from Pine Ridge), and the editor of the latter makes an error in counting, since he falls into the rather natural error of assuming that we hold one hundred and twenty-seven sessions in one hundred and twenty-seven years where, as a matter of fact, we hold one hundred and twenty-eight.

What the Conference Journal ought to say, it seems to me, is that this year is the one hundred and twenty-first anniversary of the first session of an Annual Conference in Mississippi. There have been at least two hundred and twenty-five sessions of Annual Conferences of the constituent groups in the present Annual Conference, to say nothing of annual sessions of the Congregational Methodist Church, the A. M. E. Church, and other Methodist Churches in this territory.

Was the Conference at Spring Hill in 1813 an Annual Conference? I think so. But it was not a session of the Mississippi Conference, which was not legally organized until 1816, but an adjourned session of the Tennessee Conference; that is all it could have been.

The approaching Annual Conference at Jackson will be, therefore, the sixth session of the Conference as now constituted, held on the approximate One Hundred and Thirty-first Anniversary of the first Annual Conference in Mississippi.

THE MEMORIAL CHAPEL AT THE LAKE

By Bishop Paul B. Kern

The Memorial Chapel to be erected at Lake Junaluska in honor of the men and women of the churches of the Southeastern Jurisdiction who served in the armed forces of our country has attracted wide attention throughout the country. The beautiful Gothic structure will be financed by those churches which contribute one dollar for each service man or woman. The names of all these will be perpetually inscribed in the Room of Remembrance of the Chapel.

Already the names are coming in from the churches. The first name received was that of Major Meredith P. Crawford, of the Air Force, sent in by his father and mother, Dr. and Mrs. L. W. Crawford, of Peabody College, Nashville, Tenn. The first church to enroll all its service youth was Olive Branch Church, Shelbyville, Ky.; Mrs. Ray Hutchinson sent the names from this congregation.

Following these came a list of sixty-nine names from Jonesboro and Jones Chapel, of Jonesboro, Ga. Then Auburn Circuit, Riner, Va.; the churches at Louisa, Ky.; Marshall, N. C.; North Wilkesboro, N. C.; Camden, Ala.; Friendship Church at Albemarle, N. C.; and Cottageville, Providence, and Rehoboth Churches of the Cottageville, S. C., charge.

And still they come—names and dollars—while many pastors have written about their plans or for information. It seems apparent that this unique and appealing enterprise will abundantly succeed.

This is an official enterprise of our Jurisdiction, and we naturally want all our churches represented and all our service youth inscribed forever in the beautiful Room of Remembrance. The committee does not desire to spend much money on "campaign" for the funds needed, but we do want the cooperation of all churches and pastors. The amount for any church is small and can be raised quickly. When the inscriptions are completed you will not want your church and your boys and girls to be conspicuous by their absence.

It is hoped that all will act promptly. The names of those who enter the service later may be added until the end of the war on all fronts. Write to me for any needed information and send the names and

(Continued on page 14)

REV. H. P. LEWIS' TWO SONS IN THE CHAPLAINCY

Rev. H. P. Lewis, pastor of Schlater charge in the North Mississippi Conference, has the distinction of having two sons in the chaplaincy service with the armed forces. Each of the sons has the rank of Captain.

Captain A. D. Lewis is in the South Pacific area, and Captain H. C. Lewis is with the Fourth Air Force, which is still in this country.

CHAPLAIN (CAPT.) A. D. LEWIS

T. G. GALLAGHER DIES

T. G. Gallagher, of Mer Rouge, La., Methodist Church, outstanding Christian layman, died November 6 and was buried November 7. The funeral was conducted by Rev. A. C. Lawton, Rev. J. A. McCormack, and Rev. F. A. Matthews, from the Methodist church.

For years Mr. Gallagher was chairman of the Board of Stewards, and up to his death one of the greatest laymen in this part of the country. He always stood by the church and truly was the preacher's friend.

FRANK A. MATTHEWS.

MISSISSIPPI CONFERENCE BOARD OF MINISTERIAL TRAINING

The Mississippi Conference Board of Ministerial Training will meet at Capitol Street Church at 2 p.m. Wednesday, November 22.

Men applying for admission on trial should appear before the Board at 2:30 p.m.

The Board will be divided into two subcommittees to interview the undergraduate classes, according to the following plan:

First and third year classes at 3 p.m.

Second and fourth year classes at 3:30 p.m.

Accepted Supplies at 4 p.m.

The annual seminar for undergraduates and Accepted Supplies will be held following the Conference Session Thursday afternoon.

HENRY M. BULLOCK,
Chairman.

RESOLUTIONS OF APPRECIATION

Whereas, Deaconess Sheila Nuttall will leave this charge in the near future, we hereby express our appreciation of her faithful, helpful, and most efficient work among our people. Her noble Christian character and friendliness has endeared her to our people as a whole, and she has accomplished much lasting good. We regret to see her leave us, and we most heartily commend her to whomsoever she may serve. We assure her of an interest in our prayers. Be it therefore

Resolved, that a copy of these resolutions be sent to Mrs. J. B. Pollard, president of the State Conference of the Woman's Societies of Christian Service; a copy furnished Dr. Guy M. Hicks, district superintendent of the Lake Charles district; a copy be sent to the New Orleans Christian Advocate for publication, a copy spread upon the minutes of this Quarterly Conference, and a copy furnished Miss Nuttall.

The above resolution was unanimously passed by the 3rd-4th Quarterly Conference of the Kinder charge, composed of Kinder, Oberlin, Hopewell, and Pine Grove churches duly assembled at Hopewell, July 23, 1944.

Signed: Guy M. Hicks, Di. S.; Violet Morrow, secretary; T. D. Lipscomb, pastor; Mrs. Homer G. Perry, president Kinder W. S. C. S.; Mrs. H. C. Lane, president Oberlin W. S. C. S.; Mrs. E. E. Garlington, president Hopewell W. S. C. S.; Mrs. Lutherine Burton, president Pine Grove W. S. C. S.

A DECADE OF SERVICE AT FIRST CHURCH, SHREVEPORT

In a pastoral letter to the congregation, Dr. Dana Dawson, for the past ten years pastor at First Church, Shreveport, gave an effective summary of his ten-years pastorate of that church. During that time the membership has grown to 4,873. Of this number, 2,818 have been added during the decade in which Dr. Dawson has served as pastor; 919 of them have come by profession of faith; 985 of the present total membership are non-resident members.

On the financial side, a longstanding indebtedness against the church building has been liquidated and the original church building has been improved. In addition, one of the most beautiful and modern educational buildings in the Church has been constructed and paid for. A considerable sum of money is in the bank at the present time for remodeling and enlarging the church building when war conditions permit.

During the present year the church has maintained its pace in progress, has met every financial appeal, and has raised a total of $102,863. Dr. Dawson is the Conference host at the session which began yesterday and he has every reason to feel a sense of pride in the magnificent record made during this pastorate.

LETTERS TO CHURCH BOARD OF STEWARDS ENDORSE REV. D. F. ANDERS

Dear Mr. Levy:

It has come to the attention of the Lions Club of Rayne that our very good friend, Rev. D. F. Anders, the pastor of your church, may be moved from our community.

For many years Rev. Anders has taken an active part in all community activities and has been particularly active in the work of the Lions Club which, as you know, is vitally interested in all activities of benefit to Rayne. We have found Rev. Anders always willing, helpful, and very active in the promotion of all community projects. He is a man who holds the esteem of all who know him.

For these reasons, the Lions Club makes an earnest request that, if at all possible, Rev. Anders be retained in Rayne as your pastor, for the benefit of the members of your congregation and the benefit of the community as a whole.

THE RAYNE LIONS CLUB,
M. D. Bordelon, President.

Dear Mr. Levy:

Those of us who are interested in furthering the Boy Scout program in Rayne have just learned that there is a possibility of Rev. D. F. Anders being moved from this community.

As you well know, Rev. Anders has taken an active part in all civic affairs. Due to his ability and willingness, he has filled an important place in all community programs. In scouting he has, for many years, been a member of the Rayne District Committee and has given able leadership to our leadership and training committee. It is largely due to his efforts, as chairman of this committee, that we have so many well-trained and enthusiastic scouters in the Rayne district.

This community would suffer a definite loss if Rev. Anders were moved. Therefore, it is the purpose of this letter to request that you and your board make every effort to retain Rev. Anders in Rayne.

RAYNE DISTRICT,
Boy Scouts of America,
C. P. DuBose, Council Commissioner.

In answering these commendations, the following statement was issued:

"The Board of Stewards of the Methodist Church very much appreciate the fine sentiments expressed in your petition to us toward our esteemed Rev. D. F. Anders, who so ably has served the congregation for the past five years.

CHAPLAIN (CAPT.) H. C. LEWIS

"We are gratified to know and share with you the high esteem and affection we all entertain for his person and shall give your request due consideration.

"Respectfully,
"ERNEST LEVY, Chairman."

The stretch of the road may seem mean and prosaic, but we never know at what turn in the road there will break on us the gleaming towers of the City of God.

—Hugh Black.

CAPTAIN JOSEPH H. BROOKS

Captain Joseph H. Brooks, USN, until November 1, senior chaplain of the Naval Training and Distribution Center, Camp Wallace, Texas, has just been assigned to succeed Chaplain William W. Edel as senior chaplain of the U. S. Naval Training Center, Sampson, N. Y.

Both are Methodist ministers, Chaplain Brooks being a member of the North Mississippi Conference, and Chaplain Edel of the Baltimore Conference. Both have served in the Navy since World War I, and both hold the Navy's highest rank in the active chaplaincy, that of Captain.

Chaplain Brooks was born in Holly Springs, Miss., and is a graduate of Millsaps College and Vanderbilt University. The Sampson Training Center has become well-known in church circles because of the annual World Communion Sunday observance, when 8,000 blue jackets are brought together in one huge drill hall for the service. Last October 1st, forty chaplains and visiting clergymen administered the Lord's Supper at a double kneeling rail four hundred and twenty feet in length. Reports show that church attendance at the Center has passed the 2,000,000 mark in the two years since the post was established. In addition to Catholic and Jewish chaplains, Senior Chaplain Brooks will have fifteen Protestant chaplains serving under his direction.

Chaplain and Mrs. Brooks have four children, a married daughter in Jackson, Miss., and three sons, all in the armed services. Some previous assignments held by Chaplain Brooks are the district chaplaincy of the 14th Naval District, with headquarters at Pearl Harbor, and senior chaplaincy of the Naval Training Center at Corpus Christi, Texas.

W. C. T. U. RECORD FOR 1944

The National Woman's Christian Temperance Union chalked up a net gain of 12,052 new members during the 1944 fiscal year just concluded, it was revealed recently by Mrs. Margaret C. Munns, treasurer.

Mrs. Munns' annual report also disclosed that, during 1944, the national and various state W. C. T. U. groups donated a total of $35,585 for military welfare equipment, the China relief fund, and for its physical fitness clinic.

Of this amount, $15,535 was given to the American Red Cross for ambulances, mobile blood banks, and canteens. The China relief fund totalled $10,050. The physical fitness clinic, known in the armed services as the "safety school on wheels," and which operates in conjunction with the U. S. O., cost the white ribboners just under $10,000, according to Mrs. Munns' report.

FOOCHOW MISSION LOOTED— MISSIONARIES SAFE

The recent landing of Japanese troops in Fukien Province, China, and the occupation of its principal city, Foochow, have placed the enemy in the heart of one of the first and most fruitful regions served by missionaries of the Methodist Church. Some missionaries were in Foochow when initial landings were made, but all but one seemed to have escaped capture.

Miss Alice Wilcox, a nurse serving under the Woman's Division of Christian Service, has been interned since October 24, on the compound of the Foochow Hospital, according to radiogram advices received by the Board of Missions from the Rev. Arthur B. Coole, mission treasurer in Chungking. The American Board (Congregational) has also received assurance that all American missionaries were free except Dr. and Mrs. Neuman (Congregationalists) and Miss Wilcox. Some of the Chinese leaders were not as fortunate, according to reports.

Mr. Coole also reports that the Rev. Henry Lacy, Foochow mission treasurer; Miss Florence Plumb, of the Uk-Ing Girls School; the Rev. Arthur Billing, of the Union High School, and Miss Mary Maun, an evangelistic worker in the country districts of Fukien, are safe in Mintsing, a country seat fifty miles up-river from Foochow; that the missionaries from Hingwa—Rev. and Mrs. W. B. Coole and Mrs. Elizabeth Brewster—are safe at Sienyu; and that the Rev. Douglas Coole, formerly of Malaya, is at Kutien, one hundred miles inland from Foochow.

He reports also that the large fireproof "go-down" used for storage by all members of the mission in Fukien, the residences of the Foochow Mission, and the buildings of Hua-Nan College in Foochow, have all been looted by the invaders. Hua-Nan College itself had some years ago moved its women students and its faculty to Nanping, some one hundred twenty miles up-river from Foochow. There is the possibility that Nanping may also be invaded, a Chinese airfield being only thirty-six miles distant.

"POMP AND POVERTY" PORTRAYED IN INDIA

"Life in the Punjab is moving rapidly forward," says a missionary stationed in that rich province of India. "Some people might say that it is going along about as usual. But that is not true.

"For one thing, there is more money in the country than ever before—more than any one ever dreamed there would be. Thousands of men are in the armed forces, many of them are officers, some hold King's commissions. All of them are sending money home to their families. Then the farmers are selling their wheat and other produce to the army for three and four times as much as they ever got before. Wages are three times what they were before war came to India. Village families who have lived on a pittance now have forty or fifty rupees a month. Some of them have paid off old debts—a good thing. Some have bought better farm implements and animals plows and bullocks for the plows, milch cows. Soldiers' wives are buying bracelets, bangles, and jewelry. Men pay with five and ten rupee notes in the bazaar where they used to pull out ones.

" 'Then where is the famine we have heard so much about?' " you will ask. There is famine. It is not of wheat, but of money to buy food. In the midst of all this plenty, there are thousands and thousands of laborers who have no home and no roof and no security against tomorrow, trouble and disease; they die on the streets. The apparent hopelessness of it has stunned our soldiers.

"Yet no one needs to starve in India. There is milk and wheat and vegetables enough for all. The farmers who have wheat to sell and the buyers and sellers are getting along all right; they do not want. But the wage-earner who lives from job to job is the sufferer. Some prices are under control, but the black-market flourishes, and only those with plenty of money can buy. The resistance of the common people is low at best. In these days of soaring prices, even those who might escape illness in normal times succumb.

"Yet there is wealth enough in Bengal, in Calcutta particularly, to take care of all those in need. A little has been done by the Hindus for the Hindus, and a little has been done by the Moslems for the Moslems. It amounted to no more than a gesture really. To take care of the needs of their own land, they must come together. Never in the world will they do that until they come together in Jesus Christ.

"Nothing but Christ and a love for Christian principles will ever make or save this help. The help she needs is the help the country. India is looking to America for missionary is giving.

"Can the Church furnish enough medical, educational, and evangelistic missionaries to do the job that needs to be done?"

CHURCHES UNITING IN THE UNIVERSAL WEEK OF PRAYER

The 1945 Universal Week of Prayer will be observed January 7-14. In the United States the Week is sponsored by the Department of Evangelism of the Federal Council of Churches. In other countries, it is sponsored in the same week by the World's Evangelical Alliance, with headquarters in London.

The Prayer Topics for 1945 have been written by the Rev. Hampton Adams, pastor of the Union Avenue Christian Church, St. Louis. The general theme for the week is "Pray—Thy Kingdom Come."

The Week of Prayer booklets are now printed and ready for use and can be obtained in any quantity at the rate of 3 cents per copy. Send orders to the Department of Evangelism, 297 Fourth Avenue, New York 19, N. Y.

MANY ELECTION ISSUES

Probably many people feel that November 7th is mainly concerned with the choice of a President and Vice-President, but in addition there will be more than 120 items to be voted on in 30 states. These include restrictions on liquor sales, abolition of the closed shop, boosting old-age pensions to $60 per month, and exemptions to the poll tax.

Missouri will vote on a constitutional amendment creating a unicameral legislature. Nebraska is the only state which now has a legislature of one body.

In the state of Washington there will be a referendum as to whether public-utility districts can combine to acquire power companies. Its neighboring state, Oregon, will vote on a proposed change in the state constitution that would allow counties to adopt the manager form of government. Massachusetts will conduct a referendum relative to permitting bridge games for prizes if admission funds go to charitable or civic bodies.

Florida and Arkansas will vote on proposed changes in their respective constitutions to outlaw the closed shop. The change would provide that no person shall be denied employment because of affiliation or non-affiliation with a union.

—Scittish Rite News Bulletin.

WHEN IN NEW ORLEANS
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Our Newest Workers

In connection with the November program from "The Lord's Song in a Strange Land," Mrs. E. V. Perry's committee has sent out interesting material concerning the deaconesses in our own Conference.

This week we give you the pictures of our two newest workers who are connected with our two newest pieces of work.

MISS LENA MAY RUST

Miss Lena May Rust, who began her work at our Wm. Johnson Community Center, in Jackson, on September 1, is not a stranger in our Conference. She came to our Biloxi Wesley House (now closed) directly from Scarritt College. Later she served at the Bethlehem Center in Augusta, Ga., so comes to our Center with experience in this type of work.

Miss Rust tells us that since our Center was not included in the Jackson Community Chest for the coming year, the Negroes of the city have raised a large amount toward the budget for 1945.

Who Will Lead?

Each year there is pride in being the society which leads in the offering for the Week of Prayer and Self-Denial. This year, because our blessings have been so great, our offering should be the largest in our history as a Conference. Too, this offering will go toward the one million dollars which has been set as a goal by the Southeastern Jurisdiction.

From Gloster, Vicksburg district, comes the following news:

"The Woman's Society of Christian Service of Gloster held its Week of Prayer and Self-Denial on Monday afternoon, October 30, in the home of Mrs. J. E. Brown.

"Each year this service is anticipated by the members and considered the outstanding meeting and this year it was doubly so, both from a spiritual and financial viewpoint.

"The projects which will receive the money from the offering were presented by for of the members of the society, and an added feature was a very interesting talk on the mission work in the Philippine Islands, given by Mrs. J. W. Roth, mother of one of the soldiers stationed at Camp Van Dorn. Mrs. Roth spent twenty-two years in the Presbyterian mission work in the Islands.

"There were twenty-six members in attendance, and the pastor, Rev. R. A. Allums, and a retired minister, Rev. J. W. Price.

"The offering was $91, which more than triples that of any previous year.

"Much of the success of this meeting is due to the efforts of Mrs. Brown, who had charge of the service, and in whose home the Week of Prayer and Self-Denial service has been held for a number of years."

* * *

1945 Meeting of Southeastern Jurisdiction

A few items of interest concerning the 1945 meeting of the Southeastern Jurisdiction W. S. C. S., which will be held in Jackson, Miss., February 20-22, 1945, in Galloway Memorial Church.

Planning groups will meet in the church at 2 o'clock in the afternoon of Tuesday, February 20. These groups will be open to the Conference women who are in attendance and will be sources of valuable information.

The opening session of the Conference will be held Tuesday evening, and the closing session will be held Thursday evening.

The one-day session of the Mississippi Conference W. S. C. S. will be held on Friday, February 23, 1945, in the same church.

Societies of the Conference are asked to send their regular delegates to the Jurisdiction Conference with instructions to remain through the one-day session of the Mississippi Conference. This will mean from Tuesday evening through Friday afternoon.

* * *

Mrs. Kate Mansfield

One of the newest societies in the Conference is the West Park W. S. C. S., of Jackson. It is very proud of the progress which has been made from a small beginning and the fact that the number of members is small and closely knit together makes the loss of any member more keenly felt. Below are the resolutions passed upon the death of Mrs. Kate Mansfield:

"Whereas, God, in His divine wisdom, has taken to the Heavenly home on high the lovely spirit of Kate Mansfield, whose death occurred on October 17, 1944, in the city of Jackson, and,

"Whereas, the West Park Methodist Church has suffered a deep loss in the passing of this devoted member, and,

"Whereas, she has rendered the West Park Woman's Society of Christian Service an untiring service, be it

"Resolved, that the West Park Woman's Society of Christian Service give this fitting tribute to one whose loss is keenly felt and has ordered that these resolutions be written into the minutes, and a copy sent the members of the family."

Election of Officers

We quote from the Revised Guide:

"Since new officers are to assume their duties at the beginning of the fiscal year, which is January, elections should be held in November or December, the president having appointed the nominating committee the previous month.

"Elections in November will allow the society to hold Officers' Day to acquaint the new officers with the work. Also it will give the Standing Committee an opportunity to make plans for the year.

"The new Program Committee (vice-president, secretaries of Missionary Education and Service, Christian Social Relations and Local Church Activities, Literature and Publication, and Spiritual Life) has the responsibility for planning the immediate year's monthly programs. A month or six weeks is none too much for this committee to function adequately."

MISS CATHERINE EZELL

When the Mississippi Conference began its rural work, many persons were skeptical (even some of the district superintendents!). Due to the very excellent manner in which Miss Ezell carried on the work during the first years, the district superintendents now want a worker in each district. We hope this will soon be possible. Beginning the first of September, Miss Ezell is stationed in the Brookhaven district, with headquarters in Monticello, Miss.

Religion is worse than futile if it is not integrated into all that we think and do.

It is said that an old colored man, in reading a well-known hymn which contains the line, "Judge not the Lord by feeble sense," mistook the word "sense" and gave this odd version: "Judge not the Lord by feeble saints. What a pity that people will judge that way.—Selected.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Program of Work—November, 1944

1. Business—Election of officers for 1945.
2. Check Efficiency Aim.
3. Check parsonage needs (C. S. R. and L. C. A.)
4. Monthly program—items from the **Methodist Woman.**
5. Send box of Christmas gifts to Malvina Community Center or to Rust College, Holly Springs.
6. Send box or cash to Methodist Home, Jackson, Miss., at Thanksgiving-time.

* * *

Every Student Secretary on the Alert!

Changes in the local churches and the campuses will be continuing, and are already so great, a definite program must not only be capable of meeting young people, but must be on the alert to adjust to any situation, finding avenues of approach.

In the last article on the topic of work for secretaries of Student Work we listed some of the goals for the year and some of the various activities in the local church. This time let us think more of the secretary herself and suggest some items which we might use to check up on ourselves.

First, we need to pause and question ourselves about our personal religious lives. Do we have daily periods for private worship? Do we enter into public worship?

Second, we have found out what our responsibilities and opportunities are. Do we really know the meaning of "Secretary of Student Work?" Are we business-like in that we keep records, addresses, a file for clippings, etc.?

Third, are we deeply interested in young people—so interested in them that we are on friendly terms with many of them? We can understand their language, appreciate their efforts; we can talk with them about the lighter things and also about the real things of life. Are we interested enough to write those letters, mail those boxes, literature, call their parents, or to welcome newcomers with genuine feeling?

Fourth, are we "on our toes" when it comes to keeping up with things which are happening in the field of Missions and the field of Student Work? Do we read with interest every publication of the Woman's Society of Christian Service, and the student group? Are we constantly aware that all is not well with the world and a part of the responsibility is ours?

Fifth, do we actually do some constructive work? Even if we have only one young person in our church, or away from there, there are many things which need to be done. We are charged with a great responsibility. Let us make the most of it. May the Master say, "Well done, thou good and faithful servant. . . . "

And then, after we have done something, report it. Let us make our reports as interesting and alive as our work.

How do you rate yourself on each of these items? No matter what your score is now it indicates you are doing something, but no doubt can do better. Shall we strive to be better secretaries of Student Work, always remembering that we are workers together with God, and with Him all things are possible?

MRS. R. G. LORD, JR.,
Conf. Secty of Student Work,
Greenwood, Miss.

* * *

Greenville District

Indianola

The Woman's Society of Christian Service of Indianola has a membership of sixty-three At the end of the third quarter all obligations were met and the whole program of work carried out, excepting the Missionary Education of Children.

We sent one hundred dollars to Lewis Memorial Hospital in Africa, and one hundred dollars to Miss Eva K. Logne, who is a medical missionary in India, to be used for medical supplies.

Our Christian Social Relations Committee has been very active. A dinner was served to twenty-five soldiers who are in charge of the Prisoners of War Camp; has placed a register in the vestibule of the church for visitors, and had a shower for one member whose home was burned. The Committee studied inter-racial problems and discussed methods of solving them. We also sent a Negro woman to Holly Springs.

A banquet was given for the purpose of organizing a Wesley Service Guild. Miss Louise Law, of Greenville, spoke on the different phases of work concerning the Guild. There were thirty-three members present, and officers were elected, setting up the organization of the Guild. Rev. S. E. Ashmore was in charge of the installation service for the officers.

We have just finished the fall Mission study, "West of the Date Line." This proved to be one of the most interesting and timely studies we have had. The group worked for special recognition.

MRS. J. T. ALLEN, Pres.

Murphy

A splendid small Woman's Society of Christian Service is at Murphy, on the Arcola-Murphy charge. Not a call for funds or a suggestion that comes from headquarters is disregarded. In my years in various charges, all larger than this, I've never found a group more interested in the work than these loyal ladies at Murphy. The leaders are as capable as any, and there is no sign of indifference on the part of any of the members.

During the three quarters ending September 30, the required studies were given, and just now, "West of the Date Line" is well-nigh finished. On October 26th, the Week of Prayer Program was given in an all-day session, with 99 per cent of membership present. Mrs. J. W. Jordan was in charge and the program was faultlessly given. At the noon hour a delicious lunch was served, after which the program was resumed and concluded with the Communion service, conducted by the pastor, Rev. E. S. Lewis. A nice offering will go to Mrs. D. H. Hall.

As usual, this group assists in the Vacation Church School, and were happy to have had Miss Cora Lee Glenn with them in this work in June.

This society has decorated the living room in the parsonage at Arcola during the summer, and at all times are generous and considerate of the inmates of said parsonage. Again I say, no finer group can be found in our Conference than this loyal band on the banks of Sunflower river.

MRS. E. S. LEWIS, Reporter.
Arcola, Miss.

* * *

Children's Work

Our Job, Too

Through the Methodist Committee on Overseas Relief work is going forward, as opportunity permits, to meet the great needs of children in the war-torn countries of the world. From the American Friends Service Committee, one of the agencies of the M. C. O. R., through which clothing and other supplies are being sent to Europe and the Far East, comes this word to the children of America:

There is a huge job to be done, and it's got to be done soon. In Europe and Asia there are millions of children who had nothing to do with starting the war, yet who are the worst sufferers of it.

With homes destroyed, there is little food, little shelter, little clothing. "What am I supposed to do about it?" you ask. Well, the President of the United States has said that America is about the only country that has enough food and clothing to help these people get started again, and that it is America's job to feed and clothe and help bring goodwill to the peoples of Europe and Asia.

America's Job? Who is America? It is all of us, so it's our job. We must start now —for already some things are being shipped, and as fast as permission for shipment is granted, we will want to have clothing and food and medicines ready for them. And there are so many, many people in need that it will take all every one of us can do even to begin to meet the need. If you care to put your shoulder to the world's biggest job, here are a few ways in which you can help:

1. Supply one child with one complete outfit.

2. "Share a Dress," and "Share a Shirt." To help build up the huge stockpiles of clothing that will be needed, it is suggested that boys and girls share one of their own, still good and well-liked dresses or shirts. This can be done by class or a larger group's working together. Other garments may be contributed, but all must be in good condition, with plenty of wear still in them, and clean.

3. Collect and repair shoes. They are needed everywhere. When the clothing and shoes have been collected, they should be carefully wrapped and sent postpaid to this address: Storeroom, American Friends Service Committee, 1515 Cherry Street, Philadelphia, Pa. A card may be enclosed, saying the gifts come from Methodist children, for the work of the Methodist Committee on Overseas Relief.—From World Friendship Bulletin.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

(Copy for this page failed to reach us.—Editor).

EDUCATION UNDER BOMBS

The following letter was written by a London school teacher to a friend in Kalamazoo, Mich. We have asked for permission to publish it because we know that many others will be interested in learning what the robot-blitz did to schools in Southern England:

My Dear Lucille:

I'm sure that you've been anxious about us during this flying-bomb period, but life has been such that I haven't been able to sit down to write the leisurely letter I owe you. Now a blessed relief has come, and we've got a chance to look back on what has happened, and, more important still, to go on with our planning for the future.

I'm so glad that you were able to come to our school. You were our first American visitors—and weren't the children thrilled! But you were by no means the last. One of your successors sent us a lovely present after seeing our "Hail America" performance—a large American flag to hang in the hall alongside our Union Jack.

We hope to hang that flag one day in another school. For our building as you saw it is no more. During the first days of the flying bombs it received a direct hit and most of it crashed down; the part still standing is unsafe and will have to be demolished.

Luckily, the bomb struck during the evening when we were not inside. At the time I was sitting in the garden at home, and shortly after I heard the telephone bell. It was one of the staff who had seen the bomb traveling in the direction of the school and heard it crash. Fearing that children's homes had been hit, she cycled there quickly and found instead that all the children were safe but the school was gone. She said there was nothing to be done; the Civil Defense workers were splendid and U. S. soldiers were on the spot, helping them.

Next morning we looked sadly at the ruins. But one thing did my heart good. The north side of the building was still standing, and from its windows there hung a symbol of defiance. Though you didn't see how beautifully the little ones danced round the Maypole, you know how fond we were of the old English dances. Now the Maypole leaned out from a hole in the shattered building, and over the glass and brick-strewn street its many-colored ribbons streamed gaily high over our heads. It was more than an unconscious symbol of defiance; it was the eternal spirit of Spring.

We loved that school. Some of the youngsters told me they could not bear to go and look at the ruins.

We were lent a few room in another school to carry on, but our school disintegrated from that moment. Few parents felt that they could let the youngsters risk the dangers of the journey to school, perhaps leaving in an "All Clear" only to hear a warning and a bomb within a few minutes. Then evacuation began, and as our school sometimes consisted of only one child (eleven-year-old Terry never deserted us, despite all persuasion!), we gladly offered our service to help escort the parties to safer areas. Sometimes we took children only; sometimes families of mothers and children. We comforted the weepers, nursed infants, restrained the over-adventurous, coped with masses of luggage from bulging pillow-cases to perambulators. Then we thankfully delivered our charges to the billeting officers at the other end.

In the intervals we taught our few scholars as well as we could. They particularly enjoyed doing needle-work at this time, even the boys.

So most of the schools have gone on. All the children have lost much time and suffered many changes during the war, and this unsettling period came just when we wanted to go smoothly along and make up for lost time.

But otherwise this period does not appear to have been as harmful as one might expect. The boys and girls just are not afraid. When we were in the shelters and heard one coming low overhead, they would put their hands to their ears, but as soon as the dull thud was heard they would look up with a smile, say, "All gone!" and get on with their job or book or conversation. I never heard one person, child or adult, make a sound expressive of fear.

A great many schools, as well as thousands of homes, have been damaged or destroyed. We'll have to make shift temporarily. And, thank goodness, it is temporarily. In its scheme for implementing the new Education Act, the London County Council intend to build 90 large comprehensive high schools. We have very few of that type here so far. But we hope that in a few years we shall work in beautifully designed buildings containing all we've ever hoped for in a school. And before they are all built I hope that you will cross the Atlantic to see us again, when all this fight against Fascism is but a memory and the fight for a world enjoying peace and liberty is the reality.

Till then, my remembrance to you.

Yours ever,

Ellis.

—The Outpost.

A DURABLE PEACE IN EUROPE

By William Henry Chamberlin

The problems of the peace in Europe are crucial for a durable peace in the world. What are we as Christians to think about these problems? This publication of the Commission on a Just and Durable Peace instituted by the Federal Council is designed to furnish factual material for an answer to this question, so far as Europe is concerned. The booklet comprises 80 pages and contains, in addition to the text, a study guide for groups who may use the material as well as a workable bibliography. There is also appended to the main body of the pamphlet a statement on the peace in Europe, with special reference to Germany, prepared by a competent group under the leadership of Professor John Bennett.

Mr. Chamberlin begins by stating why a peaceful, orderly, and prosperous Europe is a matter of concern to the United States. He goes into considerable detail with regard to the effect of the war on the countries of Europe, and then in a section on pivotal Germany points out the key geographical and industrial position of Germany in Europe and discusses such questions as the effect of Nazism on German character, questions of war guilt, territorial dismemberment, disarmament, and the problems of the integration of Germany into the new Europe.

He points out that the war will mark the decline of Europe and the enhancement of the relative importance of the Soviet Union, Great Britain, and the United States. He emphasizes, however, that the attitude of extra-European powers toward Europe must be one of trusteeship, not dictatorship.

In treating of Germany, he discusses certain current ideas, such as that Germany is now planning World War III, that a democratic Germany is impossible, and that Germany has been historically aggressive. He insists that it is impossible to conceive of a "permanent and stable European order into which a peaceable Germany has not been integrated." He feels that proposals for breaking up Germany would result in giving Germany a powerful emotional objective to regain her lost unity. He agrees that the accent on postwar planning for Germany should be on justice, not revenge; on the future, not on the past, and not on measures that will lead to chaos and bitterness.

In two sections Mr. Chamberlin gives attention to the problems in Western Europe and in the countries of Eastern Europe. He discusses the future of France, the place of Great Britain, the future in Spain and Italy. He is convinced that Western Europe will not "go communist." In discussing Eastern Europe, he takes up each area in detail and gives a good deal of attention to the position of Russia in relation to this part of Europe.

The concluding section discusses the alternatives in Europe, the maintenance of the status quo, a division into British and Russian spheres in influence, and develops his view of a federated Europe as the most desirable solution.

This booklet will be useful in the churches for groups who wish to pursue the problems of the peace in detail. The price schedule (including postage) is: 20 cents per single copy, 15 cents a copy for orders of twenty-five, and 11 cents a copy for orders of one hundred or more.

REPRISALS AGAINST THE NORWEGIAN MISSION ORGANIZATION

According to **Svenska Morgonbladet**, "The president of the Norwegian missionary organization, Dean Kornelius, has been condemned to six years in a house of correction by a 'special tribunal.' The general secretary, Amdahl, was recently sentenced to four years in a house of correction. They were both accused of conspiracy against the existence of the Norwegian State and

(Continued on page 16)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, NOVEMBER 19, 1944.

CHRISTIANITY AND DEMOCRACY

Lesson Text: Mark xii. 13-17; Romans xiii. 8-10; 1 Peter ii. 13-17.

Golden Text: Bear ye one another's burdens, and so fulfill the law of Christ.

—Galatians vi. 2.

Democracy as a type of government dates back to ancient times, and the ideal took definite form in the so-called Greek and Roman republics. These, however, were never more than crude and clumsy approximations of what the idea has come to mean in modern times. In the earlier stages, democracy applied to special classes and groups, while other groups of the people were left out of the reckoning entirely. In modern times the tendency has been to incorporate the forgotten elements in the operation of democratic government. Ideally, democracy is based upon the doctrine of the equality of all men in the sight of God, but practically it is, as it has been from the beginning, a reflection of predominant influences in national life.

In our lesson today we are taught the duty of the citizen to respect civil authority, not as final, but as the variable factor of political relations while the eternal and the changeless is expressed and embodied in Christ. The problem, therefore, of both the citizen and the Christian is to keep a just balance between these two factors. This can be achieved, as the lesson further observes, by preserving the spirit of Christianity in every relation and in all that we do.

The Enemy Coalition

Those who had been foiled in their efforts to destroy Jesus by means, fair or foul, now found themselves in an association for his overthrow. Their differences, which were historic and fixed, were laid aside and they joined in the common purpose of procuring His destruction by plans which sought to array all classes against Jesus as being a traitor to their group interests. The hypocrisy of it all lay in the fact that they sought to reveal Him as a traitor to a government which they hated, or which they served out of unblushing selfishness.

The Tribute Money

The tribute money raised directly the question of loyalty to the government without involving the time-serving Herodians in a controversy with the Pharisees who were patriot zealots. The penny served as a shield behind which the authority and the hated rule of Rome were hidden, albeit more from their own thought than from the thought of Jesus. They found themselves face to face with a wisdom, matchless for its eloquence and its discrimination.

They stated the truth when they said that He was concerned for truth rather than for personal consequences, but they underestimated the discernment of Jesus, and they overestimated the effect of their flattery. They felt reasonably sure that He would be caught in the subtle trap which they had laid, no matter whether He might say "yes," or "no." If He should say "yes," the people who hated Rome would be enraged, and if He should say "no," He would be tagged as a traitor to the government. From the human viewpoint, He was on the spot. They were not prepared for His instantaneous analysis of their plot, nor for the sudden shift of the problem by which they became involved in a dilemma of a different kind. He said that man is not the creature of the state, but a Christian will be a loyal citizen without surrendering his allegiance to his Creator to whom he owes supreme allegiance.

The Aloofness of Christian Love

We pass now from Jesus to Paul, where we find the interpretation of the attitude which Jesus assumed in His reply to His designing and hypocritical inquisitors. Here we have the doctrine of neighborliness begotten of love. Love, keeping one aloof from entangling alliances with all forms of selfishness and sin, is able to appraise justly the rights and the virtues of all men and to observe in all human relations the brotherliness and understanding of the true neighbor. It is not through government or any human interpretation of our relations, but through love that we achieve the Christian fellowship which is the **sine qua non** of democracy.

Civic Loyalty the Witness of Spiritual Life

To Paul and Peter, government is the human counterpart of the divine relation. They taught that men should recognize themselves as lieges of government, but as being only the human aspect of the relation which is supreme and eternal. That is the common note which runs through the three passages which make up the text of our lesson. Jesus indicates the relation, Paul states it as a Christian principle, and Peter carries it forward as wholesome social policy. In loyalty to government, the Christians would make convincing answer to traducers of the followers of Christ, and they would be schooled in the higher loyalty to God.

Neither Jesus, Paul, nor Peter defended the righteousness of any particular rule or ruler. They were all three executed by order of the very authority which they deemed necessary for an imperfect world. Human government was at best but a crude form which might be filled with the spirit of Christian love and devotion—a mere step in the long process of evolving the perfect human relation, the Christian democracy. The form of government in any case is accidental and unimportant of itself, but Christian love and fellowship is the persisting reality in the development of a perfect social order. Such is the mind of Paul when he tells the Galatians: "Bear ye one another's burdens, and so fulfill the law of Christ."

CRUSADE FOR CHRIST LITERATURE BEING SHIPPED FROM CHICAGO

Production of literature and other materials for the Crusade for Christ is progressing rapidly, despite difficulties of government restrictions on paper and overcrowded printing facilities, and already much of it is in the hands of pastors and other Methodist leaders, it has been announced by Dr. J. Manning Potts, associate director of the Crusade.

Three copies of the "Preliminary Manual" now are in the mails to each pastor. The leader's manual, entitled "Methodism Marches," is an 80-page booklet in pocket-size, which was written by Dr. Clarence Hall, editor of **The Link** and **The Chaplain**, publications of the Service Men's Christian League, and former magazine editor of **The Christian Advocate.**

A new painting by Warner Sallman, well-known artist, whose head of Christ is known around the world, will appear for the first time on the cover of the leader's manual. It was done especially for the Crusade and typifies the challenge in this four-year program of advance. Six copies of this manual will be sent to each pastor. Additional copies may be ordered at 20 cents each incorporating the Sallman painting, will be filled as long as the limited quantity is available.

Illustrated material emphasizing World Relief and Reconstruction, including the financial appeal, will appear in another leaflet which will be sent to pastors for distribution to members. A Crusade poster, incorporating the Sallman painting, will be sent to churches for displaying on bulletin boards.

The addresses delivered by Bishop G. Bromley Oxnam, Bishop Paul B. Kern, and Dr. Ralph E. Diffendorfer on various Crusade subjects at the St. Louis District Superintendents meeting in September have been put into leaflet form, by request, and a copy will be sent to each pastor. Additional copies may be ordered from the Crusade office.

Covenant cards and pledge cards for the Crusade now are available and should be ordered by each pastor, Dr. Potts said. Other materials which are to be ordered by the pastors, and which will be ready for shipment soon, include: coin cards for children, gummed labels for home-made banks, and special envelopes for Crusade offerings.

Each of the General Boards participating in the program of the Crusade for Christ will provide leaflets describing their particular phase. Copies will be sent to pastors as they come from the press, and additional copies may be ordered from the Crusade office, 740 Rust Street, Chicago 11, Ill.

An order sheet for these materials is being sent to each pastor for convenient use. It will expedite the handling of orders if the order blank is used, Dr. Potts stated.

THE CHRISTIAN FIRESIDE

VIOLINS FROM TIMBERLINE

By Cyrus E. Albertson

He was a maker of violins. He earned his living by teaching public-school music, but he found expression for his genius by making violins. He not only made them but he played them so well that few men in all the mountain country could release so much singing music.

One Sunday he came to play for us. When he opened the case that held his violin he brought out an instrument that looked like no other I had ever seen. Its wood was unstained, still in its natural whiteness. It gleamed like snowbanks in high country.

It was not quite finished, he said, but he wanted to play it that morning, for it had a quality of tone no other violin possessed.

"Where do you get the wood you use in making violins?" I asked.

He told me how he had first gone to the wood yards and looked for logs and timbers of the harder woods. He had used wood from the Far South and from over the several seas. Always when he had finished with an instrument he wished for some quality of tone that had eluded him.

"Now I have found it," he said. "This violin is made from wood I gathered at timberline."

Timberline! That marks the last stand of the trees. In the Rockies they reach an altitude of nearly 12,000 feet. And there at timberline they stand against the sky and the higher country above.

They take on strange shapes. Timberline gives personality to trees. It was there he got the wood for the making of violins.

"This violin and a few others I have recently made are all of timberline spruce," he continued. "These violins have a resonance that none of the others possess." And we who heard him play agreed.

Resonance from timberline! Tears came to our eyes. Our nerves tingled. When he had finished we wanted to shout or call for more.

What was it that had given tonal quality to the violin? Those of us who knew timberline had heard again the wind as it blows up there. We had heard clouds blown from the sky. We had heard branches tossed in the tempest. We had heard the sturdy music of timberline.

Again we heard that timberline is a place of almost continuous struggle. Trees are born with the certainty of short growing seasons, of ice and sleet that beat upon them until bark on the windward side has no chance to grow. Some trees never rise above the ground, but grow on their knees. Others have their branches all blown to the west; they are the "wind timber" of the high country.

Easy living did not put resonance into the wood that became the violin. Neither does it put resonance into life. Dread not your timberline! God can make use of it.

—Christian Advocate.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

APES OF GIBRALTAR

The Rock of Gibraltar, for several reasons, would seem to be a very poor home for wild life. The water supply is not as reliable as in many other places, since the Rock has no fresh-water springs; and food is neither plentiful nor varied.

But such creatures as can subsist on the kind of vegetation there have (or had before the outbreak of war) a peculiarly safe refuge, for shooting is prohibited by law. Rabbits are very common, also woodchucks. Patridges are fairly plentiful, and there are some pigeons. Higher up, in the more remote sections of the Rock, live the fawn-colored Barbary apes.

Their number varies strangely—and extremely. There used to be hundreds of them up until fifty years ago, when an epidemic of smallpox wiped out all but fifty or sixty. Three years ago the number was down to six, and in danger of growing less. But now the apes number sixteen, and are on the increase.

An English journal says that it is a strongly-held superstition that when Gibraltar is in danger the apes begin to migrate. If the danger cannot be averted they will all leave, and when it has passed they return.

No one knows where they go; perhaps they just die. Certainly there is no means by which the Gibraltar apes could cross the Straits to their native North Africa; and it is still a mystery how the ancestors of these few, the only free and wild monkeys in Europe, reached Gibraltar in the first place, unless we accept the simple explanation that they came while Gibraltar and the Iberian peninsula were still joined to Africa.

Our soldiers make great pets of these apes, as British soldiers always have done; and there is indeed a story, reminiscent of the legend of the geese and the Capitol of Rome, that they once saved the garrison by a timely warning of the enemy's approach. Doubtless this tale has some bearing on the superstition I have mentioned, but it is worth observing that the apes of the Rock have increased as the Peril to Britain has receded.

There is nothing to recommend the Barbary apes of Gibraltar, save their rarity in Europe, their comic habit of throwing things at strangers, the legend which surrounds them, and the fact that our soldiers like them.—Our Dumb Animals.

CONSIDER ICELAND

Iceland is the only nation in the world without a single soldier, warship, or fighting plane, yet Iceland is rejoicing today for twenty-six years of sovereignty, and its people are happy and contented.

Iceland has the oldest parliament in the world—the Althing—founded in 930 A.D.

Iceland has a language unchanged for 1,000 years and every adult in the country can read and write.

Iceland has the greatest per capita foreign trade in the world and its fishermen catch more fish per man than those of any other nation.

Iceland has no relief rolls, no quota marketing problems, no immigration issues, no election frauds, no absentee ballots to pester with, and any day in the year it is cold enough to kill hogs.

Yet who in the heck would want to move to Iceland?—The Landmark.

THE MEMORIAL CHAPEL AT THE LAKE

(Continued from page 7)

dollars to the treasurer of the committee, Dr. B. A. Whitmore, 810 Broadway, Nashville, Tenn. If special memorials are desired for those who gave their lives for our country, send the names of those interested to the secretary, Dr. Elmer T. Clark, 150 Fifth Avenue, New York, N. Y. We will make reports of progress from time to time through the church papers.

I am not so anxious as to what may be a hundred years hence. He who governed the world before I was born will take care of it when I am dead. My part is to improve the present moment.—John Wesley.

On the lips of Jesus no other name of God appears as often as Father. For him, it denotes not only love but majesty, power, and the right to command; but love is central in his thought.—Ernest Fremont Tittle.

Young Lady Motorist: "I'd like to buy some chains for my tires."

"I'm sorry; we keep only groceries."

"How annoying! I understood this was a chain store."—Watchman Examiner.

YOU
OWE
YOUR
CHILD

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same chest rub used when
QUINTUPLETS CATCH COLD
Wonderful for Grown-ups, Too!

Whenever the Dionne Quintuplets catch cold — their chests, throats and backs are immediately rubbed with Musterole.

Musterole brings such prompt relief from coughs, sore throat, aching muscles of chest colds because it's MORE than just an ordinary "salve." It's what so many Doctors and Nurses call a *modern counter-irritant*. It actually helps *break up congestion* in upper bronchial tract, nose and throat. Buy Musterole for *your* family!

IN 3 STRENGTHS: Children's Mild Musterole, Regular and Extra Strong.

MUSTEROLE

WILLIAM THOMAS PHILLIPS

William Thomas Phillips was born in Spring Hill, Lee County, Miss., April 16, 1889, the son of Mr. and Mrs. T. J. Phillips. He accomplished his decease in triumph in the Methodist Hospital in Memphis, Tenn., on May 11, 1944.

He received his education in the public schools of Lee County and Millsaps College. He also took some special work in Vanderbilt University.

He was converted and joined the Methodist Church in early childhood, and thus in the days of his youth he set the course of his career in accordance with the early teachings of a Christian home and the call of God to his young life. This early choice of his life grew stronger in Christian conviction as he grew to manhood, and the call of God became a definite call into the ministry, and he was licensed to preach in 1909. He did not, however, enter into the active work of the ministry until the year 1918.

Bro. Phillips was happily married to Miss Augie Chester Cummings, of Mantachie, Miss., September 24, 1911, who survives him. To this union were born three children —Guy M. Phillips, of the U. S. Army; Mrs. J. D. Myrick, of Anacostes, Washington, and Mrs. W. H. Brown, of Opa Locka, Fla.

As a young man, Bro. Phillips worked a few years in the mercantile business, then taught school. Having this background of practical experience and contacts with people, with his happy young family he moved into the parsonage of the Iuka Circuit in December, 1918, where he began a most fruitful ministry. After serving the Iuka Circuit for four years, he served the following charges: Tishomingo, three years; Chalybeate, two years; Myrtle, five years; Webb and Sumner, four years; Lula and Dundee, four years; and Tchula station, where he was serving in his fourth year when he was called to the Home Triumphant.

Bro. Phillips loved the work of a minister and he was a most faithful worker in his Master's vineyard. His ministry was a constructive one and he left charges in better condition than he found them. He built two churches on the Chalybeate charge and dedicated both of them. He built a church at Sumner and dedicated that one. He also dedicated the church at Lula and the one at Dundee. Thus, his record shows that he dedicated every church he built and paid two others out of debt and dedicated them. The way he handled the building and paying for churches was characteristic of him and indicated how he led his people in a sound, business-like and constructive ministry. He looked well to the business side of his work.

Bro. Phillips had a love for people and he was never happier than when out associating with the people of his charge, hunting up new people in the community and bringing them into the fellowship of the church. He was truly a shepherd of his flock. He had a real concern for the spiritual welfare of his people and a real sympathy and message of encouragement for all who had burdens or anxiety.

The young people loved him. He understood them and could speak their language. He gave them a prominent place in the program of his church and was most successful in developing many of them into faithful and devoted workers in the church. No pastor looked after the interest of the men and women in the armed services more faithfully than he did. He wrote to them regularly and in many ways extended his ministry through them, even unto the uttermost parts of the earth.

When Bro. Phillips attended the Conference in Tupelo he was not well. Immediately after Conference, upon returning to Tchula for his fourth year, he went to a clinic and found that his illness was serious. He spent a while in the Methodist Hospital in Memphis and then was confined to his bed in the parsonage in Tchula, where his faithful wife and children gave him every ministry that tender and loving hands could supply. His condition grew worse, however, and he was carried back to the Methodist Hospital about the first of May, where he passed peacefully through the door of release from suffering on May 11. The funeral service was conducted in the church by Rev. R. G. Lord, district superintendent, assisted by Rev. W. S. McAlilly and the writer. A large number of preachers of the Conference were present to share with the bereaved members of his family, and the Tchula congregation and other friends, the burden of this loss of the devoted husband and father, faithful pastor, and loyal brother. His body was laid to rest in the cemetery at Mantachie, Miss. "He was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord."—Acts 11-24.

A. Y. BROWN.

HAS THE YOUNG CHURCHMAN IN CBI BEEN FAVORABLY IMPRESSED WITH MISSIONS?

Many stories, some of which are very unfavorable to missions in CBI are and will be coming from service men returning from this theater of war. Since we haven't been on any prolonged sight-seeing tours in any of these countries, we have seen conditions which can in no respect compare favorably with the lowest living standards in the States. Generally speaking, we have seen few, if any, of the results of Christian missions in most of our areas of assignment. Unfortunately, we have met few "native" Christians. Malicious rumors heard often from several sources about the leaders in some of these countries have only added to the confusion in the average soldier's mind because our Church press has pictured some of these same persons as being Christians. The typical attitude of the service man that I have known in this theater has been "Leave these people alone. They can't be helped. Missions here are a waste of money and energy."

Frankly, we men in the service have been lacking in an appreciation of the patient efforts of individual missionaries. The average man over here has assumed that there should be hundreds of "changed natives" in these lands because our grandfathers and fathers have given thousands of dollars specifically for that purpose. To most of us it is unbelievable that any missionary would work here for seven years, and then keep on working when he could account for only one convert.

There are two experiences in my limited contacts with missions in this field which I can never forget. The first occurred in the first Protestant worship service which was conducted at a forward air strip. After about twenty minutes, during which time we sang our favorite hymns, each man was asked to introduce himself, name his home town, and state his religious preference or denomination. Two Chinese young men who had participated thus far in the service seemed quite embarrassed when it came their turn. "Sir," said one of them as they arose together, "we don't know what you mean by 'denomination.' We are just 'Christians.' We didn't know there were different Christian churches." Just at that time of day the sun had set. The darkness descending on our little part of the earth's surface was symbolically like the darkness which was hovering over some of the minds of those young churchmen toward missions. But when that Chinese youth uttered those few words a strange new light shined out in that darkness. It was as though we actually witnessed the fulfillment of that prayer of Jesus', "Father, I pray . . that they all may be one . . . that the world may believe that Thou hast sent me." Could it be that the missionaries working here so patiently had been able to accomplish that which we had failed to do in our American churches?

Then there was the second experience. Outside of one of our larger areas of assignment was a spot which some of us visited rather often. In this mission compound we found American civilian friendship, American style home cooking, a bed with springs, mattress, and clean white sheets, children like our own at home with whom we could play, and a door with the latchstring on the outside. Whether or not the soldier contributed toward the cost of the food he ate while there and the service which kept a room available for overnight stay, he was always welcomed in the compound. It was there we sometimes met "native" Christian young people whose personal outlook and attitudes are like those which we cherish for ourselves and our friends. The radiant personalities and consecration of these young people not only gave us an increased faith in the power of the Gospel in the individual's life. In the presence of these young people we somehow forgot that we were in a "foreign" country. These young people of China and India and Burma are not many in number, but they are the hope and the ones worthy of help in this part of the world.

DONALD E. WINEINGER,
Chaplain, 33rd Fighter Group.
(Lake Charles District).

Always hope for something better in the future, even though it be for a far-off day, when the much-talked-of four freedoms have a more prosaic meaning—when human nature may have so changed that want shall no longer be the stimulus to greater endeavor; when fear of the Almighty and of the retribution of nature's broken laws shall no longer be necessary to check man's beastly passions; when intelligence and reason shall cease to consider it a privilege to worship a totem pole or a stone god, and when freedom of speech and of the press shall no longer be perplexed by politicians of any kind who persist in harangues of personal interest while pretending to discuss subjects on which they have little or no definite information.—E. S. McClelland.

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PRESIDENTIAL PROCLAMATIONS

(When November 30th Falls on Thursday)

Our American Thanksgiving is a state of mind rather than merely being an official holiday, and the Presidential Proclamations (issued late in October or sometime in November) recognize this and are usually intended and treated as opening a serious but joyous holiday season which culminates in the resolutions and reevaluations incidental to the new year.

1944 is the twelfth year in our national history when a Presidential decree has officially designated the 23rd or 30th day of November as Thanksgiving, and is the third time that Franklin D. Roosevelt has issued such a proclamation. In the first ten years, the 30th was the date observed in all States, but now in 1944, as in 1939, the fourth Thursday as well as the last Thursday will be officially or unofficially celebrated. Certainly in years of crisis we cannot too often remember to be thankful for the past and prayerful for the future, and to celebrate two Thanksgiving Days or to urge a season of thankfulness may be a step toward making the attitude of thankfulness an appropriately permanent one.

So much that is inspiring has been said in the Presidential Proclamations of bygone years that it may be profitable to review those former years, when the last day of November was a Thursday, and to remember with humility how few of us contribute all we should to the great ideals which we associate with this most American of our holidays.

On October 28, 1871, President Grant and his Secretary of State, Hamilton Fish, thankful for the prosperity and peace of that season, urged their countrymen to remember generously those less fortunate.

On October 26, 1876, President Grant and Hamilton Fish spoke of the Centennial of our National Liberties and our purpose to mete out justice and equality alike for every individual.

On October 25, 1882, President Arthur and Frederick T. Frelinghuysen enumerated social, political, and religious blessings and recommended the last day of November as a special occasion to be observed by deeds of kindness and charity.

On November 3, 1893, President Cleveland and W. Q. Gresham urged the duty of daily praise and thanksgiving and the spirit of increased sharing on the day so dedicated to reunions of kindred and of friends.

On October 25, 1899, President McKinley and John Hay, mindful of the casualties of the recent war, called for rejoicing in the honorable undertaking and discharge of our duties as trustee and friend of the peoples of other continents and islands.

On November 2. 1905, Theodore Roosevelt and Elihu Root spoke of the period as one of material wellbeing and warned their countrymen of the dangers to national life, which were quite as great then as at any previous time in our history, and they called for observance of the day of Thanksgiving for the past and of prayer for the future.

On October 30, 1911, President Taft and P. C. Knox emphasized our industrial and agricultural blessings and the strengthening bonds of universal brotherhood among the nations and urged their countrymen to be strong in the sense of their own rights and inspired by as strong a sense of the rights of others.

On October 17, 1916, President Wlison and Robert Lansing, mindful that the whole face of the world was darkened by war, urged their countrymen to recollect their duty to those upon whom disaster had fallen without choice or possibility of escape on their part.

On November 2, 1922, President Harding and Charles E. Hughes, in a year marked by a complexity of trials and triumphs and living in the shadow of hard consequences, stressed the obligation of Americans to the distraught in other lands and spoke of the gratifying progress on the way to permanent peace.

On October 21, 1933, Franklin D. Roosevelt and his Acting Secretary of State William Phelps, spoke gratefully of the passing of dark days and urged us to strive for the common bettering of mankind.

On October 31, 1939, President Roosevelt and Cordell Hull expressed deep gratitude that in a world of turmoil we were at peace, and called for prayer for the coming of a day when peace and the productive activities of peace should reign on every continent.

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REPRISALS AGAINST THE NORWEGIAN MISSION ORGANIZATION

(Continued from page 12)

in aid of Soviet Russia. The organization has 250,000 members and 10,000 local organizations. Several women officers of the organization have been dismissed from their posts and sent to forced labor at Sola aerodrome, where they have to work under German direction. One priest has been sent to forced labor at Jaren in the neighborhood of Stavanger, where an enormous anti-tank ditch is being dug. There is very great indignation among the members of the organization and in religious circles. The Mission Organization is accused of having given money to priests who have been dismissed or who were relieved of their work. In Norwegian circles in Sweden it is stated that the Norwegian Mission Organization has done nothing illegal, and if it has given money to Norwegian priests, it is only as salary or payment for services rendered. Many priests have always been in the service of this organization. Dean Kornelius was born at Stavanger and began his mission as a student. After his ordination he was a pastor at Oslo for one year and then became vicar of Haugesund. On several occasions he was a candidate for a bishopric. He was first deported to Hovag, near Christiansand, afterwards to Lillehammer, and finally to the Borre concentration camp at Tonsberg which has a sinister reputation."

RELIGIOUS BOOKS

Convinced that there is a potential mass market for high quality religious books such as is reached by the popular twenty-five cent paper-bound pocket book, Abingdon-Cokesbury Press has in preparation a series of eight 128-page books to be ready for distribution after the first of the year.

Called the "American Pulpit Series," the eight books will each contain the work eight prominent ministers and theologia The sixty-four writers present a cross tion of American religious thinking as th present a score of denominations from many states. Neither the series nor any book will be weighted by men of any group or area.

Two present-day currents in publi were taken into account when the was planned, according to Pat Beaird, ager of Abingdon-Cokesbury Press. On the popularity of inexpensive pocket books and the other is the upward surge the reading of religious books, especi sermons, by not only ministers but lay as well. The basic plan was simple: Invi sixty-four of America's best known preachers to contribute a representative sermon and to group them so that they represent a cross section of the best expository preaching in America.

The first four of the series will be published January 1, two more volumes will appear the first of February and the final two in March.

HAROLD L. HERMAN.

THOUGHTS OF A RETIRED MINISTER

There's no summer in my winter;
The chill winds fiercely blow.
My home is cold and dark within—
No firelight's cheerful glow.

I have no money with which to buy
The things I need so much.
No nice soft clothes to keep me warm,
No good shoes and sox.

My pantry shelves are empty;
My heart is empty, too.
I feel so lone and desolate,
I don't know what to do.

It's true, Conference is coming soon,
But it doesn't mean much to me.
I've passed my day of usefulness
And now they've set me free.

But freedom doesn't mean so much;
I'd rather work, you see,
Than accept the little pittance
Doled out each year to me.

But age has sprung its withering tricks,
There's nothing I can do.
No little jobs that I can get
To even help me through.

But soon it will all be over,
Like the close of an autumn day.
The toils of the road will seem nothing
When we get to the end of the way.

NORTH MISSISSIPPI CONFERENCE

Columbus District—First Round

Kilmichael, Nov. 19, a.m.
Mathiston & Maben, Nov. 19, p.m.
Bellefontaine, Nov. 26, a.m.
Eupora, Nov. 26, p.m.
Louisville Circuit, Dec. 3, a.m.
Noxapater, Dec. 3, p.m.
Kosciusko Circuit, Dec. 10, a.m.
Ackerman, Dec. 10, p.m.
Longview, Dec. 17, a.m.
Artesia & Mayhew, Dec. 17, p.m.
Shuqualak, Dec. 31, a.m.
Brooksville & Crawford, Dec. 31, p.m.
Sturgis, Jan. 7, a.m.
Starkville, Jan. 7, p.m.
Caledonia, Jan. 14, a.m.
First Church, Columbus, Jan. 14, p.m.
Ethel, Jan. 21, a.m.
Central Church, Columbus, Jan: 21, p.m.
Chester, Jan. 28, a.m.
Louisville Station, Jan. 28, p.m.
Sallis, Feb. 4, a.m.
Kosciusko Station, Feb. 4, p.m.
Macon Circuit, Feb. 11, a.m.
Macon Station, Feb. 11, p.m.
Weir, Feb. 18, a.m.
West Point, Feb. 18, p.m.

The district stewards will meet at 10:30 o'clock at Ackerman, December 12.

V. C. CURTIS, D. S.

New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

A Christian's inner life, however deeply hidden, is never private. So far as it is real, the Spirit who indwells the Church prays and adores in him, strives in him, and reaches out through him. Therefore, because of the Church, when we pray we pray with all the Saints, in whom this is happening, too.—Evelyn Underhill.

THE PRAYER-ROOM TODAY

So would I turn to Thee, my God, and rest myself in the thought of what Thou art. I am weary of changes, weary of a world where nothing seems ever to stand still. Let me find rest in Thee who art today what yesterday Thou wast, and tomorrow wilt be the same. I am weary of my own changeful heart, I who am never at one stay, whose moods change as changes the wind, in whom shadow follows sunshine as in the sky. Teach me to rest in Thy love, the love that flows unchanging from Thy heart, that is for me and all Thy children. Amen.

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THURSDAY, NOVEMBER 23, 1944

Cosmic Conclusion

By Gerhard Friedrich

The earth is one, and one the sun that lights it;
In bright array rise the eternal stars.
There comes a day—and blessed is he who sights it—
When pride will be declared a sin that mars

The mighty harmony of many races.
This very age will be our new domain!
I hear the grand choral of countless faces,
And thousand millions strong the great refrain

Which is the inborn tune of all creation,
The keynote and the climax and the beat.
I hear from every land and every nation
An onward march that does not know retreat:

The earth is one, and one the sun that lights it,
Eternal like the stars that sail above.
A living faith has shaped it and unites it:
Of all things the most powerful is love.

—American Friend.

WALLET OF THE WEEK

OUR MILITARY CURRENCY, says **Pathfinder** magazine, is headed for a scandal. The report says that the currency is easy to counterfeit and that the treasury has not kept a good check on the totals printed here. It is alleged that the United States may be forced to redeem millions of dollars worth of this currency which the Nazis have circulated by the tons in Africa, Italy, and France. This would seem to be an indirect method of financing the war against ourselves.

* * *

RELIGIOUS EDUCATION is now permitted in the Soviet Union, according to a statement of the Soviet Council on Greek Orthodox Church Affairs. The statement further reveals that the only limitation placed upon such instruction is that it must not violate the basic principle of separation of church and state. On its face, this is a distinct liberalizing of Soviet attitude toward the Christian religion, and it doubtless grows out of a recognition of the value of religious instruction when it is divorced from political control.

* * *

RESEARCHERS IN THE FIELD OF DERMATOLOGY have discovered that birth marks yield to X-ray treatments. According to Dr. James V. Prouty, of Cedar Rapids, Iowa, these marks are the commonest type of infant tumor. The effectiveness of the treatment is dependent upon the discovery and treatment of the blemishes soon after birth. He observes also that "strawberry marks" appearing at birth often disappear during the first five days of life. This new treatment should greatly reduce the number of embarrassing disfigurements.

* * *

ROBOT BOMBING DEATHS in Southern England include five clergymen. The Methodist Conference recently held at Leeds approved a suggestion that ministers in the provinces make temporary exchanges with clergymen in the London area where enemy raids have been concentrated. The action of the Conference indicates the tension and the peril of those who minister to congregations which are constantly subject to such attacks. Certainly it is to be hoped that the Germans may soon be driven beyond the range for effective bombing of Southern England.

* * *

THE DOGFISH SHARK, which ranges Pacific waters from San Diego to the Aleutians, has long been considered a nuisance by fishermen. It is a small gray shark about four feet long and produces living young. It has the habit of tearing holes in nets and devouring the fish and other equally bad traits. Now, with the development of the vitamin business, there has been developed a new interest in these sea marauders. They are now sought for their livers, which furnish nearly half of the Vitamin A supply. It is reported that the vitamin needs may greatly diminish the supply of the dogfish.

THE WOMAN'S HOME COMPANION POLL, taken for whatever it may be worth, shows a slight variation in church-going among women during the war. Half of those reporting had not changed, slightly more than half of the other half go more often, and nearly one-fourth, or twenty-three per cent, confessed to going less often. The poll is said to have revealed the rather surprising fact that there has been a large increase in church-going among women under twenty-five years of age. Taken as a whole, the poll seems to indicate little change.

* * *

THE GARDEN OF THE PROPHETS AND THE SAGES is a sixty-acre garden located in the Judean hills west of Jerusalem. It is to be devoted to the growing of every variety of flower, plant, shrub, and foliage mentioned in the Scriptures, the books of the Talmud, and Jewish literature. The garden is the result of a forty-year study of the botany of the Holy Land. It also results from the belief that the prophecies can be explained with greater force and understanding through their plant symbolisms.

* * *

JOHN D. ROCKEFELLER, JR., recently gave to the Northern Baptist Church one hundred thousand dollars for the War Emergency Forward Fund. The donation was earmarked for the reconstruction of churches of the denomination and for the creating of a center abroad for the care of war victims. After the first World War, Mr. Rockefeller gave a large sum for the restoration of some of the great cathedrals of Northern France, and the demands for reconstruction of churches in the postwar era will exceed anything in the history of warfare up to this time.

* * *

STUDENT VOLUNTEERS,, after the impulse which stirred the missionary instinct of the Church more than a generation ago, is again seeking to enlist an army of missionaries from the ranks of the students of American colleges and universities. The goal of the quest now being pressed is a total of three thousand five hundred volunteers. Of this large contingent one thousand are sought for immediate appointment and two thousand five hundred for postwar assignment to foreign mission fields. Among the crusaders for enlistment are twenty missionaries.

* * *

THE CONGO EEL is said to be a creature whose history is shrouded in mystery. It is neither a snake nor an eel, but is really a salamander whose legs have become dwarfed until they are of little use. It is regarded by the natives as a deadly reptile which is to be feared. It inhabits the dark pools and bayous of the Southern Congo and often hides in crayfish burrows and among cypress "knees." It feeds upon small fish, tadpoles, and insect larvae. It grows to a length of three feet. A larger variety of the eel is found in the waters of Mississippi, Alabama, Louisiana, and Texas.

New Orleans
CHRISTIAN ADVOCATE

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C. MILTON CHALMERS, Publisher

EDITORIAL

THANKSGIVING

Thanksgiving, like many other of our religious customs, has experienced a change in its significance. The evolution has been neither sudden nor recent. The celebration which began as a distinct recognition of the hand of God in shaping our national life, and as a preeminently religious expression, has become to a large extent a celebration extolling the virtues of our divine Banker, and the movement is toward the festive board rather than to the place of prayer. It is true that the suggestion of worship is still in the Thanksgiving proclamation, but the heed given to it is certainly not such as was true of the days when the Pilgrims felt their aloneness and their complete dependence upon God.

It is not out of place to confess that our material blessings represent the bounty of our heavenly Almoner, but we must not do so in a manner to make him a God whose first concern is for our material comforts. We must keep in the front of our devotional thinking the fact that, whether the road be hard or smooth and the going easy or tough, God is first of all the dispenser of grace and salvation—the dispenser of life, and bread is secondary in his all-inclusive providence.

At this Thanksgiving season, millions who face the severest tests of a great war will need the inspiration of contact with the divine Father rather than exaltation in the sufficiency of material blessings. Their minds and hearts are bound up with the fortunes of soldier sons in deadly combat with the most savage enemies of all history. Material plenty at home and a luxury-burdened table will mean little to such burdened hearts. They have a sense of helplessness and need for which God alone is sufficient. Whatever may have been their religious commitments in the past, they will be reaching out for the hand of the omnipotent and loving Father. They will not be reciting the material evidences of God's remembrance, but they will hunger for a new assurance of His love.

All this can have but one message. The Captain of our salvation must be first in our Thanksgiving meditation. We will not forget the men who will stand between a ruthless foe and civilization, neither will we be unmindful of the firesides all over America where sacrificial altars are consecrated by sons and daughters who daily face death at the hands of men whom they have neither seen nor wronged. Such is the tragedy of war and such the chastening which should turn our hearts toward God in profound gratitude for all his goodness and grace. It should be no less a day of Thanksgiving than a season of dedication of ourselves to His will and way.

NIGHTMARE DECISIONS

The American Society of Friends, in a recent conference, registered opposition to universal military conscription "now or at any other time." They declared that such a course would violate both the rights of conscience and religious liberty and that it would be a threat against those cherished American ideals. They defined their opposition as being rooted in the belief that "there is that of God in every man." The conference argued that universal conscription would be subversive of the democratic way of life, exercise a harmful effect upon education, stifle initiative, thwart creative effort, and destroy the characteristics of their Society "which grows out of a life rooted in Christian principles.

Quaker opposition to war and to military establishments is historic and well understood and they are consistent in their position. For our part, we share in general their feeling regarding universal military conscription. In our opinion, such a militaristic program for the nation would certainly set us in the way of war and conquest and it would mean the end of the democratic ideal which our exile-forefathers brought to the shore of the New World.

Aside from traditional and religious considerations, we do not believe that a time of national hysteria, such as war produces, is propitious for settling questions of far-reaching public policy. We cannot afford to fix the pattern of the future America to fit the moods and exigencies of war. We believe that such a decision should not be made under the stress of war, but that it should be made with reference to a peaceful postwar world and when our composure shall be undisturbed. No one at the present time would be so unwise as to advocate a national tax measure adjusted to the emergencies of war, as an exaction to be laid on a generation which could not consent to its terms. Neither do we believe that this generation has a right to lay tribute upon the conscience and freedom of the next and succeeding generations. It is a usurpation of stateism to which we cannot consent.

Another proposition of the same kind is that which suggests the determination of the status and the final disposition of American-born Japanese under the stress of war and the influence of propaganda. To say that American-born Japanese are to be deprived of their citizenship and deported because the homeland of their fathers is our enemy is scarcely better than the ruthless pagan practice of sending whole populations into exile to make the fruits of conquest secure. We make no plea for any Japanese enemy, whether in Japan or America, but we do not believe that Christian America with its millions should lend itself to such drastic and morally unjustified measures for dealing with a small contingent of Japanese to whom we have extended national hospitality. No sane person objects to restricting or punishing the criminal, but public attitudes toward universal conscription and for dealing with people to whom we have extended the rights and immunities of our country must reflect the sanity and the poise of a people committed to truth and righteousness. These are problems not to be solved by nightmare decisions.

SOIL EROSION AND SOUL CORROSION

Like the Prodigal Son, we have squandered our heritage, especially in these Southern States. Originally endowed with the richest land in the world, we have become land-poor. Blessed with the great primeval forests of a few years ago, we are now inventing plastics to take the place of timber and trying to recover thousands of cut-over acres.

Dr. A. P. Hamilton

We have looted the treasures that God handed over to us with a prodigal hand. We grope through dust storms, stumble over yawning gullies of our own making. We have robbed the topsoil of its fertility without putting anything back into it.

Thousands of abandoned farms look at us with a vacant stare as we journey through the land.

What does it mean in the final analysis? It not only means that we have been busy wrecking our economic system, but our whole social order is reaping the whirlwind of impoverished and shrunken values. The small farmer is reduced to share-cropping and to a peasant status in a land of untold wealth and resources.

The most lamentable results show in the higher values of life—religion and education.

The country school is put on short rations and the country church, once the bulwark of society, is fast becoming a vanishing point on the horizon.

Even in Mississippi, which is considered a rural State, the plight of the country church, so far as Methodism is concerned, is becoming alarming.

All this in the face of the fact that country life has been made more and more comfortable, with rural electrification, good roads, and the like.

But what to do about it no one seems to know. Our church is making sporadic efforts here and there. Rev. Jim Sells has made a good beginning with his rural life conferences, but he is a "voice crying in the wilderness."

There seems to be no church-wide awakening to the problem, as yet.

And in a democracy the church should be the first to see the dangers in our social order. But while the church has indifferently "passed by on the other side" the alarm has been sounded in other quarters.

One of the most penetrating and constructive criticisms of our Southern situation came out in a book by Ulrich B. Phillips several years ago, himself a trained economist, sociologist and historian.

We are all familiar with the New Deal's projects in the TVA and REA of recent years.

After all is said and done, however, it remains a problem of the church and not of the State. It is an educational and a spiritual issue.

It is not the business of the State in a democracy to meddle in the affairs of education or religion. It is the function of the State to make conditions favorable for the free exercise of both rights—the right to learn and the right to worship.

No people can claim these two fundamental freedoms unless it has the energy and initiative to win them over and over again from one generation to another. This present generation of ours cannot stand idly by and whine over what the generation before us did in rifling our precious resources. Iti is ours to start on a program of repair and reconstruction. Indeed, it looks as if the whole world would have to use most of its energies in such a program for the next generation or two. And in order to survive at all the church must take the lead.

A. P. H.

PROCEEDINGS OF THE LOUISIANA CONFERENCE

Wednesday Evening Session

Conference met at the appointed hour with Bishop Paul E. Martin in the chair. Dr. R. H. Harper, secretary of the last session of the Conference, called the roll and was elected secretary. His nominations for assistants and the staff of statistical secretaries were confirmed, and the Conference proceeded to the business as outlined in the program for the evening.

The first item following the organization was the Memorial Service in which memorial tributes were read to Revs. A. E. Barrett, A. P. Boyd, H. H. Cantley, John F. Foster, R. G. Swanson, H. B. Thomason, Mrs. George P. White, Mrs. H. T. Carley, and Mrs. John F. Foster. This service was followed by the Sacrament of the Lord's Supper and adjournment.

Thursday Morning

The devotional service was conducted by the Bishop. The journal of the previous session was approved. The advance of the classes was next taken up and completed. Three ministers admitted on trial were: Harold R. Hine, Ross A. Pickett, and James W. Waltrip. Seven were elected to Deacons Orders as follows: H. B. Crammer, D. L. Dykes, M. D. Felder, Clyde T. Shaw, Addison L. Smith, Ned L. Stout, and Brooks M. Waggoner. Six elected to Elders Orders were: R. B. Crichlow, Dana Dawson, Jr., Sam Nader, Jeff P. Paul, Raybon W. Porter, and A. G. Taylor. Then followed an address by Dr. A. T. McIlwain, of the Board of Pensions, a brief representation of the interests of the Christian Advocate, Chicago, and adjournment.

Afternoon

At four o'clock in the afternoon was a preaching service, when Dr. Lewis N. Stuckey, of First Church, Baton Rouge, was the preacher, as he is to be on succeeding afternoons.

Evening

At the evening hour the service was under the auspices of the Board of Missions and Church Extension, and Dr. C. K. Vliet and A. W. Martin were the speakers. The Conference adjourned to meet at 9 a.m. tomorrow.

Friday Morning

The special feature of Friday's session was the Crusade for Christ. Various items of Conference business were transacted, but the day was occupied with various speakers representing connectional interests. The most important matter of Friday was the consideration of the report of the special committee raised at the last session of the Conference to work out some agreement regarding the charter of Centenary College. The report presented agreements which fell short of what the Conference paper had desired, but it did present definite progress in fixing the relations between the Conference and the College. There was some opposition to the report, but the Conference adopted it with remarkable unanimity, and in the hope that the desired ends may be achieved. A closer union between the Board and the Conference is in prospect.

An item of the session on Friday afternoon was a brief session of the "Legal Conference" for filing certain reports for record and the filling of the vacancy caused by the resignation of Captain H. J. Thompson, removed from the state. E. E. Cayard was elected. In addition to the report of the business, was the submission of a copy of the amended charter, and the reduction of all income distributions to the level of earnings.

Personal tributes were paid to Drs. Doss and Raulins, retiring district superintendents, and to Rev. G. W. Dameron, who leaves the educational secretaryship to re-enter the pastorate. In each instance they were remembered with gifts from their friends.

The work of the laymen of the Conference was featured at the evening hour, and Dr. George L. Morelock was the speaker.

Saturday Morning

The sessions of Saturday were largely occupied with routine reports and necessary business looking to the conclusion of the session on Sunday. The only heated discussion was in connection with the report of the Board of Temperance. That discussion was caused by the injection of items which were somewhat personal and for the most part not intended to provoke controversy. The one thing made clear by the flurry was that the Methodist Church in Louisiana is soundly behind the historic views of the Church regarding drink and its control.

An afternoon session was called, at which time it was expected that the routine business might be completed.

Drs. Dawson, Freeman, and the other pastors of the Shreveport churches acquitted themselves well as entertainers and, aside from the crowded condition common in restaurants everywhere, the Conference had no occasion for other than expressions of delight.

The special devotional features of the Conference were the morning devotional addresses by Bishop Paul E. Martin, and the afternoon sermons by Dr. Lewis N. Stuckey, pastor of First Church, Baton Rouge. Bishop Martin's devotionals were forceful and inspiring. We think it can be no disparagement of others to say that the Conference never had a more satisfactory or helpful series of devotional addresses.

Dr. Stuckey's sermons were vigorous in style, impassioned in delivery, and they were thoroughly saturated with the spirit and fervor of the evangelism which made Methodism. He preached to large audiences who expressed approval and enthusiasm for his messages.

On Sunday, Bishop Paul E. Martin preached at First Church and ordained the Deacons and Elders. Visiting preachers and members of the Conference filled the other pulpits of the city.

The business of the session finished, the Conference adjourned **sine die** at the Sunday afternoon session, when the Bishop read the assignments for the year.

(See Appointments on page 8)

REV. O. S. LEWIS COMMENDED

To Bishop J. L. Decell, Bishop presiding over the Mississippi Annual Conference of the Methodist Church:

We, the members of the Fourth Quarterly Conference of the Roxie charge, Vicksburg District, in session at Roxie, Miss., this the fifth day of November, 1944, do ask that you return to our district for another year, our brother in the Lord, Rev. O. S. Lewis, as the district superintendent for the district of Vicksburg of our Annual Conference. This request is made upon the following facts:

Bro. Lewis has been true to the membership and official Board of the Church in his promptness in meeting all his duties as a district superintendent.

Bro. Lewis has brought us Gospel sermons which have been instructive and spiritual.

The spirit of love manifested by Bro. Lewis speaks for him the fact that he is a true disciple of Christ.

We feel that our charge has made progress in the advancement of the Kingdom of God under his leadership.

That we love him, and desire his association and counsel for another year.

Be it further added that a copy of this request be placed upon the minutes of this Conference and a copy be mailed to the Bishop, also a copy be sent to the New Orleans Christian Advocate for publication.

Voted on and passed this the fifth day of November by the Fourth Quarterly Conference of the Roxie charge, Vicksburg District.

C. H. SEAB,
Recording Secretary.

A PASTOR'S SOLILOQUY

By F. L. Applewhite

If I were a layman I believe that I would let my preacher understand that I expect a great deal of him. He should know that I regard his calling as peculiarly sacred and therefore I am persuaded that, in a true and wholesome sense, he should be a holy man. Any fault or failure of his which it is in his power to correct I would not condone or excuse with the weak palliative, "Well, he also is human." I would, or should, grieve because he has allowed sin to corrupt his heart and weaken his sense of mission. I think I would try to keep my preacher's estimate of his vocation on a high level by allowing him to know that I, myself, have such an estimate. I should challenge him to attain the best gifts for himself by letting him know that I expect great things of him and from him. I think I would try to encourage him by being generous and sympathetic in my efforts to be cooperative in the work of the Church, which is not only his responsibility but also mine. He would know that he is preaching and struggling at his varied task not in vain; that in me, at least, his labors bear fruit. I believe I would meet him at the times and places for all the appointed services with the light of an expectant and prayerful heart upon my face. He should understand that I look upon him as my fellow worshipper and fellow servant of Christ and not as a priest who has been ordained to do my religion for me. I believe that I would recognize that his success or failure will depend as much on my attitudes as upon his conssecration and zeal, or the lack of them, and that unless I have made a positive and all-out effort to help him attain the goal of personal improvement and pastoral success, which is justly to be expected of him, my criticisms of him express the essence of hypocrisy and meanness. My judgments of him and of his work will be determined by my fidelity to my own Christian Conscience which will show me my own responsibility for his failure. I should not expect perfection of him any more than I would want him to so expect of me, but if he had ways which hurt his usefulness, I think I would refrain from joining an anvil chorus and would try to find some frank and open way to make him face those faults. If his response were anger and recrimination of his critics, rather than humble appreciation of my frank and honest efforts to help him, then I would seek an interview with his district superintendent with the view of securing his removal. In short, I would be to my preacher what every manly preacher wants a layman to be—a friend and a fellow in the service of Christ.

W. C. T. U. CONVENTION AT PINEVILLE, LA., CONDEMNS CONCURRENT RESOLUTION

The Convention adopted resolutions disapproving the action of the recent Legisuature in enacting the Concurrent Resolution, prohibiting local option elections. The resolutions follow:

Whereas, the State Legislature in its recent session passed a concurrent resolution prohibiting the holding of any local option election in this state till one year after peace is declared, and, whereas, this undemocratic act deprives the people of each political division of the state of the right to express their convictions in this vital moral issue, and,

Whereas, the whole procedure was undemocratic and opposed to the free operation of the free will of a free people, therefore, be it further

Resolved, by the Louisiana Woman's Christian Temperance Union, in its fifty-fourth annual convention, that we condemn the above-named act of the Legislature as being undemocratic and un-Christian in its purpose and its effects. Be it further

Resolved, that we ask of the Governor and Legislature the correcting of, this faulty and pernicious legislation at the earliest possible date. Be it further

Resolved, that we express our commendations and approval of acts of those members of the legislative body who opposed the aforesaid resolution. Finally, be it

Resolved, that these resolutions be spread upon the minutes of this body, and copies be furnished to the press.

Done this, the second day of October, nineteen hundred forty-four, by the convention at regular business session at the First Methodist Church, Pineville, La.

It is great to have friends when one is young, but indeed it is still more so when you are getting old. When we are young, friends are, like everything else, a matter of course. In the old days we know what it means to have them—Edvard Grieg.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. B. Gray, C. C. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. B. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON
and B. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
S. MILTON CHALMERS ....Publisher

Since Conference, Rev. H. N. McKibben has been changed to Arkabutla, Miss., and his friends may contact him there.

Rev. W. B. Slack, who has been serving Winfield Methodist Church, Little Rock, Ark., is now at First Methodist Church, Hot Springs, Ark., according to a card asking for change of address.

Rev. R. G. Lord, district superintendent of the Greenwood, Miss., district, will hold the district stewards and set-up meeting for the year on November 21, at Greenwood, when plans for the year now beginning will be formulated.

Mrs. M. E. Welch, Hineston, La., sends us her renewal and with it the good news that she is now able to use her eyes for reading for short periods at a time. We rejoice with her over this improvement in her eyesight, and appreciate her expression of devotion to the Advocate.

Rev. Guy Ray is beginning his fourth year on the Sherman, Miss., charge with a bright outlook for a good year. He writes that they have a delightful pastorate and that although he did not change charges, he did change districts and expects to enjoy working with Bro. Baker, the district superintendent, and the preachers of the Aberdeen district.

Mrs. C. M. Martin, Advocate representative for East End Methodist Church, Meridian, Miss., has been living for nine years at 1621 14th Avenue, but is now located at 1220 17th Street, where her friends may contact her. Mrs. Martin attended the session of the Mississippi Conference in Jackson last week as the guest of Bro. and Mrs. Gatlin.

MEMORIAL GIFT TO LEWIS HOSPITAL BY C. V. BARROW AND FAMILY

Mr. and Mrs. C. V. Barrow, who have recently moved from Roxie, Miss., to their old home in Jackson, presented the W. S. C. S. at Roxie with a check for $25 with which to purchase a bed for the Lewis Memorial Hospital in Africa, with the understanding that it is to be dedicated to the memory of Mr. Barrow's father, Mr. W. L. Barrow, who for many years was a loyal and devoted member of Capitol Street Methodist Church. He was a steward in that church for nearly forty years, and his great love for every phase of the church work was marked.

The memorial is given by his son, C. V. Barrow, and wife; Carl, Jr., now in the service of his country; Bessie Mae, and Mrs. Dora Barrow.

CALHOUN CITY, MISS.

Dear Dr. Duren: We have now been in Calhoun City six days and can already say that no one ever received a more cordial welcome than we have from the people of Lewis Memorial Church.

As a good omen for our pastorate here, the Sunday School attendance reached the highest point it has been in five years. We can take no credit for it, but it made us feel good on the first Sunday here.

The ladies gave us a generous pounding which was duly appreciated. Every department of the church seems to be doing effective work, which speaks well for the loyalty of the congregation and the splendid work of our predecessors.

I would appreciate it if you would send me, at your convenience, a list of Advocate subscribers from Calhoun City.

MILTON J. PEDEN.

CHILDREN'S DIVISION WORKERS TO MEET

A letter from Mrs. H. P. Wall, District Director of Children's Work, announces a meeting of all the Children's Division workers of the Church Schools in New Orleans at Rayne Memorial Church at 8 p.m. November 27. This meeting will feature plans for Christmas, and each teacher is asked to bring her lesson material for December. The plan is to divide workers according to the departments in which they are working, and to spend some time in studying the Christmas unit with a view to giving a better interpretation of the Christmas message.

The fellowship which comes from teacher's meetings and studying and planning together should strengthen the teaching force in the Church Schools of New Orleans. Refreshments will be served.

RESOLUTIONS OF APPRECIATION

The members of the Board of Stewards of the Methodist Church of Opelousas, La., in special meeting assembled on November 14, 1944, adopt the following resolution:

Whereas, Rev. E. C. Dufresne has served as pastor of this church for the past four years and is now being transeferred to another charge, and,

Whereas, under his efficient and capable leadership the work of the church has gone forward, all obligations met, and advancement and achievement attained, to the end that the accomplishments during this period are recognized as outstanding, and,

Whereas, by precept and example, our pastor has exemplified in all of his activities and daily life those moral and spiritual virtues which become a Christian gentleman, and have been an inspiration for noble living; and,

Whereas, he goes to another field with the respect and love of the members of the church, as well as of many friends in the community, and takes with him the loyalty and gratitude of his people for services faithfully rendered, and duties well performed. Be it, therefore,

Resolved, that this Board of Stewards takes this means of tendering its thanks and appreciation to Rev. Dufresne; that it expresses sincere wishes for continued success in all his future endeavors, and that a copy of this resolution be presented to him and one spread upon the minutes of the Board of Stewards.

N. M. CHILDS, Chairman;
WM. I. McSPADDEN, Secty.

SEASHORE DISTRICT NEWS

Pastors and lay delegates are in Jackson this week attending sessions of the Mississippi Annual Conference.

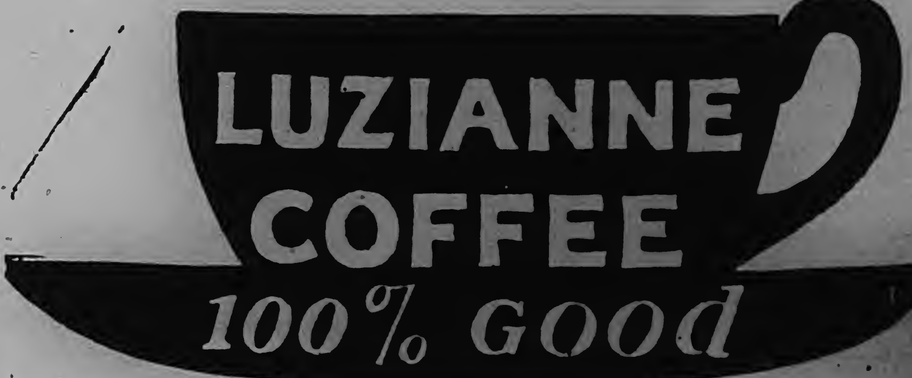
Over 700 additions on profession of faith this Conference year are assured, as incomplete reports from pastors to the district superintendent showed 709 on November 1.

Fifteen of the 28 charges have already paid their full World Service askings, and several have overpaid. All 28 pastors indicate acceptances will be paid in full, but it appears the district will fall short of full payment of apportionments unless the remaining 13 charges pay their full askings.

With all but three charges meeting or exceeding quotas, the district has already overpaid its $6,600 on the Millsaps Christian Center.

This district is doing its share in endeavoring to offset the critical shortage of ministers which obtains throughout Methodism, with 29 local preachers holding quarterly conference relationship in the Seashore district. These men are not all accepted supply pastors but they stand ready to be used in other capacities.

Mrs. John Cirlot, Moss Point, district secretary of the Woman's Society of Christian Service, reports more than 200 ladies attended zone meetings during the past quarter and that increased interest is being manifested in all phases of the W. S. C. S. program. Mrs. Cirlot says every society represented at the three zone meetings at Lumberton, Gulfport, and Moss Point had observed the Week of Prayer and Self-Denial, and that the regular mission pledges



would be overpaid. In addition, generous giving to specials has been reported, and indications are that the total financial report for Woman's Society of Christian Service activities in this district will be an impressive one.

Mrs. C. E. Rasor, Biloxi, district youth director, reports advances in the Methodist Youth Fellowship work over the district as the Conference year ends. At an organizational meeting of the central sub-district held at Burton Memorial, Gulfport, November 14, the following officers were elected: Dick Berry, Gulfport First, president; Carolyn Reeves, Burton Memorial, vice-president; Bettye Coulson, Biloxi, secretary; Ann Smith, Bay St. Louis, treasurer; June Swann; Bay St. Louis, worship-evangelism; Ethel Stone, Burton, community service; Patty Beth Corban, Biloxi, recreation, and Hardy Clark, Gulfport, world friendship. Long Beach will be host to the next meeting December 11.

Impressive services at the morning and night hours on November 12 officially opened the beautiful $50,000 auditorium at First Church, Pascagoula, for public worship. Eastlawn, the new charge in Pascagoula, participated in the services and celebrated the completion of its first Conference year by presenting a $500 cash gift to the First Church congregation in appreciation of the initial financial support rendered by them in building the Eastlawn church and annex. The Rev. E. W. Ulmer is completing four years at First Church, Pascagoula, during which time he has seen the erection of three Methodist church buildings in that area. The Rev. R. C. Clark, Eastlawn pastor, is completing his first year as supply pastor and will ask for admission on trial in the Anunal Conference.

Chaplain A. M. Ellison, pastor at Bay St. Louis before entering the Army, and who has been stationed at Gulfport Field for 20 months, is now in San Antonio, Texas, on temporary duty at the Aviation Cadet Center.

TO AID CHINA'S 6,500,000 BLIND

It is estimated that there are more than six and a half million blind people, many of them still children, in China. The war has added to the number, for malnutrition, especially the absence of Vitamin A, is the principal cause.

The Institution for the Chinese Blind was founded in 1912 by John B. Fryer, an American long resident in Asia. At the outbreak of the war with Japan, in 1937, the Institution had promoted the organization of more than 50 schools and homes for the blind or deaf—operated by American missionaries and wealthy Chinese generally. Sixteen soon closed for lack of funds; many others continued only because of American gifts.

Now the Institution has an American committee of direction, and an American advisory committee.• With funds recently received from America, it is aiding thirty schools for the blind in Free China, plans to aid twenty-two more in occupied China, teaches more than thirty-five trades, and plans to develop a literature program in a system of Chinese Braille (developed thirty years ago) that can be understood in two-thirds of China's varied language areas. The Institution is affiliated with the United China Relief and shares in its funds.

Methodists on the American Committee include Madame Chiang Kai-shek, Dr. Morris W. Ehnes, Edgar H. Rue, Dr. R. E. Diffendorfer, Dr. Frank D. Gamewell, Bishop Ivan Lee Holt, and Bishop Herbert Welch.

METHODIST OVERSEAS RELIEF

During the quadrennium 1940-1944, the Methodist Committee for Overseas Relief, under the chairmanship of Bishop Herbert Welch, was the channel through which the Methodist Church administered mercy and relief to victims of the war "without regard to color, race, or creed." No service of Methodism has ever drawn more heartfelt praise and approval than has "M. C. O. R." It was Methodism—you and me and our fellows—reaching out the helping hand to the innocent victims of war's tragedies. It was Methodism doing the deeds the Master did and would do, doing the great deed for which He extolled the Good Samaritan as the true neighbor.

Almost every charge in the Methodist Church gave of its communion offering to M. C. O. R., or in some other way responded to the causes for which it stood. Methodist missionaries in stricken areas administered most of the relief funds; expended them for the relief of human suffering in Europe, in China, in India. The remainder was given as the Methodist share for various interdenominational services which united groups or other approved agencies are carrying on in the name of all American Protestantism. These services included: Rescue of refugees in European countries, food and relief for children in France and some other countries of Europe, relief for pastors in war-occupied countries of Europe, relief in China, assistance in support of "orphaned" missionaries (missionaries from Europe unable to secure funds from their sending churches; assistance for scripture printing, relief for certain students in Europe and Asia; religious, educational, and recreational service for prisoners of war in European camps; and relief for women and children in Europe. These gifts saved many thousands of human lives, and gave hope and courage to thousands of broken spirits.

Methodist churches are continuing to give of their communion special offerings to M. C. O. R., for the General Conference voted to continue it for the quadrennium in 1944-48—the "duration" still being with us. It is hoped that all pastors and churches will continue to provide these regular gifts, for the need grows rather than lessens as the war continues and human suffering and misery mounts.

The General Conference, conscious of this growing need for relief and reconstruction in many places in Europe and Asia, allocated $2,150,000 of moneys to be raised by the Crusade for Christ to the Methodist Committee for Overseas Relief. This includes amounts which will be transmitted to interdenominational agencies for some of the specialized services mentioned above. However, $1, 194,000 of the total will be administered directly by M. C. O. R., working mostly through Methodist missionaries in that service.

The use of this total amount over four years by M. C. O. R. is given as follows, with the note that they "must be tentative and subject to revision in the light of unpredictable events:"

For Methodist relief in China, principally for the Christian workers (pastors, teachers, nurses, etc.) and their families, hard-pressed by mounting costs of living, $768,000.

For Methodist relief in India, where costs are growing almost as high as in China, $96,000

For the relief of retired Methodist ministers and their families in several European countries, $100,000.

For Methodist relief (similar to above) in all other countries of Asia and Europe where there are Methodist missionaries and mission services, $230,000.

To the **American Committee for Christian Refugees**, for the rescuing of refugees from impossible situations in Europe, and helping them settle in some other country, $99,800.

To the **American Friends Service Committee** (Quakers), for direct, skilled, and carefully guarded relief in parts of France and elsewhere in Eourope, especially for children, $211,200.

To the **Central Bureau for European Interchurch Aid**, for relief of distressed pastors and churches in the war-stricken countries, $79,500.

To the **Church Committee for Relief in Asia**, for relief of refugees in occupied and Free China (chiefly administered by resident missionaries; for famine relief in India; and for post-war relief of human suffering elsewhere in Asia), $264,000.

To the **International Missionary Council**, for the relief of "orphaned" Protestant missionaries mostly in Africa and the South Seas, to enable them to remain at their posts of service, $153,600.

To the **World's Student Christian Federation**, for special relief for needy students in various countries, $10,600.

To the **Young Men's Christian Association**, for military prison and camp work overseas—religious, educational, recreational equipment and services to Allied prisoners of war, $105,600.

To the **Young Woman's Christian Association**, for its relief work to women and children in various countries of Europe, $31,700.

LIST OF THIRTY-THREE THANKSGIVING PASSAGES

Thursday	Psalm 103
Friday	John 14
Saturday	Psalm 23
Sunday, November 26	Psalm 1
Monday	Matthew 5
Tuesday	Romans 8
Wednesday	I Corinthians 13
Thursday	Psalm 91
Friday	Matthew 6
Saturday	John 3
Sunday, December 3	Isaiah 40
Monday	Psalm 46
Tuesday	Romans 12
Wednesday	Hebrews 11
Thursday	Matthew 7
Friday	John 15
Saturday	Psalm 27
Sunday, December 10	Isaiah 55
Monday	Psalm 121
Tuesday	Philippians 4
Wednesday	Revelation 21
Thursday	Luke 15
Friday	Ephesians 6
Saturday	John 17
Sunday, December 17	Isaiah 53
Monday	I Corinthians 15
Tuesday	John 10
Wednesday	Psalm 51
Thursday	Psalm 37
Friday	John 1
Saturday	Revelation 22
Sunday, December 24	Psalm 90
Christmas, December 25	Luke 2

—Exchange.

Truth is inclusive of all the virtues, is older than sects or schools and, like charity, more ancient than mankind.—Amos Bronson Alcott.

PERSONAL AND OTHER INCIDENTS

Chaplain Geo. F. Pearce, Jr., has been changed from Cornwallis, Oregon, to Marine Air Station, El Centro, Calif.

Rev. M. E. Burnett, pastor at Clinton, Miss., reports a good year and a good outlook for the work on that charge.

Chaplain A. M. Ellison has been in San Antonio, Texas, taking a twelve-day training course, after which he will return to Gulfport Field, December 1.

Rev. W. M. Sullivan, veteran member of the Mississippi Conference, is in sorrow on account of the death of a son at Newton, Miss., notice of which appears elsewhere.

Rev. G. T. Sledge writes that on account of necessary changes he has been switched from Mt. Pleasant to Tyro, Miss. Those interested will take notice of this change of address.

Mrs. Guy M. Hicks, wife of the district superintendent at Lake Charles, La., had an emergency operation for appendicitis during the session of the Louisiana Conference. Reports following the operation indicate that her condition is satisfactory and that she will soon be well on the way to recovery.

Rev. W. T. Gray, who took the retired relation at the recent session of the Louisiana Conference, will live at 2318 North 15th Street, Waco, Texas. He sends us an account of his concluding year at DeQuincy, La., which we will publish at the earliest moment possible. He has done a magnificent work in his ministry and particularly in the Louisiana Conference, and we wish for him many years of happy memories.

In a note of appreciation for a recent editorial on "Radio, Religion, Cosmetics, Crime, Bunk and Booze," a friend writes: "I am praying that the Church may discard its recent gumshoe policy on the booze question and champion the cause of at least common decency." We feel that the Church is sound at heart on the question of drink, but it would do well to take account of the pronounced views held by many people on this subject.

Rev. Fred L. Applewhite, after a good pastorate at Lumberton, Miss., will report for his fourth year with the prospect that he may be changed to another field of service. Many improvements have been made in the properties of the charge and the membership has grown in number and in grace. Bro. Applewhite is happy that his son, Robert, is back home after 32 months' service in Australia and New Guinea. He has grown in height, but lost in weight, and the state of his health, we regret to say, is not too good.

APPOINTMENTS

ALEXANDRIA DISTRICT

R. R. Branton District Superintendent

Alexandria, First Church—B. C. Taylor.
Alexandria Mission—George Harbuck.
Ball—To be supplied.
Boyce—To be supplied.
Bunkie—A. W. Townsend.
Campti—J. L. Lay.
Colfax—J. M. Alford.
Elizabeth—Brooks M. Waggoner.
Ferriday—J. H. Sewell.
Glenmora-Melder—J. A. Jones.
Jena—W. F. Roberts.
Jonesville—J. A. Knight.
Lecompte—W. D. Kleinschmidt.
Marksville—Geo. D. York.
Melville—Clyde T. Shaw.
Montgomery—Lula Wardlow.
Mount Zion—Tillman Brown.
Natchitoches—D. B. Raulins.
Oakdale—J. C. Sensintaffer.
Opelousas—A. A. Collins.
Palestine—J. B. McCann.
Pineville—R. M. Bentley.
Pollock—David McCartney.
Rochelle—To be supplied.
Sicily Island—J. D. Huff.
Trout—J. J. Davis.
Tullos-Urania—A. D. George.
Weaver—To be supplied.
White's Chapel—To be supplied.
Winnfield—H. B. Hysell.
On Sabbatical Leave—G. H. Corry.
Chaplain U. S. Navy—T. T. Howes.
Chaplain U. S. Army—W. F. Howell.
Chaplain U. S. Army—L. R. Nease, Jr.
Chaplain State Hospital—R. M. Bentley.
District Missionary Secretary—A. W. Townsend.

BATON ROUGE DISTRICT

V. D. Morris, District Superintendent

Amite—A. T. Law.
Angie—W. F. Ragsdale.
Baker—Harvey D. Watts.
Baton Rouge:
  First Church—L. N. Stuckey.
  Istrouma—H. A. Gibbs.
  North Baton Rouge—D. T. Williams.
  University—W. E. Trice.
Blackwater—J. W. Lee.
Bogalusa, Columbia Street—T. V. Peters.
Bogalusa, Elizabeth Sullivan Memorial—H. A. Rickey.
Clinton—Fred S. Flurry.
Covington—J. C. Rousseaux.
Denham Springs-Slaughter—Robert H. Jamison.
Fisher—to be supplied.
Franklinton—Ira W. Flowers.
Gonzales—To be supplied.
Greensburg—R. T. Pickett.
Hammond—H. D. Marlin.
Jackson—W. B. Hollingsworth.
Kentwood—E. E. Sylvest.
Live Oak—To be supplied.
Lottie—To be supplied.
Pearl River—To be supplied.
Pine Grove—J. R. Strozier.
Plaquemine—To be supplied.
Ponchatoula—Jerome Cain.
St. Francisville—M. D. Felder.
Springfield—Murrell Gunn.
Tickfaw—P. W. Sibley.
Walker—H. B. Crammer.
Wesley Chapel—A. W. Coody.
Zachary—B. A. Galloway.
Executive Director Louisiana Moral and Civic Foundation—A. C. Lawton.
District Missionary Secretary—B. A. Galloway.
Student in S. M. U.—J. B. Koelemay.
Chaplain U. S. Army—H. B. Varner.
Chaplain U. S. Army—J. L. Beasley.
Chaplain U. S. Army—W. R. Cain.
Chaplain U. S. Navy—Luther L. Booth.

LAKE CHARLES DISTRICT

Guy M. Hicks, District Superintendent

Abbeville—O. W. Spinks.
Cameron—B. F. Roberts.
Church Point—Harold Hine.
Crowley—C. E. McLean.
DeQuincey—C. W. Quaid.
DeRidder—D. W. Poole.
Ebenezer—C. J. Thibodeaux.
Eunice—H. B. Teer.
Gueydan—O. C. Stapleton.
Hornbeck—A. J. Ellender.
Indain Bayou—A. M. Martin.
Iowa—R. T. Pynes.
Jeanerette—J. T. Wall.
Jennings, First Church—E. P. Drake.
Jennings Tabernacle—J. W. Waltrip.
Kinder—T. D. Lipscomb.
Lafayette, First Church—W. H. Giles.
Lafayette, David Memorial—W. H. Giles.
Lake Arthur—J. W. Waltrip.
Lake Charles, First Church—J. H. Bowdon.
Lake Charles, Simpson Memorial—E. R. Haug.
Leesville—A. A. McKnight.
Many—Sam Nader.
Maplewood—J. P. McKeithen.
Merryville—W. C. Barham.
New Iberia—R. H. Staples.
Raymond—C. B. Krumnow.
Rayne—E. W. Day.
Sulphur—L. E. Douglas.
Sweet Lake—C. W. Rodgers.
Vinton—J. A. Bell.
Welsh—W. H. Bengtson.
Westlake—Martin Hebert.
District Missionary Secretary—D. W. Poole.
Chaplain U. S. Navy—R. W. Faulk.
Chaplain U. S. Army—Don Wineinger.
Chaplain Charity Hospital, Lafayette—W. H. Giles.
Chaplain St. Patrick's Hospital—Martin Hebert.
Deaconess Rural Worker—Eva Crenshaw.

MONROE DISTRICT

H. M. Johnson, District Superintendent

Bastrop—J. B. Harper.
Bonita—C. J. T. Cotten.
Collinston—O. H. Jones.
Columbia—S. A. Seegers.
Columbia Circuit—W. A. Reeves.
Delhi—E. L. Tatum.
Gilbert—F. C. Collins.
Grayson—G. A. LaGrange.
Lake Providence—E. C. Dufresne.
Mangham—A. M. Wynne.
Mer Rouge—F. A. Matthews.
Monroe:
  First Church—A. M. Serex.
  First Church—Associate to Pastor—Lea Joyner.
  Gordon Avenue—W. C. Mason.
  Stone Avenue—I. L. Yeager.
Oak Grove—J. E. Hearne.
Oak Ridge—To be supplied.
Olla—E. M. Mouser.
Pioneer—C. L. Moore.
Rayville—J. H. Midyett.
Sterlington—Jeff P. Paul.
St. Joseph—E. H. House.
Sunrise—To be supplied.
Tallulah—H. T. Carley.
Waterproof—C. M. Hughes.
West Monroe—P. M. Caraway.
Winnsboro—O. L. Tucker.
Wisner—W. H. Carroll.
District Missionary Secretary—F. A. Matthews.
Supt. Home of Good Shepherd—J. R. Downs.
Missionary to Argentina—J. M. Norris.
Chaplain U. S. Army—Wm. J. Reid.
Chaplain U. S. Army—M. D. Fulkerson.

NEW ORLEANS DISTRICT

W. W. Holmes, District Superintendent

Berwick—T. F. King.
Donaldsonville—W. W. Perry.
Franklin—W. D. Milton.
Golden Meadow—E. W. Corley.

Houma, First Church—A. S. Hurley.
Houma Heights and Mission—L. A. Bodie.
Lutcher-Reserve—S. J. McLean.
Morgan City—D. B. Boddie.
New Orleans:
  Algiers—Don M. Risinger.
  Canal Street—J. T. Harris.
  Carrollton Avenue—E. C. Gunn.
  Tulane Wesley Foundation—Ben A. Petty.
  Church of the Redeemer—Phillip Pallotta.
  Chalmette—J. W. Booth.
  Eighth Street—Dana Dawson, Jr.
  Felicity-Aldersgate—Robt. B. Crichlow.
  First Church—N. H. Melbert.
  Gentilly—C. R. Hardy.
  Gretna—J. P. Bonnecarrere.
  Munholland—Karl B. Tooke.
  Napoleon Avenue—R. M. Brown.
  Parker Memorial—G. W. Dameron.
  Rayne Memorial—H. L. Johns.
  St. Mark's—R. L. Clayton.
  Second Church—A. L. Smith.
Slidell—M. S. Robertson.
Professon Candler School of Theology—F. N. Parker.
Editor New Orleans Christian Advocate—W. L. Duren.
Supt. Memorial Mercy Home-Hospital—J. G. Snelling.
Director Religious Education, First Church, Texarkana, Ark.—Ruth Nuttall.
Chaplain U. S. Army—Oakley Lee.
Chaplain U. S. Army—Alvin P. Smith.
Chaplain U. S. Army—Oliver Risinger.
Chaplain U. S. Army—David Tarver.
Chaplain U. S. Navy—J. E. Reaves.
Student in Vanderbilt University—Ned L. Stout.
Chaplain Charity & Marine Hospitals—J. A. Alford.
District Missionary Secretary—Karl B. Tooke.
Deaconess St. Mark's—Hazel Bulifant.
Deaconess MacDonell School, Houma—Ella K. Hooper.
Deaconess MacDonell School, Houma—Lillie Hendricks.

RUSTON DISTRICT

Louis Hoffpauir, District Superintendent

Arcadia—J. W. Mayne.
Athens—B. P. Durbin.
Bernice-Dubach—J. W. Ailor.
Bienville—To be supplied.
Calhoun-Downsville—A. G. Taylor.
Chatham—J. T. Garrett.
Choudrant—C. L. Elliott.
Claiborne—R. H. Hearne.
Clay-Ansley—Jack Shaw.
Cotton Valley—A. R. Hoffpauir.
Dodson-New Hope—Roy Grant.
Eros-Antioch—F. L. Hearne.
Farmerville—J. F. Stone.
Gibsland—J. F. Dring.
Haynesville—W. L. Doss, Jr.
Heflin-Brushwood—C. M. Morris.
Hodge—J. F. Kilpatrick.
Homer—Carl F. Lueg.
Jonesboro—J. B. Grambling.
Lisbon—W. D. Boddie.
Minden—G. W. Pomeroy.
Ringgold—H. E. Pfost.
Ruston—J. J. Rasmussen.
Shongaloo—To be supplied.
Sibley—Ross A. Pickett.
Simsboro—L. P. Moreland.
Springhill—Dan F. Anders.
On Sabbatical Leave—B. H. Andrews.
Supt. Louisiana Methodist Orphanage—C. B. White.
Supt. Emeritus LMO—R. W. Vaughan.
Chaplain U. S. Army—Wm. O. Boyd.
Chaplain U. S. Army—R. E. Walton.
Chaplain U. S. Navy—Beverly E. Bond.
Chaplain U. S. Navy—Douglas L. McGuire.
District Missionary Secretary—G. W. Pomeroy.

SHREVEPORT DISTRICT

A. M. Freeman, District Superintendent

Belcher-Gilliam—J. W. Matthews.
Benson Mission—J. C. Price.
Bossier City—A. D. St. Amant.
Coushatta—S. S. Holladay.
Grand Cane—W. L. Watson.
Greenwood—J. F. Wilson.
Hall Summit—H. C. Norsworthy.
Haughton-Doyline—F. H. Harrison.
Ira-Hosston—Thurmon Spinks.
Logansport—W. R. Wendt.
Mansfield—R. H. Harper.
Mooringsport—Van Carter.
Oil City—Rex Squyres.
Pelican—
Plain Dealing—L. A. Carrington.
Pleasant Hill—T. J. Holladay.
Rodessa—Jack Cooke.
Shreveport:
  Broadmoor—R. L. Cooke.
  Caddo Heights—L. W. Smart.
  Cedar Grove—G. A. Morgan.
  First Church—Dana Dawson.
  Associate Pastor, First Church—Raybon Porter.
  Mangum—C. K. Smith.
  Noel Memorial—F. M. Freeman.
  Park Avenue—W. O. Lynch.
  Summer Grove—S. S. Bogan.
Wynn Memorial—B. D. Watson.
Vivian—Bentley Sloane.
Zwolle—D. L. Dykes.
Professor Centenary College—R. E. Smith.
District Missionary Secretary—Van Carter.
Executive Secretary Board of Education—E. B. Emmerich.
Chaplain Charity Hospital—R. T. Ware.
Chaplain U. S. Army—A. F. Vaughan.
Chaplain U. S. Navy— A. M. Brown.
Chaplain U. S. Navy—George Pierce, Jr.
Chaplain U. S. Navy—J. C. Whitaker.
Chaplain U. S. Navy—J. L. Stovall.
Deaconess First Church—Grace Gatewood.
Deaconess Business Girls' Inn—Mrs. Mary Freeman.

MILLSAPS COLLEGE

JACKSON, MISSISSIPPI

MILLSAPS CHRISTIAN CENTER CAMPAIGN QUOTA BY CHURCHES FOR SEASHORE DISTRICT

J. L. Neill, District Superintendent

Rev. J. B. Cain and Rev. C. C. Clark assisted in the Campaign in the Seashore District

		Quota	Paid
	Donated to the District		$ 50.00
Americus	E. D. Simpson	$ 100.00	$ 100.00
Bay St. Louis	E. E. Samples	200.00	200.00
Biloxi, Main Street	M. L. McCormick	500.00	500.00
Brooklyn-Bond	M. L. Davis	100.00	100.00
Carriere	R. C. DeLamotte	25.10	25.10
Coalville	J. H. Moore	100.00	100.00
Columbia	J. B. Cain	1,200.00	1,300.00
Escatawpa	S. B. Watkins	100.00	100.00
Gulfport, First Church	C. C. Clark	1,000.00	1,715.10
Handsboro	D. R. O'Connor	100.00	135.00
Hickory Grove-Hub	J. P. Nix	100.00	50.00
Kreole	J. P. Payne	200.00	100.00
Leakesville	W. L. Elkin, Jr.	100.00	100.00
Logtown	W. B. Jones	100.00	100.00
Long Beach	T. M. Dye, Jr.	100.00	115.00
Lucedale	W. C. Fulgham	200.00	200.00
Lumberton	F. L. Applewhite	100.00	168.50
Mentorum	M. N. Howell	100.00	100.00
Moss Point	A. J. Boyles	300.00	300.00
Ocean Springs	W. C. M. Baggett	200.00	205.00
Pascagoula, First Church	E. W. Ulmer	500.00	500.00
Pascagoula, East Lawn	Q. C. Roberts, Jr.	100.00	100.00
Picayune	J. H. Morrow	400.00	574.50
Poplarville	S. F. Harkey	200.00	
Purvis	C. S. Schultz	100.00	100.00
Saucier	E. W. Scott	100.00	100.00
Vancleave	G. H. McBride	100.00	118.25
Wiggins	N. U. Boone	100.00	100.00
		$6,600.00	$7,356.45

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. Wm. S. Row, District Secretary,
Ruston District

Dear Co-Workers:

I wish all of you could have had the delightful pleasure that has just been accorded your Executive Committee of the Woman's Society of Christian Service. The mid-year meeting was held in Arcadia, Ruston district, November 13, 14, 15, with Mrs. Ed Conger, secretary of Children's Work, as Conference hostess.

The people of Arcadia were most generous in every respect. Their houses were thrown open to us, they shared their ration points to such an extent that one could hardly realize that such things existed, and their hospitality was such one would never know that the day of the maid had passed.

The meeting opened at 6:30 p.m. at the church with a delicious dinner. Reverend Robert Brown, pastor, Mrs. Brown, and Mrs. Curtis Taylor made each of us feel most welcome.

All business sessions were held in the lovely colonial home of Mrs. Conger.

At the first session, Mrs. Clarence Shaffer, Spiritual Life chairman, set the tone of our thinking in a beautiful and deeply moving devotional.

Mrs. Pollard told of her busy summer, bringing us reports from the many meetings she had attended, correlating the findings with our work.

Mrs. Wiltz Ledbetter brought us news from the General Board of Missions and, as usual, inspired us to attempt bigger and better things.

All officers gave splendid reports, and I want to assure you that the work is most definitely advancing along all lines.

Much time and thought was given to planning the work for 1945, and I am sure your respective officers will soon inform you of these plans.

Your Conference workers have been changed as follows: Miss Eva Crenshaw replaces Miss Sheila Nuttall, and is stationed at Indian Bayou in the Lake Charles district; Rev. Harrell Hine is filling Helen Strickland's place at Lafayette; Louise Pearce is serving at Louisiana State Normal College, now that Genevieve Reynolds is no longer with us; and at Louisiana Tech, Faye Barr is very ably filling the vacancy caused by the transfer of Florence Jones to Florida.

Three new officers were introduced at the meeting: Mrs. D. M. Campbell, of New Iberia, who is secretary of Organization and Promotion; Mrs. Lamar Aycock, Ruston, secretary of Student Work; and Mrs. Wm. S. Row, Gibsland, district secretary, Ruston district.

Our aims for next year are high, our plans ambitious, but I feel sure that you will meet them in the same fine spirit that you have shown in the past, and that the work will go forward with added force in the new year soon approaching.

* * *

Gueydan

The Woman's Society of Christian Service sponsored a banquet on the night of the 2nd inst. in the parlors of the First Methodist Church of Gueydan. About one hundred members, with a few friends, attended and all had an enjoyable time, which included a bounteous supper, a short program by Sunday School children, and a Biblical contest by the society.

The object of this banquet was to promote good fellowship among members of the church and to welcome new additions.

MRS. A. CHAUVIN,
Publicity Chairman.

DID YOU KNOW—

That, acording to reliable estimates, about 50,000,000 persons in the United States over 15 years of age used alcoholic beverages to some degree in 1943?

That some 2,000,000 of these 50,000,000 persons are excessive drinkers and over 600,000 are chronic alcoholics?

That 400,000 of these 2,600,000 excessive users of alcohol are women?

That of 1,000 men and women over 15 years of age, 6 are chronic alcoholics and 20 are in danger of becoming alcoholics?

That the above figures indicate that the alcohol problem is the greatest single public health problem in America which is not being systematically attacked?

That whereas, 3 persons in every 1,000 are affected by tuberculosis and 5 persons in every 1,000 are affected by venereal disease, from 6 to 7 persons out of every 1,000 are affected by the disease of alcoholism?

That public health officials are now beginning to recognize the public health aspects of this problem?

That these health officials should be encouraged to assist in approaching this problem in every community?

—Mississippi Church Council for Narcotic Education, 202 Old Capitol Building, Jackson, Miss.

REV. E. C. DUFRESNE HONORED

The Methodist parsonage was the scene last week of a demonstration of the high esteem in which the congregation of the Methodist church and many friends in Opelousas regard Rev. E. C. Dufresne and his wife.

In the spirit of Thanksgiving and gratitude for what Rev. Dufresne has meant to everyone in these troubled days of war, a grateful people have expressed themselves with an abundance of gifts and expressions of love and loyalty to their pastor.

In accordance with Methodist Church policies in transferring ministers to new assignments every four years, the local church this month will have a new minister, replacing Rev. Dufresne. With a sense of deep regret in losing their minister, and in grateful appreciation of the loyal Christian services rendered by him during the past four years, the members of the church paid tribute to Rev. Dufresne in an appropriate service following the regular church services Sunday morning, November 5.

The church and adjoining rooms were especially decorated with the season's flowers for the occasion. At the conclusion of the services a presentation of the many gifts, attractively arranged and placed upon tables about the rooms, was made by one of the members of the church on behalf of the congregation. Rev. and Mrs. Dufresne received many beautiful gifts and expressions of appreciation, and many expressions of the deep loss felt by the church upon their leaving.

For the past four years, Rev. Dufresne has been untiring in his work with his church, and during his stay here much advancement has been achieved. Besides his activities in his religious work, he has been connected with civic organizations in the community and at all times has given his best efforts and capabilities to all programs for the betterment of the community.

Rev. Dufresne's leaving is not only a loss to his church, but also to the community, where he has made many friends.

—Clarion News.

A wise leader and a wise nation cannot consider their destinies separate from that of other nations. It is our duty to ourselves to attach the same value to the happiness of other nations as to ours. To work for the prosperity of other nations means to work for our own interest. . . . Those leaders who desire for their nation something different from what they desire for other nations are short-sighted fools. All world events tend to prove that the destinies of us all are interdependent. The only wise way would consist in considering all humanity as a single body and the nations as members of this body. Any member which cannot react to the pain to which any other member of the same body is exposed must consider itself as lacking sensitiveness and real vitality.—Mustafa Kemal Ataturk.

Some people know how to make a living but do not know how to live.—Earl Riney.

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Outstanding Vacation Church School

Maywood, Aug. 15, 1944.

Mrs. W. G. Gaines,
Hernando, Miss.

Dear Mrs. Gaines:

We have just closed our Vacation Church School at Mineral Wells Methodist Church, and I believe that you, with your deep concern for the missionary enterprise, will be particularly interested in what we did.

As you know, we have been having a Vacation Church School in this church for the past seven or eight years—and some very successful ones, too. This year we decided to change the pattern.

In addition to the usual classes for children four to fourteen years old, we also interested the young people and adults in our general theme, "The American Indian." The two older groups agreed to begin their study on the Sunday that the Vacation School began and to continue the study for the three succeeding Sundays. The children's classes, of course, began on Sunday, continued through the week, and closed the following Sunday.

The approved mission study text for each age group was used, supplemented by some very valuable books from our county library. For the four and five-year-olds a unit, "Growing Up," was chosen from Beginner Closely Graded Lessons.

When Vacation School was first mentioned this summer it seemed as if the usual teachers and helpers were "just too busy," and then, too, there was the transportation problem, which all too often furnishes the excuse these days. But when we faced the problems squarely, we knew that we could not fail our children. So we set about making plans.

First, we called a meeting of the teachers and officers of our Church School. At this meeting we decided on the theme, "The American Indian," and on the cooperation of all classes. We were very fortunate to have Mr. and Mrs. Homer Gamboe, recently returned missionaries from India, and their two daughters, Rachael and Alice, spending the summer here. They attended this meeting, agreed to help us, and entered wholeheartedly into our plans.

Our next "get-together" was a week later at a luncheon, where definite plans were aid, teachers and helpers assigned, and ime schedules worked out. Textbooks were distributed, and each teacher left the meetng eager to begin preparation for our ight-day school.

True, there were some misgivings, esecially about the time for adequate prepration. But when the following Sunday ame, and practically every boy and girl nrolled in our Church School was present each had received a postal card from his r her teacher that week), we were reasured and determined to do our best.

On this first morning, posters and maps dorned the walls of our one-room church. Many boys and girls, and some of the adults, oo, brought Indian relics, and an Indian inerest corner was started, which grew as he school progressed. As a surprise for he day, the men of the church had built a sandpile 6x9 feet and over a foot deep in beautiful, white beach sand. Gay colored buckets, shovels, and other toys were supplied by the women of the Woman's Society of Christian Service. We remained in our regular Church School classes this first day, finding out just how much information we already had about American Indians and—what we didn't know, but would like to find out.

Monday morning dawned clear and hot, but fifty-five boys and girls and fourteen teachers and helpers were present at 9 a. m. From then on there was never a dull moment—the processional, flag salutes, study period, recreation, refreshments, activity period, and worship conducted by a different group each day.

The Junior and Intermediate boys and girls built song-book racks for all the pews and also a bulletin board and leaflet rack. The Juniors also made the different type Indian homes. Exhibited in appropriate settings, these homes covered two large tables and were a credit to their young builders. The Juniors also contributed fourteen beautifully illustrated booklets, "Facts About Indians."

The Primaries made drums from oatmeal boxes, rattles from gourds—all gayly decorated in Indian designs, and an unusually attractive poster in easily handled sections, "The Indians Gave Us . . ."

The Beginners and a few three-year-olds made a sectional frieze, "Foods and Other Things That Help Us Grow." A wall chart showed the height of each child, and bathroom scales proved a delight to all.

During the recreational period, besides the usual favorites, three Indian games were learned and enjoyed. A group of women from the Woman's Society of Christian Service served refreshments each day.

On Saturday the children and their mothers enjoyed a swimming party at Maywood. After refreshments, plans were made for the exhibit and program which the children were eager to share with their parents and the rest of the school on Sunday morning.

The Indian translation of the Twenty-Third Psalm was beautifully given by a Junior girl, a new song learned during the week was used, and interesting facts and figures were given, in addition to the truly creditable display of handwork activities.

The attendance record for the eight days had been outstanding. Only six out of sixty-nine failed to attend every one of the sessions—and not one absent teacher! The whole church was "Indian conscious." We had corrected many of our mistaken ideas about our Indian neighbors. We were determined to be more understanding of their needs—more helpful when we had the opportunity. We had all enjoyed the fun, the fellowship, and the inspiration! The joy of definite spiritual growth was ours.

I am sure that this letter is much too long, but I am also sure that you will rejoice with us in this happy working out of our plans.

Cordially,

MAY B. WOODSON.

Greenville District

Greenville

The Woman's Society of Christian Service of the Greenville Methodist Church is completing one of the most successful years in its history.

The Bible study on "God and the Problem of Suffering" was timely and helpful. Much interest is now being shown in our mission study on "Southeast Asia."

Our pledge to Missions of $630 was paid in full by June. The local budget of $420 is now in hand. The sum of $75 to be applied to a scholarship has been sent to Wood Junior College.

The Committee of Local Church Activities assisted with the Daily Vacation Church School.

The Soldiers' Lounge at our church is opened daily, with "open house" each Sunday afternoon and evening. Approximately sixty soldiers attend the Fellowship Hour.

At the end of each quarter, a Fellowship Hour is held in the church parlor, with the new members as honor guests.

The work for the children in the Methodist Home is always a joy, and we have contributed supplies of hand-made clothing and made cash donations.

MRS. S. S. CROMOR, President.

Columbus District

Zone 5 Meeting at Kosciusko

The fourth quarter zone meeting of zone 5, Columbus district, was held in Kosciusko Methodist Church on October 31, at 10 o'clock. This zone meeting was combined with our "Worship Service for a Quiet Day." Shady Grove, Williamsville, and Kosciusko were present; Ethel and Sallis were absent. Mrs. Jim Dodd, chairman, presided. The meeting was opened with hymn 279. Mrs. J. L. McElroy, of Williamsville, led the devotional, using 2 Chronicles 20:2-10. Miss Julia Wasson led in prayer. The minutes were read and approved. Roll call and good reports were given. Election of officers was as follows: Chairman, Mrs. Z. O. Graham; vice-chairman, Mrs. Harry Simmons, Sr.; secretary and treasurer, Mrs. A. L. Sills. "Quiz on Our Work" was conducted by Mrs. Z. O. Graham, assisted by Mrs. John Boswell, Mrs. H. E. Holmes, and Mrs. A. L. L. Sills. This meeting was closed with prayer by Rev. A. P. Stephens. Then followed the Quiet Hour, led by Miss Julia Wasson, her subject being "We Must Build in Peace and Love." The quiet hour was continued through the luncheon hour.

The afternoon session was a continuation of the Retreat, with the following program: "In Peace, An Enduring Peace," Miss Julia Wasson; Prayer, Mrs. Eddie Mitchell; "And in Love," Mrs. Jim Dodd. The consecration service was led by Mrs. John Boswell, followed by the administering of the Lord's Supper by Rev. T. B. Thrower.

MRS. J. M. DODD, Chairman;
MRS. W. E. ROBERTS,
Acting Secretary.

Sammy (to kitten purring on hearth): "Well, Kitty, if you are going to park here, you'd better turn off your engine."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Thanksgiving

On this long-kept Thanksgiving Day,
  With humble hearts, on bended knee,
We come, in earnest, contrite way,
  To lift our thanks, our praise to Thee.

Mindful of our forefathers' right,
  America's refuge, open, free,
We pray our world's most tragic plight
  May bring it, penitent, Lord, to Thee.

—Joseph M. Bone, Jr.

* * *

Schools for Boys and Girls in Malaya Provided by the Methodist Church

Since the beginning of Methodist work in Malaysia in 1885, Methodist schools have opened their doors to thousands of boys and girls. A letter from Miss Della Olson, a missionary before the occupation in the Lady Treacher's Girls' School in Taiping, Malaya, reveals what the life in this one of the schools was like. She writes:

MISS SALLIE ELLIS

Miss Ellis has been in the work in Biloxi for so many years that she now counts herself the "grandmother" to numbers of children. She has helped to train boys and girls in the classes of the Moore Community House, and in Epworth Church she has seen them marry, begin their families, build little homes, and has encouraged them in the founding of family altars. We know that when God calls her home, she will want her heart buried in that place which has meant so much to her and to the people.

Dear Friends:

If you look at your map of Asia, you will see that Malaya is that long, narrow peninsula that extends almost down to the equator. In Malaya, we have many races, namely: Chinese, Malays, Indians, Burmese, Javanese, Japanese, Eurasians, and Europeans. Therefore, the children with whom I want to make you acquainted belong to these races.

Since I worked in a girls' school, I want you to spend a day with me at our school in Taiping so that you can see how our girls study and play. Our schools in Malaya begin their classes at eight a.m., and our girls start coming as early as seven-fifteen, some in our school bus, some on their bicycles, some in rickshaws, some in their own cars, and some walking. What a beautiful sight it is to see these girls of the different races in Taiping arriving all neatly dressed in their many gay colors! How happy they look when they meet you and say "Good morning!"

When the bell rings at eight o'clock, the children come running from their swings, their seesaws, and their games to form into line and march into their respective classrooms. The first half of every day is spent in religious instruction. Let us step into the primary class for a few minutes. What a thrill the children give us as we listen to them singing their prayer song, as we hear a Bible story told, or as they talk about one that has been read before! In one of the intermediate classrooms we see the children dramatizing a Bible story, while in the Assembly Hall we see the older girls taking part in a worship service of which they are in charge, and which they have planned with the help of one of their teachers.

All of the work of the mission schools in Malaya is done in English, and therefore you will enjoy going through the school to see the girls at work in other subjects. You will at once become interested in their neat notebooks, and in how well the children can recite, read, draw, sew, and spell. You will also notice the friendly spirit in the classroom, and how well these children of the different races get along together.

On our way through the school, we come to the Domestic Science room, and we stop to watch a class of girls preparing the lunch which the children eat during the mid-day recess. Soon the bell rings, and out of the different rooms file the hungry children. The girls who have prepared the food are at their tables to sell the food and collect the money for it. No dish is sold for more than three cents. While we see the children enjoying their hot dishes of rice and curry, laksa, soy bean cakes, hot fried bananas, as well as fruit, milk and sweets, we agree that all the food must taste delicious.

The children in other classes are getting ready for their Sports' Day. Once a year our schools in Malaya have a Sports' Day, on which the school, divided into Houses with the same number of children in each, take part in a great number of races. The House which gets the highest number of points in the races wins. Can't you imagine what an exciting event this is to our children in Malaya!

Come back and spend another day with us. Friends are always welcome in our school.

(Adapted) DELLA OLSON.

* * *

Miss Ellis and Miss Kuntz

The women of the Mississippi Conference automatically think of Miss Sallie Ellis and Miss Sophie Kuntz when they think of the Moore Community House in Biloxi.

In the material which has been sent to the local societies by Mrs. E. V. Perry's committee will be found the story of the beginning of this piece of work.

MISS SOPHIE KUNTZ

Miss Kuntz has realized her dream for Moore Community House in the building and equipping of the Boys' Work Shop. She can hammer and saw as well as any man, and spends hours with groups of boys, and sometimes girls, fashioning toys, small pieces of furniture, etc. And, as she works in this shop she gives to the children the lessons taught by the Great Carpenter.

The ablest men in all the walks of modern life are men of faith. Most of them have much more faith thean they themselves realize.—Bruce Barton.

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, NOVEMBER 26 , 1944

THE CHRISTIAN VIEW OF INDUSTRY

Lesson Text: Luke xix. 15-26; 2 Thessalonians iii. 10-12.

Golden Text: Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.
—Ephesians iv. 28.

The interpretations of the parable of the Talents, the parable of the Pence, and the parable of the Pounds have always been colored by prevailing social problems and the social emphases in the thinking of a particular generation. To that extent they have been treated as weapons of social controversy rather than as so many aspects of personal responsibility. They have been accepted as tests of social attitudes to the exclusion of the personal elements which give force and meaning to social life.

In the group of parables to which our lesson belongs, we have the idea that life is made up of fractions whose denominators are endowment, diligence, and grace. In the parable of the Talents the fraction of unequal endowments is evaluated, in the Pounds we have a study of equal endowments and unequal diligence, and in the parable of the Pence, or the Laborers in the Vineyard, we have the fraction of grace as a factor in individual life. In all one character is the keystone of the far-reaching philosophy of building the Kingdom of God in the soul—the one talent man, the man of no diligence and the man called at the last hour. In them the individual occupies the spotlight.

Life as Individual Responsibility

Here we have an illustration of a life left alone with its own resources, the trust for the use of which he shall ultimately be approved or condemned. It may help some to remember that this is a parable and not history. It is a study in the philosophy of the influence of responsibility, used or unused, in the making of a life. As in the other parables of the group, the man who failed in diligence provides the focus in the study of diligence, the fractional component of the worthiness and the outlook of the man. He was lacking in the spirit of adventure and aggressiveness and the world moved on ahead of him. His failure was so obvious that he was forced into an attitude of self-pity. For his defence, he created a master of his own image. An inborn sense of shame forced him to seek an alibi. He lost sight of the fact that the returns in life are earned, that they come from investments diligently used and not as a matter of charity. In his failure to use the pound with which he had been entrusted by his master, he fell into wickedness even worse than that which he charged against the nobleman whose pound he had wrapped in a napkin. He had deprived the nobleman and the world of that element which should have been supplied from his own resources. He had been hard and unjust toward the world by his personal failure, regardless of any excuse that he might offer.

Out of Thine Own Mouth Will I Judge Thee

Jesus answered the excuses of the man who ignored his responsibility by a withering observation. Perhaps it was more in a spirit of pity than anger, that he condemned him because of his failure to supply the one thing which he alone could contribute—personal diligence. Worse than that was the fact that he had limited his own future. The man who failed to provide the simplest and the most personal factor of success was not to be trusted with an increase of the trust. A man, mediocre in his administrative diligence, cannot be helped by increasing the trust. You must put something into life if you expect to get anything out of it. "Take from him the pound, and give it to him that hath ten pounds."

The Law of Returns

A man's fidelity to his trust can best be expressed by a worthy and effective use of it, not by wrapping it and keeping it inviolate and unwasted. In that respect, this parable is a comment upon the individual, whether he be a success or a failure. The man who had given of his best was like the man of whom Samuel Johnson wrote:

"His virtues walked their narrow round,
Nor made a pause, nor left a void;
And sure th' Eternal Master found
The single talent well employed."

This parable is undergirded by the truth that God is just and his law is correspondingly just. God will not fail the man who adds to his endowment out of the energy which is his own. Men may differ in their diligence or their ability, but the account will be exactly balanced in the end.

An Inexorable Law of Life

From the words of the Master, we turn to the words of the great Missionary Apostle —the second selection in our lesson text. Paul translates the philosophy of the parable into the data of life. The man who will not work may not eat. The man who fails to add the diligence for which he is responsible ends as a disorderly character and a busybody (a bishop of other people's business), according to the Greek. These words have been called the "best commentary upon the first motive of this parable" of the Pounds. It is no unrelated speculation of a dreamer, but a principle which has operated in all ages and realms of history and is still an unrepealed law of the Creative Mind.

To sum up the teaching of our lesson, Jesus is saying by the parable of the Pounds as enforced by the words of St. Paul, that we can get nothing out of life, the "great enterprise of the ages," unless we put something into it. If, however, we put something into life, it will return to us an hundredfold. This is true whether it be in the field of education, personal sanctity, or personal fruitfulness, no matter whether the field be regarded as secular or religious. Let us labor, therefore, with our hands that our gifts may be seasoned and blessed with that which is our own.

THE WRONG EMPHASIS

Birds build thei rnests, rear their young, and make their annual flights to warmer climes, says an exchange, but so far as is known, no bird tried to build more nests than its neighbors; and no fox ever fretted because he had only one hole in the earth in which to hide, and no squirrel ever died of anxiety lest he should not lay away enough nuts for two winters instead of one; and no dog ever lost sleep over the fact that he did not have enough bones buried in the ground for his declining years. So many people put the emphasis upon the wrong thing.—Exchange.

He is the wisest and happiest man who, by constant attention to thought, discovers he greatest breaks through every opposition that he may improve these opportunities.

Serving God with our little, is the way to make it more; and we must never think that wasted with which God is honored, or men are blest.—John Hall.

Sunday is the folden clasp that binds together the volume of the week.—Longfellow.

God is willing and ready to work in us and through us if we are willing and ready to let Him.—D. L. Moody.

Ten minutes spent in Christ's society every day; aye, two minutes, if it be face to face and heart to heart, will make the whole life different.—Henry Drummond.

When at home they used to ask in my church for anoffering for missions, I usually searched in my pocket for the smallest coin I could find, but never again will that be the case. I shall tell them what I have seen here.—An Army Officer.

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THE CHRISTIAN FIRESIDE

THE REMARKABLE BEHAVIOR OF ROBINA

By Vivian T. Pomeroy

On Columbus Day in the afternoon, when the sunshine was warm, I spent an hour working in my garden. I was putting some small, flat stones, to make a pavement, on one of the paths. I am not a very good pavement maker, but I like doing it. As I knelt on the path I suddenly heard a flutter of wings close by, and then I heard a chirping which I understood to be saying, "Oh, Mrs. Robin, may Robina come and fly with me?" I looked, and there was a slim, pretty bird with a stout lady robin. I was surprised, for I thought the Robin family had all gone away.

I was even more surprised when Mrs. Robin said: "I'm sorry, Mary, but Robina is in the barberry bush, sulking, I'm afraid. She's got some silly idea in her head and she's quite upset." "But what has upset her?" asked Mary Chickadee. "I think it's those great airplane birds which are always flying over us," said Mrs. Robin sadly. "Robina got crosser and crosser all the summer. She would sit in a tree and stare and stare at them as they swept across the sky. And this morning she was in a frightful temper and told her father: 'I'm not going to fly any more. Not another yard. What's the use of flying when those great birds roar over us. They don't have to flap their wings, they just go—fast and far, and we have to stay here and go to school and have no adventure.' That's how she went on. I don't know what bird children are coming to. They get such ideas in their heads. Why! when I was a robinette; I had to stay and find worms, and do the chores for Grandmother Robin, and I was made to practice whistling for an hour before breakfast. And so I tell Robina . . ."

Mrs. Robin stopped; she was completely out of breath. Mary Chickadee hung her head and then said, "Shall I go to the barberry bush, Mrs. Robin?" And Mrs. Robin said, "Yes, do, dear; and try to talk to Robina."

So I, too, stole towards the barberry bush; and, sure enough, there was Robina sulking alone. "Come and fly," said Mary Chickadee. "Go and fly yourself," said Robina. "You don't want adventure; but I've been watching those airplane birds, and I'm not flying any more if I can help it. "It's too much effort for too little result."

Mary Chickadee said: "But those great birds don't go by themselves. They have men on their backs, driving them."

"I don't believe it," said Robina. "They have made those men their prisoners and are carrying them into captivity."

"Nonsense!" said Mary Chickadee, darting for a late insect. "Those airplanes are are the captives. They couldn't fly at all without men on their backs. And here we are with a chance to tease the jays and to fly wherever we like."

"We can't," snapped Robina. "You know we aren't allowed to go any farther than Brush Hill and back again. What's the fun of that?"

"There's fun wherever you make it," said Mary Chickadee. "And, anyway, I'd rather be a free bird in a small place than the biggest bird with all the world as a prison. So there!"

"You aren't free till you can do whatever you like," said Robina, sulkily.

"You aren't free till you like whatever you can do," said Mary Chickadee, wisely.

Robina said: "Oh! You're too clever. Get away and fly to Brush Hill."

And so Mary Chickadee flew off, stopping for a few moments to have a word with Mrs. Robin, who gave her a hot worm.

"I shall send Robina to boarding school at Dedham. That's all there is to it," said Mrs. Robin.

I knelt on the path again and fitted some stones into my pavement. A great plane roared over my head; but I did not look up. I was thinking that there was something in what Mary Chickadee had said.—Reprinted by special permission of the author and the Christian Leader.

AUSTRALIANS WANT TO KNOW ABOUT U. S. A.

"Invasion" of Australia by thirty-three missionaries from fourteen American church groups, detained in Melbourne for more than a month while en route to India and China, is reported by Miss Mildred L. Pierce, missionary of the Woman's Division of Christian Service to Bengal, India. Included in the group were nine Methodists, among them Bishop John W. Robinson, who has given more than fifty years of missionary service in India.

The missionaries reported a friendly and cordial reception by the Australian people, who made them feel at home. The visitors were in great demand as speakers and were "interested and surprised that people are as eager to hear about America as about our fields." In addition, Miss Pierce says, the missionaries attended Australian picnics, a beach party, have gone rowing on the Yarra River. They enjoyed introducing American dishes and customs among the Australians. "Since we are doing our own housekeeping it is not costing us much and we are able to entertain our friends and thus repay in a small measure the many kindnesses shown." They also enjoyed serving a group of Americans, "hungry for American food."

Several missionaries went with a nurse of the Public Health Department in the Mobile Van Service on a two-day trip into the Australian bush. The nurse brings advice to mothers in isolated areas, weighs and measures the babies and checks their progress. A mother need not wait until a baby is ill for help, but has access to this service every two weeks.

Although the detained missionaries regarded their enforced visit in Australia as an enjoyable experience, they were eager to return to their work on the mission field. One hardship, too, was the lack of news from home. "We get a bit discouraged at times," said Miss Pierce, but then we try to remind ourselves that this is truly a wonderful opportunity to know another people and country that is being handed to us as a gift and that cheers us up."

The Australians also rejoiced at this unprecedented visit of the missionaries. Mrs. Florence G. Dyson, state president of the Victorian Methodist Woman's Auxiliary of Overseas Missions, said:

"We have taken these folks into our hearts and our homes, because we all speak the one language in Christ. It has been a month of rich fellowship and friendship that will not fade with the passing of the years. They have lived with us, dined at our tables, and met with us under many varied experiences. We in turn have taken all they have had to give. They have been in our pulpits, our Sunday schools, and weeknight meetings, as well as our missionary activities. Our horizon has been lifted, our vision enlarged, and we are viewing things from the world aspect.

"India, a part of the British Empire, is indebted to the Stars and Stripes for missionaries, their wives, their sisters, doctors, nurses, teachers, who right through the years have contributed so much to the uplift of and the Christianizing of our sisters and brothers in this great land with its teeming population. Today there are between two and three hundred missionaries from America living under the Union Jack."

Can war be cured by more war, or is it to be cured by frankly trying to apply the doctrines of Christianity and the brotherhood of man?—Oswald Garrison Villard, 1919.

SHOPPERS...
More room for you and your packages if you go home by 4 or after 6 !!!

A TRIBUTE

"Think of stepping on a shore and finding it Heaven."

Mrs. Cora McCoy Hoffpauir suddenly left us for that Shore on October 24, from the home of her daughter, Mrs. Harmon Rush, Jr., in Alexandria, La. Her husband, Thos. B. Hoffpauir, preceded her fourteen years ago.

Long a member of Crowley Methodist Church and the Woman's Society of Christian Service, she is remembered for her enthusiastic loyalty, her joy in serving, and her generous giving. Her cheerful smile and friendly approach will be missed by her church friends and by the neighbors who loved her. She saw only good in people. Her pure heart refused to entertain the bad.

She was the mother of nine children. One son is an officer in the U. S. Army. In recent years she made her home with a devoted daughter, Mrs. W. W. Swanwick, of Crowley. Mrs. Hoffpauir was the sister of Rev. F. J. McCoy, of the Louisiana Conference.

"A few who have watched me sail away
Will miss my craft in the busy bay.
Some friendly boats that were anchored near,
Some loving souls whom my heart held dear,
In silent sorrow will drop a tear,
But I shall have peacefully furled my sail
In moorings sheltered from storm and gale,
And greeted the friends who have gone before,
O'er the unknown sea, to the unseen shore."

ALICE GORTON WYNN,
For the W. S. C. S.

IN MEMORY OF MISS MATTIE BROWN

On September 13, 1944, the Woman's Society of Christian Service of Belcher, La., was saddened by the death of one of its first and most active members, Miss Mattie Brown.

In early life she became a resident of Louisiana and spent many years in helping to form the first organizations of the Methodist Church of this state. Her constant efforts reached almost the entire state as she moved from place to place with her father, the Rev. Mr. Brown. She continued in active work with our church until a short time before she passed away.

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Being highly specialized, the profession of nursing fits one for worthy service; and its remuneration is higher than most vocations for women.

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Great are the rewards for such faithfulness, such loyalty, and such devotion to Christian duty as Miss Mattie possessed! Those of us who have been her friends have had one of God's richest blessings.

Resolved, that a copy of this memorial be sent to her family, one to the New Orleans Christian Advocate, and one kept in the permanent records of the Belcher Woman's Society of Christian Service.

Signed:
MRS. M. P. CONNELL,
MRS. A. W. GLEASON, JR.,
MRS. J. J. ADCOCK.

WESLEY BABINGTON SULLIVAN

Wesley Babington Sullivan, son of Rev. W. M. Sullivan, was born October 9, 1892, at Franklinton, La. He attended the public schools in Hattiesburg, Miss., Meridian, Miss., and McComb, Miss. He then attended the Hurst and Wyatts Junior College at Oxford, Miss.

In early manhood he was employed by the Dantzler Lumber Co. at Moss Point, Miss. He then secured a position with the Lampton Co. at Columbia, Miss. Twenty-four years ago he was employed by the Armour Packing Co. as traveling salesman, which position he held until his death, on August 16, 1944, at Newton, Miss.

He had made his home in Newton, Miss., for the past fifteen years. He was married to Miss Mary Ruth Loper on November 28, 1942.

He made his profession of faith in the Lord Jesus Christ in early childhood and united with the Methodist Church. He loved the church and remained a loyal member until his death. He had served on the board of stewards of the Newton church, of which he was a member, for a number of years prior to his death.

His death came by a sudden heart attack on Wednesday night, August 16, 1944.

Those that survive to mourn his passing are his wife, his father, the Rev. W. M. Sullivan, who has served the Methodist Church as one of its outstanding ministers for more than a half century; his step-mother, whom he loved through the years as his own mother; and by three brothers, five sisters, a number of relatives, and a host of friends.

Funeral services were conducted by his pastor, Rev. H. L. Daniels, in the Newton Methodist church, on August 18, 1944.

His many friends in Newton have missed him and mourn his passing.

H. L. DANIELS.

WEST COAST POPULATION SHIFT CHALLENGES CHURCH

By A. J. Walton, Superintendent Department of Town and Country Work

The west coast has had the greatest shift in population in its history.

The Japanese were moved out. The "inlanders" moved in from the Dakotas, Montana, the Rocky Mountain states, the southwestern and southern states. Almost a quarter of a million Negroes came with this tide.

Montana, North Dakota, South Dakota, and Idaho had the sparsest populations and lost approximately fifteen per cent of their people. Oregon, Washington, California, Nevada, Utah, and Arizona gained an overall average of about fifteen per cent. The gain was mostly concentrated in a few highly industrialized sections.

The speed of the shift and the absorption in wartime work and conditions have denied the people opportunity for a normal and wholesome mingling of cultures. Pressure of work and war conditions have minimized the desire to establish homes.

Many newcomers have purposed for years to leave their old homes. They do not intend to return. Many others, attracted by high wages or moved by other reasons, came to make a stake or render service according to their driving motive. Some desire to return to their home sites and begin over again after the war.

Among the social problems intensified by the shift are increasing numbers of Negroes involved in juvenile delinquency, distorted family life, widespread spending and a disproportionate sense of values and equality in consumer buying, intensified and aggravated racial tensions, a greatly disturbed program for children and youth, dangerous inflation of land and property values, neglect of the stabilizing factors and qualities important to community life.

Constructively, however, a number of the newcomers have invested their earnings wisely. Many have been able to liquidate debt burdens of long standing, establish substantial savings accounts, or purchase property and homes.

Needed medical attention has been secured. Many have had enough money for the first time in their lives to buy sufficient food and to make needed social and industrial contacts.

The church and its workers must be informed concerning these situations, must be prepared to assist, counsel and help these people in any way that will contribute to improved standards of family living or community life.

Among those who need to be reached by the expanded program of "trailer missionaries" to be provided by Crusade funds, are whole counties which surveys have found to be without ministers, unchurched sections and large blocks of population scattered in sub-marginal land where the support of a resident pastor is not possible and no churches now exist. An even greater period of migration is anticipated in the days ahead. The church desires to be ready to serve these people wherever they go with trained men who will volunteer to be "roving ministers." If those areas selected on a regional basis or government data do not materialize and the shift of population goes elsewhere, Methodist trailers must be ready to follow the people and minister to them.

Beware Coughs
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That Hang On

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Is *your* Church making full use of such material?

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Bright Spots from the January 1945 Christian Home

In an article "It Takes Brains," by Harold and Alma Sheridan, parents of adolescents receive pointers on helping young people learn how and when to say "No." "Dodging Adolescent Doldrums," by R. A. Smith, gives common-sense advice on how to get along with teenagers. M. Leo Rippy holds up a warning finger to parents who in dealing with their young people preface their remarks with "When I Was Young." In "No Bed of Roses," Walter Towner looks ahead upon the hard road that today's young people will have to travel and gives some good suggestions on how parents may help. In his articles "It Is Good to Laugh," D. M. Key shows that laughter is a lubricant for the friction of human relationships. Ruth McK. Moore discusses "Temper Tantrums in Children—and in Parents" with humor and good sense, while Ruth Elizabeth Murphy in an article "To Working Mothers" points out practical ways for working mothers to keep their homes and families in good order. The January Elective Course for Parents' Classes will be entitled "Nurturing Religious Growth in the Home," by Donald M. Maynard. "At Night with the Stars," by Ethel Smither, "Parents Can Help," by Lola Hazelwood, and the selected verses and prayers for use in children's worship are of interest to parents of the very young.

It Must Mean Something . . .

when the subscription list of a magazine increases almost 30 per cent in a single year!

In the case of THE CHRISTIAN HOME, it means much. —It means that Pastors are realizing the rich values in the magazine, and are urging its use in the homes of their congregations.

—It means that parents have discovered its importance and are placing their own individual subscriptions.

—It means that church schools are re-doubling their use of it, presenting yearly subscriptions to the parents of all new babies, or to parents of all children on the Nursery Roll; making it available to parents and teachers of children in other departments; using it as a point of contact in visits to the home; providing it for members of the Home Department who have small or teen-age children; choosing it as lesson material for a parents class in the school.

It means, in short, that THE CHRISTIAN HOME is taking its place as an essential implement of the church and of the church school; as essential reading for Christian fathers and mothers everywhere.

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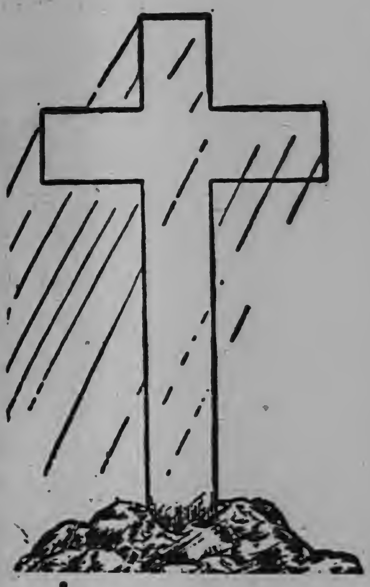

THE LIVING CHURCH

Steel me with patience! Soften me with grief!
Let blow the trumpet strongly while I pray,
Till this embattled wall of unbelief,
My prison, not my fortress, fall away.
—Alfred, Lord Tennyson.

THE PRAYER-ROOM TODAY

Give me, O Lord, a new realization of my infinite resources in Thee. Give me a new sense of Thy great and generous love. Forgive me that I have asked so little of Thee, expected so little. Forgive me that I have gone hungry while all Thy plenty was spread forth for me, stumbled and groped in the darkness when, had I but opened my eyes, Thy light was all around me. But now I come to Thee as Thou hast bid me come. My emptiness comes to Thy fullness, my weakness to Thy strength, my nothingness to Thee who art my all. Do for me, even now, as Thy gracious manner is, exceeding abundantly above all I ask or think, in Him in whom dwells all Thy fullness. Amen.

Vol. 91. No. 45.

NEW ORLEANS 12, LA.
THURSDAY, NOVEMBER 30, 1944

These Are Not Lost

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret art of pure self-sacrifice,
Unseen by men, but marked by angel's eyes—
These are not lost.

The sacred music of a tender strain,
Wrung from a poet's heart by grief or pain,
And chanted timidly, with doubt and fear,
To busy crowds, who scarcely pause to hear—
These are not lost.

The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strove to win
Some weary wanderer from the ways of sin—
These are not lost.

Not lost, O Lord! for, in Thy city bright,
Our eyes shall see the past by clearer light,
And things long hidden from our gaze below,
Thou wilt reveal, and we shall surely know—
These are not lost.

—From "The Light of the World."

WALLET OF THE WEEK

THE FLYING FREIGHT CAR is one of the world's largest cargo planes. It is Fairchild's new C-82 and is designed to carry heavy military freight loads such as cannon, tanks, and other military necessities. It is a twenty-five-ton plane and is expected to become a revolutionary factor in sky freight, especially for the carrying of perishable fruits. Its fusilage is about the size of a small box car and lends itself to space-saving in packing crates, and when there is no freight to be transported it can be quickly converted into a passenger liner.

* * *

A SERIOUS HEALTH PROBLEM resulting from the war is the constant threat of transporting African fever from equatorial Africa to America. The threat is from two sources. One is the possible bringing in of the fever-carrying mosquito as a passenger in a plane. The other is in landing an inoculated passenger who has the fever, or may develop it. In order to combat the mosquito threat, the planes are fumigated with a deadly insecticide before taking off, and on this side a strict check is made upon passengers for evidences of fever inoculation.

* * *

ALFRED SADD, GILBERT ISLAND MISSIONARY, and twenty-one others met death at the hands of the Japanese, by whom they were held prisoners, on October 15, 1942. The men were captured and imprisoned on the islet of Betio on the Tarawa Atoll and were forced to do hard labor. They were accused of trying to escape by signaling a warship or a plane and all were slain. The American Army erected a cross on the spot where the men died, with the inscription: "Standing unarmed to their posts, they matched brutality with gallantry, and met death with fortitude."

* * *

THE DEATH OF JACK MINER, the Canadian researcher into the habits and the range of migratory birds, will be of interest to sportsmen all over America. The wild fowl which he had marked with aluminum bands bearing scripture texts and his own address have been killed in all parts of the country or have found their way to many wild-life sanctuaries. He was the founder of a bird sanctuary in Kingsville, Ontario. His death was the result of a heart attack and he was seventy-nine years old. Miner was an honorary member of the Bible Class of the late Dr. Merton S. Rice, Detroit.

* * *

HYDROELECTRIC POWER PROJECTS promise to make Korea a great industrial and agricultural factor of the Orient. An enormous hydroelectric generator is now ready for installation in the plant on the Yalu River, the first of seven to be installed. This generator will rival the power capacity of the Columbia River and Boulder Dam projects, and will be greater than that of the Russian Dniepropetrovsk dam. Yalu River power will increase Korean chemical production, especially nitrogen fixation for the manufacture of fertilizer. This in turn will advantage the agriculture of the country.

POSTWAR MILITARY TRAINING, as a universal requirement, is being met by a counter suggestion attributed to Anatole France. The proposal is that a delegation of teachers of all nations meet to formulate in common a universal system of instruction, and consider the means to be taken to implant in young minds the ideas from which would spring the peace of the world and the union of the peoples. After all, it would seem reasonable to try constructive measures for peace before we go all out in training for resistance.

* * *

NETHERLANDS PROTESTANTS decided to issue a joint publication about twice a month which is intended to carry spiritual help to Dutchmen who have been deported to Germany as labor conscripts. It was planned to issue about thirty thousand copies. This is said to be the first instance of a publication issued under the common auspices of all Protestant churches of the country. The issuance of the periodical will probably be abandoned, since the battle front will close the frontiers of Germany to all matter from the Netherlands.

* * *

ALEXANDER THE GREAT FOUGHT DARIUS at a place called Gaugamela. In Plutarch's "Life of Alexander," we are told that the name of the battle site signifies 'the camel's house," and the city is said to have received its name from the fact that one of the ancient Persian kings, having escaped the pursuit of his enemies on a swift camel, settled the camel at that place, with an allowance of certain villages and rents for his maintenance as long as he should live. In that manner the king sought to express his gratitude for the role which the camel played in his deliverance.

* * *

KOREAN IMPORTS are so large as to make that country one of the highest ranking trade areas of the Orient. Among its imports are seven million dollars worth of raw cotton, thirty-five million dollars worth of textiles and clothing, five million dollars worth of paper, nine and one-half million dollars worth of petroleum products, eight million dollars worth of vehicles and parts, twenty-seven million dollars worth of machinery and metal manufacturing, seven and a half million dollars worth of drugs and chemicals, and two hundred and fifty-seven million dollars worth of other goods.

* * *

THE ETHIOPIAN CHURCH, under the leadership of the Emperor Haile Selassie, took a historic step in September when it severed the long-standing relationship between the Ethiopian Christian Church and the Coptic Church of Egypt. Henceforth the Ethiopian Church will not be dominated, as it has been for centuries, by Egypt. Leaders of the Christian movement in Ethiopia believe that the new status will be beneficial to Christian missions in that country and it should bring about an administrative autonomy and constructiveness which has not been true in the past.

New Orleans
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W. L. DUREN, D. D., Editor-Manager
C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

CHRISTIAN EDUCATION

It seems to us that the most loosely used term in the literature of the Christian Church is "Christian Education." Originally it implied education under Christian auspices and with a distinctly Christian bias. The output of such enterprises was definitely marked in both character and interest. It would not be true and it is not necessary to claim that every individual was so marked, but it is reasonably certain that the individual differentiation was such as to give the Christian college and the Christian fireside a distinct character.

In modern times a subtle change has come about. The term "Christian Education" has been emptied of much of its religious content. This is true not of just a few colleges, but is largely true of them all. It is no less true of the more general and less institutionalized forms of all Christian instruction. The educational program of the Christian Church has become formal—a matter of church sponsorship rather than a definitely religious emphasis. The label, "Christian," is tacked on the door of a college hall and, presto, the change is effected. Back of the door which has been labelled there may be little difference in either the instruction or the conduct of the student.

This is not to attack any institution, but is intended to indicate the extent to which there has been a religious let-down in the educational ideal of the Church. The agents of subtle repudiation have infiltrated the ranks of faith with skeptical suggestions which have caused people to feel that the insistence upon a definite Christian content in the educational process is an interference with intellectual freedom. One of the methods for achieving the alienation of religious people from a school under definitely Christian regulation is the question often propounded with academic assurance. "Is there such a thing as denominational algebra, or denominational science?" The question is framed to elicit an obvious answer, but the more subtle fact that it is also intended to rob religion of all authority over the educational process is not so obvious.

Personally, we are for Christian education justified by curriculum, class room, and character output. We are not interested in the mere fact of sponsorship or church-related enterprises. Our interest is in the development of character which bears a direct relation to the Christian designation and is commensurate with the sacrificial investment of the church by which the educational effort may be sponsored and maintained. Nothing else can save Christian education from the growing dissatisfactions of the present day and from disaster in the future. In the achievement of such a wholesome end, the interests of sponsors and administrators are one and the same. Any college divorced from its religious foundation must meet state education at once and without a compensating religious appeal to give it hope of survival. As we read the signs of the times, the education of the future will be definitely secular, or at best decreasingly religious. The trend today is unhappily away from the Church, and religion, through foundations, is being forced to acknowledge its stake in state education.

IS IT JUST TO PENALIZE THE CLAIMANT TODAY FOR THOSE OF TOMORROW?

At the recent session of the Louisiana Conference, two proposals were offered for raising a stabilization fund to enable the Conference to change from the present support system for claimants to the now optional "Divided Annuity" plan. The first proposal was to raise the present apportionment rate for pensions from eight to ten per cent, one-half per cent of which should be retained to form a stabilization reserve. The second plan bluntly proposed to withhold fifty cents per service year, from support funds now in hand, for such reserve.

The motive of those who brought forward these proposals cannot be questioned, but we do not believe that the righteousnes of the plans can be established. The one-half per cent reserve under the first suggestion should, we think, have been named as a fraction for stabilization and not have been a subtraction from a sum levied ostensibly for the support of men now retired, or to be retired at the end of the year. The money involved would have been the same, but the implication would have been different. This plan was adopted, but its operation was deferred for a year. This, as a concession to the Crusade for Christ, we think was not necessary.

The second plan, which was defeated by the Conference, would in effect have penalized retired men now living in the interest of the men who were asked to take such a sum by vote from the meager funds now in hand and ear-marked for their support In order to make the case concrete, we took the list of claimants and selected a few to show its effect. R. V. Fulton, with thirty-one service years, would have been penalized $15.50; C. W. Lahey, with nineteen years, $9.50; H. J. Boltz, with thirty-nine years, $19.50; and W. F. Henderson, Jr., with twenty-eight years, $14. Who would have profited by such penalties laid upon the veterans in this increasingly difficult time? The answer is the claimants of five years hence. Many of those now on the list will be gone in half a decade and they could not share in the benefits that might accrue from the change contemplated. We cannot see the wisdom nor the justice of such a stabilization policy and we are glad that the Conference withheld its approval. We believe that the stabilization fund should be raised, but we are equally sure that it should be raised as such, not subtracted from the inadequate support provided for the retired men today.

BISHOP PAUL E. MARTIN

We have already expressed our feeling as to Bishop Martin and his presidency of the Louisiana Conference. It remains now to be said that he met in every way the favorable opinion that we expressed upon the eve of the Conference session. From what we observed and have heard since the Conference, the good impression made upon the Conference preceding annual meeting in no way suffered, but was rather deepened by his presidency. Many things had to be attended to in the launching of the new quadrennium and the Methodist world-embracing program. These responsibilities were attended to with patience and carefulness. In the making of the appointments, he met the delicate responsibilities of his office in such a way as to inspire general confidence in his fairness and sympathetic interest in the problem of every man. It is not too much to say that his new year of episcopal service begins well.

GOD GOT IN THE WAY

History's pages are replete with the records of men whose plans miscarried because their way was not God's way. Moses preferred to follow the plan of least resistance and demurred when God ordered him to lead the Children of Israel out of slavery. Moses had judgment enough to follow God's direction and became the lawmaker of the ages.

B. P. Brooks

Jonah couldn't make up his mind to preach God's work and fled to escape this responsibility. God sent a whale which upset all Jonah's plans and he became a great prophet.

Saul of Tarsus made up his mind that he would do everything in his power to destroy the Christian faith of his day. On his journey to Damascus, God stood right in his way and, although He had to strike him blind to do it, changed the whole course of the apostle's career.

Napoleon tried ruthlessly to conquer Europe and make a world empire for himself, but God raised up armies against him and thwarted his selfish ambitions.

The Kaiser, in 1914, attempted to accomplish what Napoleon had failed to do. He massed the forces of evil and set out to conquer the world. God stopped him.

Then there stepped forth upon the stage of action the demoniac, Adolf Hitler, who gathered unto himself all the strength of wickedness he could command for the purpose of destroying decency, order, and sane government in the earth. God raised up the fine young manhood of the United States and other nations and, thank God, is putting to naught the diabolical schemes of Hitler's evil genius.

And so, ad infinitum, goes the story of how God blocks the selfish schemes of men. Billy Sunday wanted to play baseball. God had other plans for him. Benjamin Franklin expected to spend his life as a printer. God had another purpose for him. Thomas Edison was a mail clerk. God said "No." Milton wrote lyric poetry. God wanted him to write an immortal epic. God had to send bodily affliction to bring this about but Milton became one of the immortals.

What a chaotic old world this would be, what a terrible civilization we would have, if God didn't step in at times and direct the destinies of nations and of men!

Knowing as we do that God does direct the affairs of men, we should place our standards high, and with firm and fearless eye press steadily forward. No one should dispair; God can help him. No one should presume; God can block him.

B. P. B.

Others Say. . .

A CHRISTIAN WORLD HOPE

There is good hope for an international organization designed to secure the peace of the world. The Christian people of our nation have done much to assure this. Their influence has played a decisive part in putting this great project on a nonpartisan basis. Their influence will continue to be needed to solve the difficult internal problems which, under our system of government, are involved in membership.

The world organization will in many respects fall short of the Christian goal. It will contain features to which Christians can justifiably object, and there will be many important omissions. Such imperfections are usually the case with human institutions. They are bound to be the case whenever the result involves a compromise of views, particularly if the compromise embraces nations which are predominantly non-Christian in their viewpoint. The fact of such imperfections gives Christians a continuing task.

It is important that this be realized. One of the great dangers we face is that many will feel that, once a world organization is set up, it automatically assures the peace of the world. Another danger we face is that many will feel that, because the world organization is imperfect, it is worthless. Neither will be the case. What is done now cannot be more than a beginning. To perfect and develop a world organization and to make it work through the years will be a long, hard task of the future. We will not succeed unless we wage peace with the same spirit and determination as that with which we wage war. That ought to be possible, but it will not happen unless the Christian people of this country make it happen.

One of the ways in which peace is waged is by paying attention to the little irritants and sore spots which, if left uncared for, may grow up to be causes of war. It is relatively easy to deal with such matters at an early stage. Later on it is almost impossible to find peaceful solutions. If Christian people want to make peace a reality, they must follow international affairs closely enough so as to detect these conditions at an early stage and to create a public opinion in favor of doing something constructive about them. Politicians seldom worry about international maladjustments until they reach proportions such that they make the headlines of the first page. Christian people must create a public opinion which will compel action long before that stage is reached.

Christian people are constantly asking what they can do to promote peace. This is one practical suggestion. It may not be spectacular, but no world organization can succeed unless an alert and enlightened public opinion compels timely action. Public opinion is made up by the views and expressions of many individuals. Each Christian is an individual who has his part to play in creating a public opinion that will work for peace.—John Foster Dulles, in The Presbyterian Tribune.

EDUCATIONAL BUILDING DEDICATED

The dedication on Sunday, November 26, of the Educational Building of Capitol Street Methodist Church, the Rev. J. W. Leggett, pastor, will mark the climax of a project initiated about five years ago. Today a modern $60,000 building stands on the block where, on October 5, 1939, the "ground breaking ceremonies" were held on the traditional northeast corner.

"The weather was dreary," recalls one member, " as numbers of officials and members each dug a spadeful of soil during the ceremonies." Among these were Dr. B. M. Hunt, pastor, and Mrs. Hunt; Dr. T. M. Brownlee, district superintendent; Bishop W. E. Watkins, of the Jackson Area; G. M. Lester, Church School superintendent, and Mrs. Lester, president of the Woman's Missionary Society; W. S. Ridgway, chairman of the Board of Stewards; Mrs. Flora Little Kelley, Mrs. Marvin Enochs, Mrs. Mary Nugent, Mrs. B. F. Lewis, Mrs. J. M. Morse, and others.

This was an exciting event, as was the "laying of the cornerstone" and the erection of the building under the planning and direction of the Building Committee: W. S. Ridgway, chairman; C. R. Underwood, T. J. Luke, R. E. Taylor, R. C. Stockett, Garner Lester, and R. W. Naef, architect.

On Sunday, May 12, 1940, the moving into the new building was a happy day in the lives of pupils and teachers, who had been meeting in various places in the neighborhood—the district parsonage, and many homes and business establishments near the church, including a funeral home and a florist shop. One building used was the old church, lovingly known as "The Little Church Across the Way," and still held in fond remembrance, as evidenced by the plaque on the colonnade of the new building, inscribed, "This board taken from the original Capitol Street Methodist Church constructed in the year 1887."

With the completion of their building, the church further expanded its educational program by adding to the staff in 1941 a director of Christian Education, Mrs. Lois Kelley, graduate of Scarritt College, now Mrs. William Elkin, who, with her husband, the Rev. William Elkin, attended the Mississippi Methodist Conference held on November 22-26 at Capitol Street Church. Her successor, [illegible], also a graduate of Scarritt College, has served Capitol Street Church during the past year as director of Christian Education and pastor's assistant.

Rev. J. W. Leggett, Jr., pastor, was appointed to Capitol Street Methodist Church at the Conference session of 1943. During the present year, under the able leadership of the chairman of the Board of Stewards, T. J. Luke, and chairman of the Finance Committee, C. R. Underwood, the members of the church have responded enthusiastically to a campaign to clear the educational plant of the remaining $12,800 indebtedness. This obligation was met in full in November, some years ahead of schedule, and in addition to the over-payment of the regular budget, both in the church and in the Church School.

The building was dedicated on the closing day of the Conference by the presiding Bishop of the Jackson Area, Bishop J. Lloyd Decell, with the Rev. J. W. Leggett, Jr., A. E. Chunn, Jr., chairman of the Board of Education; Dr. B. M. Hunt, former pastor, and the members of the congregation taking part in the dedication service.

NOT TO LEAVE UNDONE—HIKING

Only occasionally am I without a car, and this letter is not written to justify any trips that I have made away from my charge or to correct any rumors of my faults or sins, but I would like to discuss doing the work of the church at any cost.

Fifty per cent of our charges do not pay enough pastor's salary to support a family and maintain a car to do all the pastoral visitation needed on a circuit. There are many underprivileged people in sections of our state who need special attention and they must often be welcomed and urged to attend worship services. The minds of our cultured constituents are so filled with other matters that we must press upon them their spiritual obligations. In this time of war and strenuous life, nothing is more important in our work than personal contact. Many charges do not have men and women organized to do the necessary systematic visitation in each community. In trying to fill this gap, would it be a disgrace for a pastor to hike in order to do his work?

The matter boils itself down to this: Must we observe the conventions of society, or give many needy people an opportunity to be saved? Conscientious preachers who receive large salaries sometimes urge their underpaid brethren to protect the dignity of the ministry at the cost of hindering the work of the Lord. While the Church is a cultural society, its one and only outstanding function is to bring the lost to Christ and nourish them in their spiritual life.

Cannot a pastor be a real upstanding, consecrated Christian minister, when he finds it necessary in ministering to lost and dying souls, to ask others to take him in their conveyances? Is it against the spirit of the lowly Nazarene who became poor that we might be rich? Are we better than our Lord? Keep a car if possible, but do not go in debt. I kept children in college (my own) for eighteen years. My sainted wife and daughter were in various hospitals for several months. I know what it is to have obligations that are increased by sorrows. I do not admire hiking. I wish that I may not have to do it, but our noble men in service are marching through bloody mud and slime, and rather than neglect the work which God has called me to do, I will resort to such means of transportation if necessary.

Out in the world of sin, where many people look upon the minister as a dressed-up Pharisee, there is respect and admiration for a pastor who is determined to keep out of debt and do his work at any cost. Many of them travel the road of humiliation. I do not question the profundity or the spirituality of those who differ from me, but I have here expressed my deep conviction after many years of glorious experience in the work of my Lord.

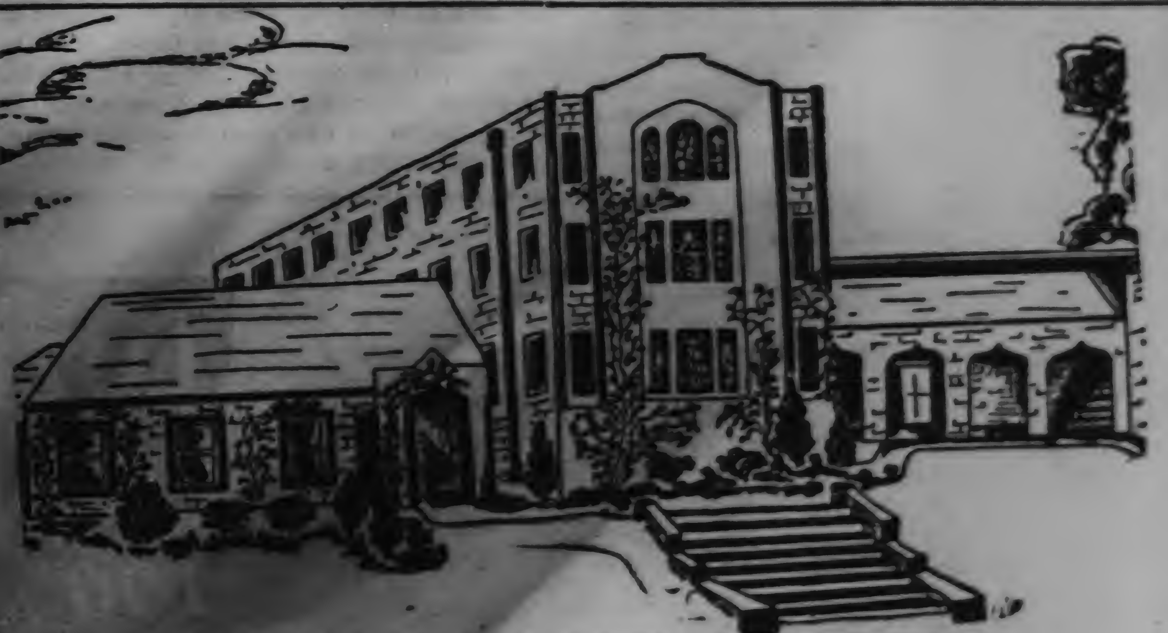
C. M. MORRIS, Pastor.

Helflin, La.

AMERICANS HELP TO RESTORE ANCIENT ENGLISH CHAPEL

An American Fortress Bomber Squadron stationed in England has undertaken to raise from their officers and men the sum of £600 in order that a 14th Century Chapel may be restored in a village church together with a window in memory of their fallen comrades. The window, consisting of two lights, has our Lord in one and an American airman in his flying kit in the other, together with the insignias of each of the Bomber Squadrons and surmounted in a small light at the top the insigna of the Bomber Group. The prevailing colors are blue and gold—the colors of the American Air Force. The altar hangings are blue and gold also, together with blue and gold candlesticks and cross on an oak altar. The communion rails are also of oak and the carpet will depict the colors of the United States Air Force. It is hoped that this Memorial Chapel will be ready for dedication later in the autumn.

Men must decide on what they will not do and then they are able to act with vigor in what they ought to do.—Menicus.



EDUCATIONAL BUILDING, CAPITOL STREET, JACKSON

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

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HENRY T. CARLEY, A. P. HAMILTON
and B. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
C. MILTON CHALMERS ....Publisher

Rev. Jim H. Sharp, who was at Amarillo, Texas, writes that he has been sent to Colorado City, Texas, as pastor of First Church. Bro. Sharp says that the Northwest Texas Conference reports this year were the best in the history of the Conference.

Rev. W. C. Newman, who was transferred to the Memphis Conference at the recent session of the North Mississippi Conference, is located at 1767 Autumn, Memphis, Tenn., and is pastor of Trinity Church. Bro. Newman will continue to write the Sunday School Lesson for the Advocate.

Rev. A. L. Davenport and family reached their new appointment, Noxapater, Miss., on November 10, and received a very cordial welcome and a generous pounding. On November 20 he sent two new subscriptions to the Advocate with the statement that he wants to get every family to subscribe, as he thinks the church paper should be in every Methodist home.

A card from Rev. F. J. McCoy states that they have about straightened things out in their new home at Lafayette, La. They were happily surprised upon their arrival to find that the house had been thoroughly refinished and a goodly amount of furniture had been installed. Bro. McCoy feels that in so delightful a place amid the lovely flowers he will spend a happy period of recuperation.

REV. J. NOEL HINSON GRACIOUSLY RECEIVED

Dear Dr. Duren: We have been given a gracious reception at Pickens and Goodman. The night we arrived here the people met us at the parsonage with our supper. They filled the refrigerator with perishable food and the pantry with canned food. The services are well attended and the people seem to be very enthusiastic. Indications are that the people are ready to continue moving steadily forward.

If I could have picked the Conference over I don't believe that I could have picked a charge that would have been more promising, nor one on which I could have been happier.

We are slowly getting ahold of the reins and hope soon to have the entire Methodist program moving steadily. Among this we want to include the New Orleans Christian Advocate. A progressive people must be informed. I can't do the job I want to do without the help of you and your paper. Send me a list of the subscribers for this charge, please.

Sincerely your brother in Christ,
J. NOEL HINSON.

REV. D. B. BODDIE REPORTS FOR A QUADRENNIUM AT MORGAN CITY, LA.

Rev. D. B. Boddie, who has completed four years at Morgan City, La., gives an impressive summary of his work on that charge. The year before he took charge of the work there were four chuches and the Bayou Mission to be served—Morgan City, Berwick, Patterson, and Gibson. Since 1940 Berwick, Patterson, and Gibson have been transferred to other charges. Salary paid for 1940 was $1,700, World Service, $120; 22 members were received, there were no Vacation Church Schools, and the total Church School enrollment was 230.

The 1944 report shows $1,850 paid on salary, $235 to World Service, 52 members received, making a total of 223 for the quadrennium; five Vacation Church Schools were held with a total attendance of 259; and a Church School enrollment of 309. This is a marvelous record of progress when it is considered that three of the supporting churches in 1940 have been taken off.

No effort is made to build churches on the Bayou Mission because of the migratory character of the population. Every effort is being made, however, through Vacation Church Schools and other services to attach them to the home church. The owners of boats are paid for the transportation necessary to get the people to church and back. The great difficulty encountered is to find time for the tremendous amount of work made necessary by the very nature of the territory and the changing population. In order to do this, such help as is available is employed part time and such other assistance as can be found is pressed into service.

RESOLUTIONS OF APPRECIATION

Whereas, Rev. and Mrs. R. M. Brown have served the Arcadia Methodist church faithfully for the past six years, and,

Whereas, they have been diligent in their work to make the church better serve God, the nation, and community, and,

Whereas, their lives and teaching have been an inspiration to all who have known them, and,

Whereas, as a result of their fine work and example of splendid Christian living, the membership has been strengthened both numerically and spiritually, and,

Whereas, we believe the effects of their work will live long in the hearts and lives of the people of this church and community. Now, therefore, be it

Resolved, that we, the Arcadia Methodist Men, heartily commend them for the fine service they have rendered and wish them continued success in the high calling in which they have labored for so long, and be it further

Resolved, that we bow in true thanksgiving to Almighty God for having given us the services of these stalwart Christian characters.

E. R. HESTER,
Chairman of Committee.

METHODIST ORPHANS' HOME

Dear Friends: In preparation for your generous attitude toward our Home, I have been very fortunate in obtaining the kind consent of the railroads to furnish us with free cars from November 17 to December 7 to carry the many necessities needed by our Home. The railroads have always been very liberal in this policy and we appreciate their assistance in transporting the many donations made by our friends. They will gladly carry any quantities of flour, lard, sugar, canned goods, or anything else you are willing to send.

The free cars will be operated over the I. C. and branches, the G. M. &. O., the C. & G., and the Mississippi Central on dates given above and which will be announced in your local papers. All agents have been notified.

Thanking you, and hoping to have your splendid response, I remain,

Yours sincerely,
FRED J. McDONNELL, Supt.

REV. W. T. GRAY RETIRES

Although no special program had been arranged, Sunday was somewhat of an unusual day at the Methodist church. As it marked the close of a a 45-year ministry for the pastor, Rev. W. T. Gray, a large number was present at each service.

The retiring minister, who has been ill much of the time the past year, seemed to be at his best and delivered masterful sermons. His voice served him better than usual as he brought his closing messages.

During the morning service the pastor showed considerable feeling as he spoke of his retirement. Those in the congregation quietly shared the feeling. At times the veteran minister had difficulty in holding back his tears that seemed determined to flow.

At the evening service the minister of 45 years took just pride in his report of the past three years, which reflected growth in all departments. He is to be especially

LUZIANNE
COFFEE
100% GOOD

commended for the financial condition of the church. He was able to report that the budget had been increased during the years by several hundred dollars, and still a cash reserve of $1,530.01 was now on hand.

The church recently voted to present the retiring pastor with a $200 check to help defray his moving expenses.

When the new pastor, yet to be announced, arrives here November 26, he will find the Methodist work in fine shape.

—DeQuincey Newspaper.

MEETING OF CRUSADE FOR CHRIST COUNCIL

The Louisiana Conference Council of the Crusade for Christ met after the adjournment of the Annual Conference, on Sunday afternoon, November 19, at Shreveport.

Bishop Paul E. Martin presided. Dr. W. L. Doss, Jr., was elected co-chairman, and Rev. Henry A. Rickey was elected secretary-treasurer. Several decisions were made. A series of district rallies, with a program similar to that presented to the Annual Conference at its Friday morning session, will be held, from January 22 to 26.

The Bishop, the new Executive Secretary of the Board of Education, Rev. E. B. Emmerich; the Missionary Secretary, the Conference Lay Leader, Judge E. L. Walker, Mrs. J. B. Pollard, Conference President of the Woman's Society of Christian Service, and Mrs. G. S. Sexton, Jr., Jurisdictional President of the Woman's Society, will try to take part in the Rally.

The suggestion was made that local churches begin the study of Bishop Arthur J. Moore's book, "Christ, or Chaos," at a church night service each week. In many churches, the church can furnish bread, coffee, and drinks, while the folks bring covered dishes for the main meal. It can be made a time of fine fellowship as well as the beginning of the Crusade. This should be done right away, without waiting for any Rally.

Three committees were named:

1. Speakers. G. W. Dameron, convener; G. W. Pomeroy, A. A. McKnight, R. M. Bentley, and Judge R. J. O'Neal.

2. Big Gifts. Dana Dawson, convener; B. C. Taylor, H. A. Gibbs, Howard Daughenbaugh, E. C. Gibson, J. W. Reily, Floyd B. James.

3. Publicity. Henry Rickey, convener; Charles N. White, E. R. Haug, J. H. Midyett, Karl B. Tooke, Carl Lueg, and Leonard Cooke.

A joint meeting of all three committees was set for 10 a.m. Wednesday, December 6, in First Church, Alexandria. The Cabinet will meet with these committees to draft definite plans for the Conference program of the Crusade.

The district superintendents were asked to work out quotas for each charge as soon as possible.

BISHOP PAUL E. MARTIN,
Chairman;
DR. W. L. DOSS, JR.,
Co-Chairman;
HENRY A. RICKEY, Secretary.

Modern temperance teaching must concern itself, above all, with the harmful effects of small doses of alcohol. These effects are often not apparent—an additional reason why the teacher should point them out.—Dr. Ivan Bo[illegible]n, Department of Public Instruction, Stockholm, Sweden.

—The Voice.

THE SUPERANNUATE

By Arch Trawick

A visitor at Annual Conference

The one hundred and thirty-first session of the Tennessee Annual Conference was held September 28, 1944, at McKendree Church, Bishop Paul B. Kern presiding. The main part of the church auditorium was reserved for Conference delegates; visitors were in the gallery.

It was the second day of the session. The Bishop announced: "We now come to the question, Who are named to the Superannuate relationship?"

The Conference secretary read the names of those who had reached the ages of 72 years. As their names were called, the Conference, by unanimous vote, declared that there was no charge against them; their characters were passed and, as they had, under the laws of the Church, reached the age of involuntary retirement, their relationship became "Superannuate;" their days of effective service were over; for years they had come to the Conference, their characters passed, appointments accepted; now they had reached the time of retirement, they would not receive appointments to a charge.

As the Conference proceeded with many matters, we thought of that brief half-hour devoted to the question, "Who are they that shall now be retired?" For forty years, maybe for fifty years, they had labored; today they are out. They have but little resources for this day; probably the charges to which they had been sent had paid a living; at least they had lived, raised a family, girls to educate, boys in school. No! no chance to lay by for this day. Wonder what they will do now? Who will give them a job? What sort of a job could they hold? Oh, well, guess the Church will take care of them, some way somehow. Can't let these men down now, just because they are too old to be given appointments, after all the years—

And then, this thought, who is responsible for this and who may remedy the situation? The answer came quickly and definitely—I am, all of us who belong to the Methodist Church. We are responsible, not the preacher, not the Bishop or the Conference; it's the job of laymen to provide the funds for the Church program. The Conference makes the program.

The laws of the church are definite in the matter of the duties of a minister. Before admission to a full connection, together with other obligations, he must declare that he will devote his entire time to Church duties. He may not engage in any business enterprises whatsoever. If it should come about that during the Conference year he had become responsible for matters of business, and if he can not divorce himself therefrom, he must ask for the relationship of "Local Preacher." He then may not be appointed to a charge. The Methodist preacher must live on the income derived from the charge to which he is sent and, let it be clearly understood when the appointment is made, he is expected to go without question.

As the morning passed, the hum of the Conference went on below. We thought of the years that had gone by since Bishop Asbury and Bishop McKendree held the first Tennessee Annual Conference; we remembered that for years little thought was given to the question of the preacher's salary, or of his pension at retirement. He rarely ever retired; he continued to travel, preach, teach, counsel, and advise to the end. He was entertained at the homes of church members, and his coming into these homes was a welcome event. His horse was shod by the blacksmith; there were no doctor bills, or hospital bills, or food, fuel, or even clothing bills. People did not charge the preacher. He had no fixed salary. "He went without scrip or purse." These were the days of the Circuit Rider who laid the foundations of United Methodism. They lived, labored, died; the Conference Journals published eulogies of their accomplishments.

A just plan for a reasonable retirement fund has been made secondary to other financial programs of the Church. It has been an inhuman process, nothing less. Industry and commerce has been brought to law on this matter of old age retirement, and has made marked progress in correcting a flagrant evil. The janitor, the workman in the shop, the men who have given to industry the vigorous years of their lives, are retired on a minimum compensation in excess of that which the Methodist Church has made possible to the men who have made the existence of the Church possible. There is no excuse for this. Our thoughts ranged widely—.

We have no wish to make a backward step on the Church programs—of World Service, Missions, Education, Church Extension—certainly not. It must be, we thought, that the apparent attitude of indifference to the comfort and well-being of our claimants docs not indicate an unconcern, but is likely the result of our traditional habit of gratefully accepting the ministrations of the pastor with little or no thought of provision for the day when his name in the Journal shall show "Superannuate."

Seventy-two years old—forty years service—$480 a year.

A lot of folks with less ability, and of not much importance, make that much a month in business—in industry—heigh-hum-um—!

The sacrificial offering is made by the preacher—not by us.

RED CROSS DENIES RUMORS THAT PLASMA IS SOLD

A categorical denial of rumors that Red Cross blood plasma is being sold to the armed forces has been issued by Red Cross Chairman Basil O'Connor. The only end which such a rumor might achieve, it was pointed out, would be to deprive our fighting men of essential quantities of this life-saving substance.

"It has been called to our attention that rumors alleging Red Cross blood plasma is being sold to soldiers and sailors are being circulated throughout the United States," Mr. O'Connor said. "These rumors are vicious lies and apparently circulated by persons who wish to deprive our fighting men of life-saving plasma.

"The blood which more than 100,000 patriotic Americans donate each week to the Red Cross is turned over to the Army and Navy and processed by them into blood plasma, or flown as refrigerated whole blood to Europe and the Pacific.

"Full possession and control of the blood passes into the hands of the Army and Navy when the Red Cross ships it from its donor centers to processing laboratories. The Army and Navy, as is well known, administer this blood or plasma to wounded soldiers and sailors without any charge."

'Tis looking downward makes one dizzy.

—Browning.

REV. WESLEY EZELL SUFFERS ATTACK

News reached the Conference at its opening session in Jackson last week that Rev. Wesley Ezell, pastor at Meadville, Miss., had suffered a heart attack and was in a serious condition. News received the following morning indicated that he was slightly improved, but his condition was still undetermined. His many friends in the Conference and elsewhere were much concerned as to his illness and the possible outcome. No later word from Bro. Ezell has been received up to the time of going to press.

MRS. R. E. WILBURN CALLED BY DEATH

Mrs. R. E. Wilburn, widow of the late R. E. Wilburn of Lexington, Miss., died in the King's Daughters Hospital in Greenville, Miss., last week. She was eighty-four years of age and had been ill but a short time, according to news reports. The body was carried back to Lexington for the funeral services and interment. She was a member of the Methodist Church, and Rev. A. Y. Brown conducted the funeral rites. Surviving Mrs. Wilburn are three children: Mrs. Harry M. Lowe, Lexington, Ky.; Mrs. Martha W. Hooker, and Mrs. Otho D. Hooker, both of Lexington, Miss. Three grandchildren also survive.

MISS JULIA WASSON TO MARRY SGT. STRONG

Dr. and Mrs. L. P. Wasson, of the North Mississippi Conference, have announced the engagement and approaching marriage of their daughter, Julia, to Staff Sergeant Herbert Strong, of Milan, Ohio. Sgt. Strong is now stationed at the Greenville Army Base. The marriage will be solemnized some time in the near future and they will make their home in Greenville. Dr. and Mrs. Wasson were recently transferred from Greenville to Corinth, Miss.

SON OF REV. A. J. BEASLEY RECOVERING

The son of Rev. A. J. Beasley, of the Mississippi Conference, came very near to losing his life in an airplane crash recently. It was thought for a time that he would not recover and it was expected that if he did recover, he would lose a leg which was badly crushed. At the latest reports, however, it appears that he will even save the leg as well as his life. Bro. Beasley is a retired member of the Mississippi Conference.

AIR SHIPMENTS OF RED CROSS MEDICINES TO CHINA ESTABLISHES NEW RECORD

Air shipments of medicine into China set a new record in September, with forty-four tons flown over the Himalaya Mountains from India, Basil O'Connor, chairman of the American Red Cross, has announced.

The original Red Cross program of medicines for China called for shipment of ten tons per month, but increased need of drugs and medicines and added flying facilities have led to an increase that will provide forty to fifty tons a month.

September shipments were of particular importance, since they were made up largely of sulfa drugs, some of which were flown immediately into an area where there had been outbreaks of plague.

Medical shipments are sent to Calcutta, shipped overland to the Assam air fields, and flown from there into China.

PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE

The Mississippi Annual Conference met in Capitol Street Church, Jackson, on Wednesday evening, November 22, with Bishop J. L. Decell in the chair. It was chiefly an organization session but the feature of widest interest was a welcoming service for Bishop Decell. All three Conferences of the area were represented in the ceremonies. Rev. R. A. Clark spoke for the Memphis Conference; Rev. R. G. Lord for the North Mississippi Conference; Rev. Van R. Landrum for the Mississippi Conference, and Mr. R. G. Kennington for the citizens of Jackson. Various ministers took part in the service prepared for the occasion, among them Dr. J. T. Leggett and Dr. M. L. Smith.

The sixty-four dollar question was answered when Dr. J. T. Leggett drew the stage curtain and revealed back of the stage about three truck loads of groceries and household articles, ranging from a hamper of turnip greens to live turkeys, and from soup to wool blankets. All this was the gift of Bishop Decell's wide circle of friends, and it was an occasion as delightful for the friends of the Bishop as it was enriching to the larder and linen chest of the episcopal residence.

One item of business after the organization was the retirement of a class of ministers. Those granted the retired relation were C. A. Schultz, T. J. O'Neil, H. A. Gatlin, and John L. Sutton.

Thursday

The Conference convened at the appointed hour and after the report on the Journal of the previous session, proceeded to business. The reports of the district superintendents gave a resume of the work for the year, showing that 2,965 had been received into the Church on profession of faith. This brought the year's total for the Episcopal Area to 7,847.

Then followed addresses by Dr. Johnson, of Emory University, and Dr. A. T. McIlwain, of the Missouri Corporation of the Board of Pensions.

The Conference then took a brief recess, after which the question, "Where shall the next session of the Conference be held?" was asked. Galloway Memorial Church, Jackson, and Central Church, Meridian, were placed in nomination, and Central Church was chosen by a vote of 61 to 60.

The order of the day following, Dr. J. M. Sullivan, for the past twenty-four years Conference Lay Leader, spoke of the Lay Work and was followed by Governor Thomas L. Bailey as the special speaker of the occasion.

The principal feature of the afternoon and evening sessions was the sermons of the Conference preacher, Dr. J. M. M. Gray. His messages were much appreciated by those who heard him.

Friday

The Conference convened according to schedule and proceeded to routine business, interspersed by the addresses of representatives of various connectional interests. Dr. McPherson spoke for the Board of Education, and Dr. Smith and Mr. Ezelle represented Millsaps College; Dr. Snelling, the Memorial Mercy Home-Hospital, and others. Much of the detail work of the Conference remained to be done at the hour for the noon adjournment.

This reporter, being somewhat indisposed, left for home just at the hour for the afternoon preaching service, and consequently we are uninformed as to the remainder of the session. On the whole, there seemed to be a spirit of harmony and an optimistic outlook prevailing. However, "report number two" of the various interests had not yet been offered. If there were fireworks they probably started then. Many visitors from the North Mississippi Conference were in attendance and quite a few from Louisiana. Some of them were apparently manpower scouts, some looking after various interests, and some just onlookers in Venice.

APPOINTMENTS

BROOKHAVEN DISTRICT

V. R. Landrum, District Superintendent

Adams—F. M. Casey.
Barlow—N. A. Dickson.
Bassfield—D. H. McKeithen.
Bogue Chitto—F. O. Lewis.
Brookhaven—J. F. Campbell.
Crystal Springs—H. B. Hilbun.
Foxworth—V. S. Coleman.
Gallman—T. B. Winstead.
Georgetown—W. Bayliss Alsworth.
Harrisville—George Harkins.
Hazlehurst—C. W. Wesley.
Magnolia—E. A. Kelly.
McComb:
    Centenary—J. A. Smith.
    LaBranch Street—F. E. Dement.
    Pearl River Avenue—Roy Wolfe.
Meadville & Bude—Wesley Ezell.
Monticello—T. M. Ainsworth.
Nebo—J. N. Lambert.
Osyka & Fernwood—H. S. Westbrook.
Prentiss—B. H. Williams.
Sartinsville—J. W. Courtney.
Scotland—J. N. Ulmer.
Silver Creek—S. C. Moody.
Summit & Felder—T. E. Nicholson.
Tylertown—O. H. Scott.
Utica—E. E. McKeithen.
Wesson—W. S. Cameron.
Chaplain U. S. Navy—W. N. Thomas.
Chaplain U. S. Army—A. C. Walley.
Secretary Rural Life Work—J. W. Sells.
Deaconess—Catherine Ezelle.
Student Garrett Biblical Institute, Summit Quarterly Conference—E. R. Felder.
District Missionary Secretary—Roy Wolfe.
District Secretary of Evangelism—O. H. Scott.

HATTIESBURG DISTRICT

B. L. Sutherland, District Superintendent

Bay Springs—P. O. Nix.
Bonhommie—C. V. Bugg.
Bucatunna—J. H. Dillard.
Clara—E. B. Flurry.
Collins—A. W. Wilson.
Cross Roads—D. P. Yeager.
Ellisville—J. M. Jones.
Hattiesburg:
    Broad Street—J. D. Slay.
    Court Street—L. D. Haughton.
    Main Street—B. M. Hunt.
    Hattiesburg Circuit—W. E. Pittman.
    Heidelberg—J. B. Vardaman.
Laurel, First Church—R. H. Kleiser.
Kingston—L. M. Sharp.
West Laurel—B. B. Rogers.
Magee—J. E. Gray.

Montrose—L. L. Matheny.
Moselle—J. E. Dean.
Mount Olive—J. A. Lindsey, Jr.
New Augusta—G. E. Jones.
Ovette—D. W. Ulmer.
Petal—A. M. O'Neil.
Richton—R. M. Matheny.
Sanatorium—H. E. Raley.
Sumrall—M. L. Davis.
Taylorsville—M. W. Beadle.
Waynesboro—J. H. Jolly.
Waynesboro Circuit—T. A. King.
Williamsburg—F. W. Thompson.
Chaplani U. S. Army—M. F. Lytle.
Chaplain U. S. Army—W. E. Williamson.
Chaplain U. S. Army—W. R. Irving, Jr.
Chaplain U. S. Army—A. B. Smith.
Chaplain U. S. Navy—E. J. Barksdale.
Chaplain U. S. Navy—W. T. Mangum.
Chaplain U. S. Navy—J. A. Bridewell.
District Missionary Secretary—J. M. Jones.
District Secretary of Evangelism—J. D. Slay.

JACKSON DISTRICT

Otto Porter, District Superintendent

Benton—A. L. Meadows.
Bolton & Raymond—D. T. Ridgway.
Brandon—F. L. Applewhite.
Camden—J. H. Grice.
Canton, First Church—J. L. Carter.
Canton, North Side—T. E. Hightower.
Carthage—Charles Duke.
Carthage Circuit—Percy Vaughn.
Clinton—M. E. Burnett.
D'Lo & Braxton—L. E. Alford.
Fannin—W. F. Baggett.
Flora & Bentonia—A. M. Broadfoot.
Florence—E. H. Blumer.
Forest—S. W. Granberry.
Harperville—E. D. Simpson.
Homewood—T. R. Holt.
Jackson:
  Bessie Shands—L. T. Brantley.
  Capitol Street—J. W. Leggett, Jr.
  Galloway Memorial—C. G. Chappell.
  Glendale—J. A. Wells.
  Grace—W. B. Alsworth.
  Leavell Woods—J. H. Hetrick.
  Millsaps Memorial—A. J. Boyles.
  West Park—J. D. Wroten, Jr.
Lake—J. H. Cameron.
Lena—W. R. Dement.
Madison & Pocahontas—L. T. Nelson.
Mendenhall—L. P. Anders.
Morton—A. S. Oliver.
Pelahatchie-Shiloh—R. I. Moore.
Raleigh—Murray Cox.
Ridgeland—H. A. Gatlin.
Sharon—C. E. Downer.
Terry—G. L. Oliver.
Vaughan—J. C. Jackson.
Walnut Grove—J. W. Loudenslager.
Editor of Church School Publications—C. A. Bowen.
President Millsaps College—M. L. Smith.
Executive Secretary Conference Board of Education—I. H. Sells.
Professor Princeton University—R. P. Ramsey.
Home Missionary—Charles Assaf.
District Evangelist—O. C. Hull.
Chaplain U. S. Navy—Phil H. Grice.
Chaplain U. S. Army—J. W. Roberts.
Deaconess—Lena May Rust.
Student Garrett Biblical Institute, Capitol Street Quarterly Conference—Roger Jolly.
Student Emory University, Forest Quarterly Conference—A. M. Schultz.
District Missionary Secretary—J. W. Leggett, Jr.
District Secretary of Evangelism—S. W. Granberry.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

MERIDIAN DISTRICT

C. H. Gunn, District Superintendent

Andrew Chapel—Bryan Broadus.
Choctaw Indian Mission—To be supplied.
Chunky—To be supplied.
Cleveland—J. D. Compton.
Collinsville—C. Y. Higginbotham.
Decatur—J. R. Grisham.
DeKalb—A. F. Gallman.
DeSoto—James Heflin.
Enterprise—G. L. Sigrest.
Hope—Y. A. Smith.
Lauderdale—W. H. McRaney.
Matherville—E. D. Gemeny.
Meridian:
  Central—W. A. Tyson.
  East End—J. O. Ware.
  Fifth Street—R. H. Clegg.
  Hawkins Memorial—W. L. Hamrick.
  Poplar Springs—G. E. Allan.
  Wesley—W. R. Murray.
Newton—H. L. Daniels.
Pachuta—R. S. Smith.
Philadelphia—H. C. Castle.
Philadelphia Circuit—W. J. Walters.
Porterville—E. M. Lane.
Quitman—V. G. Clifford.
Rose Hill—W. C. McClelland.
Scooba—J. S. Conner.
Shubuta—C. H. Strait.
Union—R. L. Lane.
Vimville—T. J. O'Neil.
Editor Board of Evangelism—G. H. Jones.
Chaplain U. S. Army—H. W. F. Vaughn.
Chaplain U. S. Army—J. B. Shearer.
Chaplain U. S. Army—R. L. Langford.
Chaplain U. S. Navy—A. M. Oliver.
U. S. Army—L. S. Gaddy.
Student Drew Seminary, Andrews Chapel Quarterly Conference—H. B. Oliver.
Student Vanderbilt University, Porterville Quarterly Conference—Philip Burton.
Conference Evangelist—J. M. Smith.
Deaconess—Maud Fail.
District Missionary Secretary—H. L. Daniels.
District Secretary Evangelism—A. F. Gallman.

SEASHORE DISTRICT

J. L. Neill, District Superintendent

Americus—To be supplied.
Bay St. Louis—E. E. Samples.
Biloxi, Epworth-North Biloxi—E. W. Scott.
Biloxi, Main Street—T. A. Carruth.
Brooklyn-Bond—J. E. J. Ferguson.
Carriere—To be supplied.
Clermont Harbor-Lakeshore—T. R. Heath.
Coalville—J. H. Moore.
Columbia—J. B. Cain.
Escatawpa—S. B. Watkins.
Gulfport, First Church—C. C. Clark.
Gulfport, Guinn Memorial—R. F. Harrell.
Handsboro—D. R. O'Conner.
Hickory Grove-Hub—J. P. Nix.
Hurley—James Williams.
Kreole—J. P. Payne.
Leakesville—J. R. Cameron.
Logtown—W. B. Jones.
Long Beach—T. M. Dye, Jr.
Lucedale—W. C. Fulgham.
Lumberton—J. T. Weems.
Mentorum—To be supplied.
Moss Point—J. S. Noblin.
Ocean Springs—W. L. Elkins, Jr.
Pascagoula, East Lawn—R. C. Clark.
Pascagoula, First Church—E. W. Ulmer.
Picayune—J. H. Morrow.
Poplarville—W. C. M. Baggett.
Purvis—C. S. Schultz.
Saucier—G. A. Broadus.
Vancleave—G. H. McBride.
Wiggins—N. U. Boone.
Chaplain U. S. Army—A. M. Ellison.
Chaplain U. S. Army—R. L. Walton.
Missionary to Africa—O. C. Roberts.
Missionary to Brazil—E. E. O'Neal, Jr.
Deaconess—Sallie Ellis.
Deaconess—Sophie Kuntz.
District Missionary Secretary—E. W. Ulmer.
District Secretary of Evangelism—E. W. Scott.
Conference Secretary of Evangelism—T. A. Carruth.

VICKSBURG DISTRICT

O. S. Lewis, District Superintendent

Anguilla—E. A. King.
Centerville—D. M. Ulmer.
Eden—Percy Emanuel.
Edwards—Norman Purvis.
Fayette—M. H. Wells.
Gloster—R. A. Allums.
Hermanville— R. L. Peyton.
Lorman—D. E. Vickers.
Louise & Holly Bluff—L. J. Snelgrove.
Mayersville—E. C. Presley.
Natchez—H. M. Bullock.
Oak Ridge—M. E. Sharp.
Port Gibson—J. B. Holyfield.
Rolling Fork—M. K. Miller.
Roxie—R. E. Alsworth.
Satartia—F. J. Jones.
Silver City—B. M. Lawrence.
Vicksburg, Crawford Street—T. O. Prewitt.
Vicksburg, Gibson Memorial—E. L. Ledbetter.
Washington—R. E. Case.
Woodville—S. F. Harkey.
Yazoo City—M. L. McCormick.
Chaplain U. S. Army—J. A. McRaney.
Chaplain U. S. Army—E. E. Price.
Student Emory University, Gibson Memorial Quarterly Conference—J. H. Cook.
Conference Missionary Secretary—T. O. Prewitt.
District Missionary Secretary—D. M. Ulmer.
District Secretary of Evangelism—M. H. Wells.

DISTRICT STEWARDS MEETINGS

Brookhaven District,—Brookhaven, First Church, December 5, 2 p.m.

Hattiesburg District—Laurel, First Church, December 5, 2 p.m.

Jackson District—Jackson, Capitol Street, December 11, 2 p.m.

Meridian District—Meridian, East End, December 5, 2 p.m.

SeahoreDistrict—Gulfport, First Church, December 5, 2 p.m.

Vicksburg District—Vicksburg, Crawford Street, December 5, 2 p.m.

DISTRICT MISSIONARY-EDUCATION INSTITUTES

Brookhaven District—Brookhaven, First Church, January 9, 10 a.m.

Hattiesburg District—Laurel, First Church, January 16, 10 a.m.

Jackson District—Jackson, Galloway Memorial, January 11, 10 a.m.

Meridian District—Meridian, Central, Jan. 12, 10 a.m.

Vicksburg District—Port Gibson, Port Gibson, January 10, 10 a.m.

Seashore District—Gulfport, First Church, January 17, 10 a.m.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Valuable Information for Vice-Presidents

Dear Vice-President:

Possibly your society has elected officers for 1945. If you were re-elected, please read, and keep for future reference, the following suggestions. If someone else has been elected as vice-president, please pass this letter on to her immediately, that plans for programs in 1945 might be made now.

The regular monthly meetings in the W. S. C. S. are the responsibility of the Program Committee. You, as vice-president, are chairman of this Committee. (See pages 29 and 54, section 3, of Revised Guide).

Suggestions:

1. Call a meeting of this committee and your newly-elected president, as soon as possible to arrange programs for 1945.

2. Read and discuss the Foreword of the Revised Guide. Note particularly the Purpose of the W. S. C. S. (page 3). See how vital the monthly programs are. They are necessary to inspire and inform.

3. Also read and discuss pages 40 to 43 of the Guide. Note test questions on page 41.

4. Begin discussion of plans for 1945.

a. Consider having program booklets—(1) Its cost. (2) Its helpfulness.

b. Consider theme for 1945—its challenge. Read Foreword of Program Material.

c. Consider number of programs to be had in 1945.

d. Consider leaders for each program.

e. Consider methods of presentation. Remember, "variety is the spice of life."

f. Consider tools for the task—Literature: (1) Worship Services and Program Material (order plenty) **Methodist Woman.** Watch for articles, missionary news, unique invitations, posters, etc. **World Outlook:** Articles, pictures, etc. Our page of the New Orleans Christian Advocate. Current Approved and informal Study Material (always tie your programs in with current studies when possible). Example: February, 1945, Program. Board of Mission leaflets. Watch back page of each **Methodist Woman** for new ones.

g. Consider the full program of work. Special days, such as World Day of Prayer, World Community Day, Week of Prayer, etc. Also consider Approved Study Courses. (With your secretary of Missionary Education, who is a member of this committee, try to arrange four approved studies for 1945, beginning and ending one each quarter.

Note: I will be glad to discuss program booklets with anyone not familiar with making them. Write me if I can be of help.

During the last quarter of 1944 we adapted the programs to meet Mississippi Conference needs. There will, perhaps, be no entire programs, such as these mentioned, sent out in 1945. Suggestions, only, will be sent from time to time.

Here are a few suggestions for the January program: This is the pledge service for the year, and should be as impressive as possible, and used by all societies. Adapt it to fit the size of your group, without losing the meaning or value. The arrangement and presentation of this program can largely determine the pledge of your society for 1945. Begin preparations early. Now is not too soon to make assignments. First, read carefully pages 3 and 13 of the Program Material, then proceed. See that your secretary has ordered the pledge cards well in advance of January. Now is not too soon for that, either. In the worship services, page 2, you will find the theme song for the year. If it is not familiar, I do hope your ladies will learn and use it throughout the year. It is necessary, to give added meaning to the programs. For the worship of the January program, you will find the tune "Penitence" suggested. If you do not have a Methodist Hymnal, it may help to know that "Penitence" is the tune we commonly use with "In the hour of trial, Jesus plead for me." This may help you in arranging for the solo on page 5, which should be very effective.

Many of you wrote me that your program meetings were not well attended. Could it be that they were not interesting? It is within your power to change that in 1945. These meetings can and should be the most inspiring and interesting of the month. Make them so by prayer, careful planning, thorough preparation. It is within your power, too, to set the tone of the whole society in the coming year. Whether the work is alive or dull rests with you. During the year our total program of work is presented in these monthly programs. You can determine how meaningful they are to be. You can promote each department of our work by well planned and interestingly presented programs. (Write me if you like to discuss these programs further, for I do not know the need of all of you). If you are alert, well informed and interested, the programs will be, too. If you are doing your job from a sense of duty, only, it will be reflected in the programs and the general atmosphere of your society for the entire year. The place of the vice-president and the Program Committee is one of great importance. The spiritual, intellectual, financial and "activities" of your society depend to a large extent upon you, as to whether there is growth and development or not. Please do not think I am being too serious about this, or too hard on you. I do feel so keenly the importance of programs, and the responsibility of properly presenting our work. Let us be alert and in earnest as we go about our part of the work for 1945. At the end of the year I have a "measuring rod" we will apply to see if your programs have measured up.

The theme for 1945 is most challenging, the programs interestingly arranged. Let us do our best in presenting them. Let us be creative, not afraid to attempt new methods and means of presentation. That may be what your society needs. I beg you to "stir up the gift of God which is in thee."

My best wishes for Christmas and the New Year to you and the ladies of your society. May we soon have that Peace for which the Christ Child came, is my prayer.

Sincerely,

MRS. E. V. PERRY,
Vice-President, Miss. Conf.
Rolling Fork, Miss.

For Secretaries of Student Work

Dear Secretary:

You will be interested in a comparison of figures on reports for the second and third quarters of this year. At the end of the second quarter, 34 local societies reported "We do not have this officer," or "There are not enough young people in our church to have a secretary of Student Work," or "No report." Fifty-five societies reported in this manner at the close of the third quarter. Fifty-one societies sent in real reports on Student Work at the end of the second quarter, while 60 sent them in at the close of the third. A total of 81 societies were heard from the first of July, while 115 reported the first of October. We are glad to have heard from 30 additional societies, but here are some sad things: One report blank carried no name of person or society or church or town. "No activity" was written across the blank. In several other instances your Conference secretary has had to stretch her imagination and ask others to use theirs to decide which church has sent in particular reports. If you do not at least put the name of your church on your report, you cannot expect to be on the Honor Roll.

The size of the church really does not determine a society's having Student Work, for some of the most complete reports were sent in from churches with only three or four young people of student age. On the other hand, some of the largest churches in the Conference do not carry on Student Work. The first thing for you to do, then, is to see that your society has an active, faithful, capable secretary of Student Work.

Some of you recently filled out report blanks for your first time. **This report blank is one of your best guides to the duties of your office. Do not simply glance over the questions asked, but study them carefully to see how you can improve your program.** Remember that our first task is to do all we can to keep students (and those who because of the war are not students) in touch with the church and its resources. We must see that the church at work with all parts of the world is made known to students and those in government service. Many programs in local churches, such as news letters and the sending of literature to those away from home, have been started by student secretaries. By serving on a hospitality committee of your church you may have associations with those of student age.

You may secure "Introduction Cards" from our Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. These cards are to be presented to boys and girls leaving their church, so they can have an introduction to a church in the community to which they are going. Carried in pockets, these cards will be constant reminders of the church. If you are sending devotional books, we recommend: "Power" (10 cents per quarter from the National Conference of the Methodist Youth Fellowship, 810 Broadway, Nashville 2, Tenn.), "Upper Room," "Remember Now" (a new book of devotions written especially for young people, $1 from the Methodist Publishing House or book stores), "Strength for [illegible]

(Continued on page 1[illegible]

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Greenwood District

Grenada

The Woman's Society of Christian Service of the Grenada Methodist Church has had a very successful year. The attendance has been good in both our regular monthly meetings and the circle meetings in the homes. Reports are good from most all committees as we are about to close another year's work.

We are now studying "West of the Date Line," as our fall mission study. It is being most interestingly taught by the teachers of each circle.

Our society had three representatives at the Annual Conference held at Wood Junior College in March. We always enjoy the messages these women bring back from these important meetings.

A Vacation Bible School was held for a week in June. It was a week of work and play; both children and adults were greatly benefitted by this period of study and companionship.

One of the things our members enjoyed this year was our Fellowship Supper. This was given the first of September, soon after our teachers came back to be with us. They were given a special invitation to attend, and we spent a delightful evening together. Each month the different circles take turns in serving the Wesleyan Service Guild supper at the church.

The Week of Prayer program was successfully carried out. One all-day program was given and one half-day program. Each member took a lunch on the all-day program. The contributions were good, as well as the attendance. These programs were observed in the "spirit of a quiet day," making each one feel that she had been greatly blessed by attending.

MRS. S. B. GRIFFIS,
Publicity Chairman.

* * *

Sardis District

Hernando

The Woman's Society of Christian Service of the Hernando Methodist Church has an enrollment of sixty-four members. We have two circles, afternoon and night.

Our officers and group chairmen are very efficient and cooperative. They have done outstanding work this year. We are up-to-date on all our finances and other obligations, and are ready to meet the needs of the future.

Our Local Church Activity Committee "dressed up" the parsonage with a new rug, blinds, and curtains. We have taken an active part in all community activities, too.

There was especially good attendance at the World Day of Prayer service in February, and the program was unusually inspirational.

We entertained the zone meeting in September. An excellent program was given and the attendance was very encouraging.

At our last meeting in September our delegate to Holly Springs gave us an inspirational talk. She tried to impart to us some of the "spirituality" of Mrs. Neblett and the "enthusiasm" of Miss [illegible].

Taken all in all, we have had a very successful and [illegible]

We are not perfect. We are just like you. We have our "lifters" and our "leaners." Let us all get in and ease the load of the over-taxed "lifters."

This is all for now. We send greetings to our beloved president, Mrs. E. M. Sharp, and all our co-workers in Christ.

MOLLIE RANDALL, President.

Water Valley

The Woman's Society of Christian Service of the Water Valley, Main Street Methodist Church had the election of officers for 1945 on Monday, September 6. The following were elected: President and treasurer, Mrs. J. H. Carroll; vice-president and Spiritual Life chairman, Mrs. M. L. Elliot; recording secretary and Student chairman, Mrs. W. D. Gean; corresponding secretary, reporter, and coupons, Mrs. Nina P. Raper; Mission Study, Rev. A. S. Brisco; Bible Study and local treasurer, Mrs. A. G. Carter; C. S. R. and Children's Work, Mrs. A. S. Brisco; Literature and Publicity, Miss Nell Myers.

We are very fortunate in being able to retain our president and in having Bro. Brisco returned to us as our pastor. He is really an active member.

Our Week of Prayer program was, as usual, observed by an all-day meeting. We had a very inspiring service, with a generous collection.

May we go forward in our Master's work with renewed energy and deeper consecration. Pray for us.

NINA P. RAPER, Reporter.

* * *

Children's Work

Possibilities in Missionary Education During the Fall Quarter

Thinking in terms of the opportunities for missionary education during the fall quarter, the secretary of Children's Work and other leaders of children will need to bear in mind the following facts:

1. There are no specific missionary units occurring this quarter in either the Group Graded Lessons or the Closely Graded courses. However, the regular program of Christian education will offer many occasions for the children to think of others in terms of friendliness and to share with them in thoughtful ways. These occasions will be found in some of the session plans of the units studied in the church school, in the observance month by month of World Service Sunday, and in the activities connected with the celebration of Thanksgiving and Christmas.

2. For the groups of children who meet throughout the year in monthly additional sessions, and whose meetings will begin in September or October, the following material is available: (a) For Juniors—"Methodists in Southeast Asia," by E. Mae Young. This is a ten-session unit dealing with the work of Methodists in Borneo, Malaya, Sumatra, and the Philippine Islands, with plans for ten monthly meetings. Price, 25 cents. As enrichment material, the reading book for juniors, "Beyond the Blue Pacific," by Kelsey, may be used. Price, 60 cents. (b) For Primaries—The manual, "They Help Along with Me," by Ethel L. Smither (25 cents), and the reading book, "A Bell for Baby Brother," by Jessie Eleanor Moore (60 cents). Used together, these comprise a ten-session unit, with plans for ten monthly meetings.

Study Courses of the W. S. C. S.

In the program of study for the fall months, the Woman's Society of Christian Service has included a course on Southeast Asia. For the secretary of Children's Work and other leaders in the Children's Division, participation in such a course will prove of great value as they prepare to teach the current missionary emphasis for junior boys and girls. Especially will it be helpful to the leaders of children in churches using the Group Graded Lessons as they get ready during the month of January to guide juniors in the study of Southeast Asia in both the Sunday morning and additional sessions of the church school.

As secretary of Children's Work, you will wish to discuss with the Woman's Society the possibility of having the course on Southeast Asia at some time during the fall months when the workers with children may be able to attend. You will also wish, in case this can be done, to extend an invitation to the children's leaders to take an active part in the course. Suggestions for the study of Southeast Asia will be found in the September, 1944, issue of the Methodist Woman.

—From World Friendship Bulletin.

* * *

Spiritual Life

Special Emphases

November:

1. Prayer and Work for peace and world brotherhood. Unite in the observance of World Community Day, first Friday in November.
2. Thanksgiving service.

December:

1. Plan for Bible Sunday.
2. Pray definitely for divine guidance in the selection of the officers of the Woman's Society of Christian Service for the coming year.
3. Deepen the spiritual tone in Christmas activities.
4. Participate in watch-night services.
5. Pray for the successful closing of the end of the year in the Woman's Society of Christian Service.

New Materials

"The Lord's Prayer Worship Services;" worship services based on the Lord's Prayer. Price, 10 cents. This has been published in response to requests from our women.

"Holy Obedience," a devotional pamphlet which gives insight into what life may be like when lived in complete obedience to God's voice. For individual use or for promotional use by secretaries of Spiritual Life. Price, 15 cents.

"The Word of His Grace," approved Bible study book for 1944-1945. Price, 25 cents.

"Fellowship of Intercession." Card. Free.

The above publications may be secured from Literature Headquarters.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. C. H. Shaffer, Spiritual Life Secretary

Harvest Season

This is the time of year that we say, "O, if I just had a few more months to carry out what I had planned for my work." But, truly, time marches on.

These days are seemingly contradictory. Our hearts and minds are so full that the individual days seem to drag on, but the weeks and the months seem to have wings.

Some of you will be completing your term of office as secretary of Spiritual Life and, if so, I do want to thank you for your efforts and interest, and ask you if you will pass this information on to the new secretary, please.

Those of us that were privileged to hear our Jurisdictional secretary, Mrs. Owen Prince, at Conference this spring will remember how she warmed our hearts and challenged us for tomorrow's task. She reports such a helpful meeting at Sequoyah this summer. She suggests that we avail ourselves of the privilege and benefit of such a day, "A day of silence." The idea is to, as far as possible, refrain from any conversation or interruptions, even though you go about your household duties as usual. Be in a prayerful, meditative mood and really listen for the "still small voice." She suggested that you ask others to join you on that day, in their own surroundings. Mrs. Prince believes such days will help us rebuild our spiritual life.

If you watch the plans for the "Crusade for Christ" unfold, you will see that we have a large place, especially in the Stewardship and Evangelism emphasis. The spiritual emphasis is being stressed in all plans for the post-war program. Follow closely your church press. We have a great responsibility to help arouse the church to a new and deeper spiritual awareness of its obligation. What a challenge! What a marvelous opportunity and privilege for us in this crucial time! Our Division chairman served on the sub-committee that drafted the letter to go to every Methodist minister, asking that a director of demobilizaion be appointed in all churches, that organizations work as a unit, planning to integrate our youth back into the life of the local church as they return to us. Pray that we may not be found wanting in this hour!

By this time all local secretaries should have ordered from 420 Plum Street, Cincinnati, Ohio:

1. New Spiritual Life Packet, 30 cents.
2. New Suggestions Folder for Spiritual Life secretary, rewritten to include changed by-laws, Spiritual Life calendar, revised bibliography.

1. Order some of the leaflets, "How to Read Your Bible."
2. Little membership cards for "Fellowship of Intercession." (See explanation of Fellowship Groups of Intercession in New Suggestions Leaflet on third inside page, at the top).

I hope every secretary owns a copy of: "A Testament of Devotion," Kelly, $1.50; "Beginning from Within," Steer, $1.50; "Creative Prayer," E. Heman, $1; a favorite of mine, "Living Abundantly," Kirby Page, $2.50; "Christ of the American Road," Stanley Jones, $1.

"V-Day"

With the day of victory drawing nearer, we are all concerned with the spiritual implications of this occasion; every church should give an opportunity for prayers of thanksgiving. If your pastor has not announced such plans, you and the Spiritual Life secretary should plan a service. Material has been prepared for such a service and can be secured from Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

Let us ever seek the Eternal Light as it falls over our shoulders in this day, and try to interweave the dark shades of sorrow, distress, and disappointment, so that the pattern will be one of abundant love and a gracious spirit. Hold fast, then, to the spirit of optimism; start every day with courage, faith, and humility. If it is a dark day, never mind; you will brighten it. If it is a bright day, you will add to its brightness. If all of us will bear in mind that happiness and peace are from within, there will be a well-spring of joy in every heart.

My love and prayers for you in His name.

* * *

Suggestion for Spiritual Life Service

"Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight."

"Servants of Divine Foresight" face three certainties:

Hymn 508.

1. We must have more Christians and more Christ-like Christians in the world.

How does this world-need affect me? If I try to help meet this need, as a Christian, will it affect my giving? My way of living? "To the Christian there comes, then, a new imperative. It is not sufficient for him to live Christianity where he is, although that is at once the most difficult and important thing he has to do. It is not enough even to seek to make his own nation Christian. The times compel him to a new endeavor to secure an acceptance of the Christian faith across the world."

Have sung, "More Like the Master."

If there are to be more Christians, we who profess the name of Christ must be more like Him. We must live by the "holy habits" of the Christian life, such as daily Bible reading and study, definite periods of meditation and prayer, regular attendance upon the services of the Church, observance of the "family altar." How many of these "holy habits" do I practice?

What can I do to help the members of my family to live by such habits?

As a church member, what can I do? How can I cooperate with my pastor?

As a Conference officer, what can I do to help the members of the W. S. C. S. to desire more sincerely the life of "holy habits?"

Am I willing and ready to covenant with God to do whatever is necessary to help meet this need and thus share in God's "Unchanging strategy of world redemption?"

2. As Christians, we must think in global terms. "Open Mine Eyes," sung.

Am I capable of "Putting my arms around the world" and taking the world into my heart? Is my mind limited by the boundaries of my own country? Or can I think of India and Japan and Germany and Italy also as a part of God's world, towards whose people He has the same great compassionate love I believe He has for me and my country?

Ours is "One Gospel" for "One World." "How do you know Christianity is right? It is a strange paradox ,but you can't know it is right until, suddenly, it becomes right for you." How right is Christianity for me?

3. We must share in the fellowship of the Ecumenical Church.

"Today the Christian Church claims some 650,000,000 enrolled members. When Christians were numbered by thousands they turned the world upside down."

The Church is the working power of God in the world. "Thus the Church finds its way into every society and every culture and binds all together in an abiding fellowship—a fellowship depending not upon the human bond of likeness or propinquity, but upon a common allegiance to a common Lord."

Am I able to share in the fellowship of a world Church even with those whose standard of living is lower than mine? With those whose appearance is different from mine? Can I pray "Our Father" and mean all those two words imply?

It is easy to be conscious of fellowship with the Chinese in China, but are we willing to share in the same fellowship with the minority groups at home?

How we—and other Christians like us—answer these questions may make the difference between a world of chaos and a world for Christ.

No earthly person knows today the thoughts I have had nor the pledges I have made. Only God and I know, and He alone can help me to keep them. With His help I can be a "Servant of Divine Foresight."

"Blest be the Tie That Binds."

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—First Round

Vardaman, at Vardaman, Nov. 26, a.m.
Nettleton, at Shiloh, Nov. 29, a.m.
Verona, at Verona, Dec. 3, a.m.
Okolona, Dec. 3, p.m.
Sherman, at Sherman, Dec. 6, a.m.
Fulton, Dec. 6, p.m.
Mooreville, at East Tupelo, Dec. 10, a.m.
Amory, Dec. 10, p.m.
Salem & Friendship, at Liberty Hill, Dec. 13, a.m.
Pontotoc, Dec. 13, p.m.
Toccopola, at Thaxton, Dec. 17, a.m.
Tupelo, Dec. 17, p.m.
Woodland, at Woodland, Dec. 31, a.m.
Houston, Dec. 31, p.m.
Greenwood Springs, at Greenwood Springs, Jan. 3, a.m.
Derma, at Big Creek, Jan. 7, a.m.
Calhoun City, Jan. 7, p.m.
Tremont, at Harden's Chapel, Jan. 10, a.m.
Smithville, at Antioch, Jan. 14, a.m.
Prairie-Strongs-Hamilton, at Prairie, Jan. 14, p.m.
Algoma, at Washington, Jan. 17, a.m.
Houlka, at Houlka, Jan. 18, a.m.
Becker, at Paine Memorial, Jan. 21, a.m.
Aberdeen, Jan. 21, p.m.
Shannon, at Brewer, Jan. 24, a.m.
Pittsboro & Bruce, at Bruce, Jan. 28, a.m.
Buena Vista, at Boone's Chapel, Feb. 4, a.m.

W. B. BAKER, D. S.

There is no trick in growing old. Anybody can do it if he takes time enough. But why not stay young? Anybody can do that, too, if he will watch his step.

—Channing Pollock

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, DECEMBER 3, 1944

By W. C. Newman

WORLD-WIDE CHRISTIAN FELLOWSHIP

Lesson Text: John 17:18-23; I Corinthians 1:1-3, 12:4-7, 12-13.

Golden Text: Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one.—John 17:20-21.

Talking with a minister of another denomination one day, I was bewailing the fact that Protestants are so divided among themselves, so beset with denominational competition and rivalry, that our whole Christian purpose is weakened and sometimes defeated by our very unbrotherliness. Not only in small communities, where this denominational rivalry makes for many small churches, and no strong church, and for much waste of money, men, and effort because of duplication, but in the nation, and in the world at large, where Protestants can have no strong, emphatic voice because they are thus divided against themselves, this weakening is evident.

W. C. Newman

To all of which my brother minister agreed. "But," said he, "there is only one way in which this defeating division can be corrected. That is for all the rest of you churches to admit that you are wrong, and join my church."

And that is the kind of egotism and self-righteousness that makes impossible the prayer of Jesus, "that they may all be one."

Not Tolerance, but Respect

Increasingly, Christian leaders throughout the world are calling upon us to be tolerant. Tolerant of other races, other nations, other denominations. But mere tolerance will never be sufficient to bring Jesus' prayer to fulfillment. Tolerance implies a patronizing, condescending, contemptuous air of superiority toward others that is more irritating than rank enmity.

Not tolerance of others, but respect for others is the thing that will bring the answer to the prayer of Jesus for the oneness of His followers. A respect that gladly concedes the honesty of others, and willingly agrees to their right to hold their own sincere convictions.

Such respect is the minimum regard that a true Christian must manifest toward those who differ from us if we are to represent and reflect Jesus' own attitude when He said, "Other sheep have I which are not of this fold. Them also I must bring . . . and there shall be one fold and one shepherd."

Not Uniformity, but Unity

One of the amazing and miraculous characteristics of the universe which God has made is its endless variety. Scientists tell us that of all the millions of leaves on the trees each year, there are no two leaves exactly alike in shape. This variety appears to an even more marked degree in human personality.

Those who would at one stroke make over every other person into their own likeness in color, race, religion, and nationality, or else relegate them to hopelessness and inferiority, are attempting to go against one of the fundamental principles which God himself has written into His universe.

Jesus did not pray that "they all may be the same;" He prayed all might be united in their love of God and of himself.

This is not to say that "one religion is as good as another," but that every man who lives up to the best of his knowledge and opportunities is one with us in his and our kinship to God.

Not One Theology, but One Master

Finally, the one realistic basis of Christian unity is the recognition of the fact that exact uniformity of belief is utterly impossible and unnecessary.

It is so first of all because no one denomination, and no one person, has a monopoly upon the truth. Error has entered into every religious sect and into the thinking of every person. It is also true because no denomination or persons have the same background of birth and experience. More than most of us are willing to admit, we are what we are because of the accident of birth. Let no one take pride and credit for being an American. We did not choose our nationality. No more did we choose our denomination or our theological cast—not many of us. We have been molded by influences which operated upon us without our even being aware of them.

But the one common possession of us all is our faith in God, and our heritage of his love and mercy. We are every one recipients of his benefactions, objects of his desire.

We ought, therefore, to live together, work together, and love each other as children of the same father. Children who differ in gifts, functions, characteristics, and opinions, but children, nevertheless.

God is not an American, a white man, a Protestant, or a Baptist. He is a father who loves all his children, and who has revealed himself to men of many varieties. He is "their Lord and ours."

REPORT OF THE BOARD OF TEMPERANCE AND SOCIAL SERVICE TO THE LOUISIANA METHODIST ANNUAL CONFERENCE

Realizing that the liquor traffic and its associates, prostitution and gambling, are our parent problems of immorality today, we make the following recommendations:

1. That each district superintendent preach on these three sins in each of the charges in his district this year.

2. That our ministers teach our people the facts about alcohol—how it affects the lives of all members of society, total abstainers and drinkers, and how they can meet the problems it causes in their community and nation.

3. That the temperance lessons in our Church School literature be taught and not omitted, as many of our Church Schools do with these lessons.

4. That our churches sponsor, in cooperation with other Protestant Churches, Allied Youth Posts in the High Schools of the State. (This youth movement against alcohol can be contacted by writing Mr. W. Roy Breg, executive secretary, National Education Association Building, Washington, D. C.)

5. That we endorse the pledge ourselves to cooperate with the Louisiana Moral and Civic Foundation, setting January 21, 1945, as Louisiana Moral and Civic Foundation Day in all of our churches and Church Schools in Louisiana Methodism. The offering that day is to be sent to Mr. J. H. Cain, treasurer, care Tax Commissioner's Office, Capitol Annex, Baton Rouge, La.

We further urge that the Louisiana Moral and Civic Foundation be placed in the budget of each local Methodist church of the Conference. (The headquarters of the L. M. C. F. are 351 Florida Street, Floor 2, Baton Rouge 6, La.)

REV. A. C. LAWTON, Chairman;
REV. G. W. POMEROY, Secretary.

The longer I live the larger allowances make for human infirmities. I exact mo from myself, and less from others. Go tho and do likewise. What advice you would give others, take yourself.—Wesley.

The simplest and grandest thing ever given to mortal man by Christ is to know Him in salvation, and alongside of that is prayer—communing with God as a prelude to an everlasting fellowship.—L. P. Brown.

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THE CHRISTIAN FIRESIDE

"DATE" AND "DABITUR"

By T. O. Burntvedt

Among a number of papers and periodicals which come to my desk is also a quarterly entitled "Light and Life," published by the Independent Theological Faculty at Oslo, Norway. In one of its most recent issues is an article by the Rev. Sverre Seim, Executive Secretary of the Norwegian Sunday School Association, wherein he tells the old legend about the brothers, "Date" and "Dabitur."

According to the legend, there was once upon a time a monastery which became known far and wide for its generosity. None ever knocked at its door in vain. Never had anyone been turned away emptyhanded. Weary pilgrims would come, receive shelter and food and continue refreshed on their journey. No charges were ever made. But in spite of the exceedingly "open house" which was kept and the generous hospitality extended, the monastery suffered no want. There always seemed to be plenty.

One day the sainted Abbey died and his passing was deeply and sincerely mourned. Soon he was replaced by another who immediately set out to run the institution on better business principles. The shameful waste of what he called "sentimental benevolence" was forbidden. Hospitality was to be extended only to such as could pay for it. There were to be no unnecessary and foolish expenditures.

Year by year the expenses were reduced and the annual budget decreased. The high esteem in which the monastery was held and for which it was so generally and favorably known began likewise to diminish. The gifts became smaller and less numerous and the stream of benevolent giving was little by little dried up. Finally poverty reigned within the walls where bounty had dwelled so happily and long.

Late one day when the sun was slowly sinking in the west and nature was preparing for another night of rest, came a tired, weary pilgrim to the monastery. He rapped at the door and asked for food and shelter. Courteously and briefly he was answered that the cloister had scarcely enough for its own use. Calmly the old pilgrim replied that this was no surprise to him, for when they had driven away brother "Date," his brother "Dabitur" had found the place too dismal, and so he followed after him. Shaking their heads in curious astonishment, the monastery brethren declared that there never had been any brothers by such names in this cloister. The pilgrim must be mistaken.

Smilingly the old saint, for that he was, replied: "I perceive that you have forgotten your Latin, but I trust that you still remember the words of Scripture in which our Lord, Himself, said: 'Give and it shall be given unto you.' When you chased brother 'Date' (give) away, brother 'Dabitur' (shall be given unto you) followed after him."

This legend needs no application. It is a sad but true commentary on the individual; the institution, and the church which forgets the Scriptural injunction: "Give and it shall be given unto you."

May this be the reason why our inner life is often so impoverished? Can it be that we have not because we do not give? Are we, perhaps, too stingy about giving of our talents, our time, our means, and ourselves.

The Indian poet and philosopher, Tagore, tells in one of his books about a beggar who was trudging along the country road with his bag. People had not been very generous to him, so the bag was almost empty. But one day the sun of fortune seemed to smile upon him. He saw the King coming, riding towards him in majestic splendor and lo, he stopped right before him. The beggar was filled with unspeakable joy and uncontrolled expectancy, for the King was known for his unmatched generosity. But the beggar's joy was short-lived. The King, instead of giving gifts, stretched forth his empty hand and asked for something. Sadly the beggar began to hunt in his bag for the smallest article and presently found a grain of wheat which he handed to His Majesty. The King thanked him for his gift and continued on his journey.

Late in the evening when the beggar had found humble shelter for the night, he began to look over the content of his bag and, to his great surprise, he discovered that the grain of wheat he had given the King had returned and was changed into solid gold! Filled with bitter self-accusations and remorse, the beggar exclaimed, What a fool I am! Why did I not give all to the King?

Are you, my friend, making the same mistake in life? All that we give the King in order that His Kingly rule may be established in the hearts of men will return to us transformed into eternal values.

"Date" and "Dabitur" are like a pair of Siamese twins. They are inseparable. We cannot have the one without the other, for Jesus said: **"Give and it shall be given unto you."**—The Lutheran Messenger.

ANCIENT FISH

A fish estimated at almost 10,000 years old was recently found in the course of excavation work in a clay pit near the ancient university city of Uppsala in central Sweden. It lay embedded in laminated mud and was extraordinarily well preserved; even the scales still remained. Upon expert examination of the clay it was found that the fish, which had probably measured about 16 inches, must have lived well over 9400 years ago, according to a special chronology drawn up by the late Swedish professor of geology, Gerard De Geer, on the basis of the annual layers in the laminated mud. At that time it swam around in the post-glacial ocean which covered central Sweden to a height of more than 450 feet at the end of the ice age. Finds of vertebrates in the glacial clay are rare, and it seldom happens that such an exact dating can be made. Another interesting discovery was made some time ago in the northern Swedish province of Jamtland, where workers digging in a layer of moraine soil came across some skeleton remains of a mammoth. According to the experts, the animal had probably fallen into a crevice when roaming across the melting inland ice. It is the first find of mammoth bones in Sweden, although teeth and tusks of mammoths have been found before at three different places.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

ice to God and Country," 75 cents.

The "In-Case Book" (25 cents from the Student Department, 150 Fifth Avenue, New York 11, N. Y.) has valuable book listings and worship, drama, and other resources for church and camp centers. Use the map, "Christian Colleges Around the World" (50 cents from the Circulation Department, 150 Fifth Avenue, New York). Mark in general where the boys are, study missionary centers located in those areas, and send information to boys from your church who are now in those areas. Pictures of home church groups are popular.

Do not send in cards giving names of boys and girls whose addresses are in care of a post office or any seaport. Correspondence from the home church directly to these young people is better.

The Service Men's Christian League was especially organized for Christian men in camp. Urge every young person to join his league immediately upon arrival in camp. For material on this write The National Council of the Service Men's Christian League, 1703 Chestnut Street, Philadelphia, Pa. Their magazine is "The Link."

Your Conference secretary is visiting a number of colleges in the Conference this fall. At some of them she has spoken in chapel and has had meetings with the Methodist students. Besides attempting to srengthen their organization, she feels that she can get a better picture of the work to be done if she visits the campuses.

In August your Conference secretary attended the second National Convocation of Methodist Youth, at College Camp, on Lake Geneva, Wisconsin. She plans to attend the council meeting and annual conference of the state Methodist Student Conference. These meetings give her very helpful contacts with students.

Do not fail to share with us your experiences in student work. Be ready to tell us your special activities while your young people are at home for holidays. Those of you who live in college towns will want to tell us of your activities for Methodist students.

The interests of our students are more varied than they have ever been. We must do everything within our power to encourage their interest in th church.

"Is it nothing to you that all these pass by?"

MARY THORNTON LINDSEY,
Conf. Secty. of Student Work.
Box 2355, West Jackson, Miss.

All sin is lawlessness; it is Godlessness; sin is no more peculiar to the degraded thief than to the university graduate.

—G. Campbell Morgan.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

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for Coughs, Chest Colds, Bronchitis

A TRIBUTE OF LOVE AND APPRECIATION

A beautiful life came to its close when on November 6 God, in His infinite wisdom, beckoned home the spirit of Thomas Guy Gallagher, of Mer Rouge, La.

He was born on October 10, 1890, having spent his entire life in this little community. No death in our parish has caused more genuine widespread sorrow.

Thirty-two years ago he was married to Miss Shirley Hopkins, daughter of the late W. E. and Fannie Hopkins. As a bride, he carried her to their lovely home, which was his wedding gift. There they spent many happy years together, sharing with their host of friends its lovely, genuine Southern hospitality atmosphere. He was a devoted husband and father, providing abundantly the material things, and so radiating love and devotion to his family that all who entered there felt its warmth.

Looking back on his past life, we can see that he lived it well, never forgetting business, honesty, and loyalty. His heart was compassionate toward those in trouble. Never have we known a truer or more loyal friend and, even though we no longer see his face or hear his cheery voice, memory keeps him ever near.

His passing has left a great vacancy in our community. His business interests were large and varied, touching the lives of many, both white and colored, who held him in great esteem.

But with the great demands made upon his time by his business interests, he always put his church first in his life. No task was ever too hard if it was for the upbuilding and ongoing of the church he loved so devotedly. Any suggestion for improvement met with his hearty approval and unstinted support. Whenever an improvement was suggested (and we have made many in recent years) Guy would gladly "head the drive" with a substantial sum, adding, "I'll put up the money needed until the fund is raised; in the meantime we can be enjoying it." He was ever faithful at his post, and his influence will live on through the years.

May his beautiful life be emulated in the lives and hearts of those he walked beside.

As we grope here among the shadows for the things unseen, flashes of thought brighten the darkness, reason and instinct bring brief moments of contact with the harmony of eternal life yet to come, which tell us this is not the end. Though hidden from our vision for a little while, yet shall he live and take on the glory of immortality.

Funeral services were held at the Methodist church at 3 p.m., November 7, with Rev. F. A. Matthews conducting, assisted by Rev. J. A. McCormack, Rev. A. C. Lawton, and Rev. W. C. Davis. The body was laid to rest at Red Hill Cemetery beneath a mound of exquisite flowers, in the presence of a host of friends and relatives, who gathered to pay their last tribute of love and respect to this dearly beloved friend.

He was the son of Mr. James Gallagher, who died in 1891, and the late Mrs. Alice Felton.

He leaves to mourn his passing, his loyal and courageous mate; an only daughter, Mrs. C. B. Flinn, and granddaughter, Ann, of San Francisco; a sister, Mrs. Jessie Graves, of Shreveport, and a nephew, Ross Graves, of Mer Rouge.

To these bereaved we would extend our deepest and tenderest sympathy. May they find comfort in the thought that the beautiful lives of our departed ones are God's fingerposts to the immortal life. They are God's light houses shining out over life's troubled sea. Comfort for an hour of desolating sorrow is not handed down from Heaven as we weep, but is builded up in our hearts as we live.

"When tears are close, there is one line I say,
The one who cares is not so far away."

"I cannot say, and I will not say,
That he is dead—he is just away.
With a cheery smile and a wave of the hand
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since you linger there."

G. R. W.

for Christmas Greetings

The Upper Room

A GIFT of lasting value, yet convenient, appropriate and economical as a Christmas card, The Upper Room is widely used by pastors, Sunday School teachers and other group leaders for extending Christmas greetings to members of their groups. Many other individuals, also, send The Upper Room as a Christmas remembrance.

The forthcoming January-February-March issue, in the specially printed two-color Christmas Greeting Envelope, costs a total of 6 cents. (The Upper Room, 10 or more copies to one address, 5 cents each, postpaid. Special Christmas Greeting Envelopes, 1 cent each, postpaid.)

Also, for 30 cents (foreign 40 cents) The Upper Room can be sent on individual subscription for one year (four years, $1.00; foreign, $1.35) and the recipient notified by The Upper Room with an attractive gift card carrying the name of the giver.

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CRUSADE FOR INCREASE IN CHURCH SCHOOL ENROLLMENT AND ATTENDANCE

SIGNS OF PROGRESS

Michigan

Saginaw Bay District.—During the last week of September seven conferences were held in the interest of church school advance, with 950 persons participating. Some schools promised to double their attendance, and an average increase of 31 per cent was set as the goal of the entire district. Teachers and officers, it is said, "are solidly behind the program."

Oak Park Church, Flint, Michigan, has been conducting an active attendance campaign, reports an increase from a recent low of 93 to well over 200, and expects soon to reach 300. The superintendent, a busy bank executive, gives a great deal of attention to the school, and is loyally supported by officers and teachers, and "by many laymen who are taking the program seriously and giving time and talent to its promotion."

In the **Marquette District** twelve meetings were held in September, bringing together 3,000 people to plan for church school promotion. Keen interest was manifested and advance goals were eagerly accepted. In some cases increases as high as 100 per cent were pledged.

Pinconning Church has several teams at work making a community survey and reports already an increase of 30 per cent in church school attendance.

Missouri

In the **Missouri Conference** plans are taking shape for several meetings in each district. At these meetings leaders will be chosen and instructed to visit ten Sunday schools each to promote the campaign. This plan is already working in the **Fayetteville District.** Says Executive Secretary Newton E. Barrett:

"Reports from many church schools indicate that we have already turned the corner and are on the upswing. Yet we are not increasing nearly as rapidly as we can and must."

North Carolina

At a meeting of the **Waynesville District,** on October 9, "many pastors reported increases in Sunday school enrollment," says Secretary Miles A. McLean.

Ward Street Church, High Point, reports, "We have a growing Sunday school."

Georgia

Gains in enrollment are reported from 23 charges in the **Columbus District,** and by all but four charges in the **Macon District.** Five new Sunday schools have been organized.

Thomasville District.—An increase of 345 in Sunday School enrollment was reported at a district rally held a few days ago.

"That Sunday school attendance be increased by a varied and more attractive program" is one of the five objectives announced by the **North Georgia Conference** Board of Lay Activities, Dr. Hubert Quillian, Conference Lay Leader.

Here and There

The pastors and church school superintendents of the **Jackson, Miss., District** spent three hours together on the evening of September 29, making plans to increase church school enrollment. Slides were shown and a number of superintendents made brief addresses.

The Lynchburg District, Virginia Conference, out for an increase of 1,000 in 1944, has had gains already of 974 and expects soon to exceed its goal. **Gretna Charge,** Rev. L. P. Bland, pastor leads with a net increase of 126, and **Broad Street Church, Altavista,** Rev. R. H. Forrester, pastor, is second with 102.

From **Marmaduke, Arkansas,** comes word that the church school "is larger than it has been in ten years," and that 85 per cent of the enrollment are in average attendance.

L. W. Stringfellow, superintendent of the **Southern District, New Hampshire Conference,** sends this report: "By means of an intensive program carried on last year, our decline in attendance has been reversed and turned into a slight gain, with 25 churches making gains against 16 that had losses."

"A sharp upswing in average attendance and more interest on the part of parents" are reported as the result of special efforts to interest parents in certain **Southern California-Arizona** communities.

Six new Sunday schools have been organized in the **Huntsville District, North Alabama Conference.**

On October 1, **Roberts Avenue Church, Beaumont, Texas,** reported its church school attendance already 20 per cent above the goal set for the year.

Rev. John H. Lewis, appointed to home mission work in the **Kentucky Mountains,** has organized two Sunday schools, with enrollment more than a hundred. He writes: "I enjoy my work very much as I carry the gospel to those who otherwise would have no religious service at all."

—Prepared by the Division of the Local Church, General Board of Education of the Methodist Church, 810 Broad-

WOMEN IN SALOONS

One need not visit battlefields or devastated regions to see the ravages of war on human beings.

One needs only a casual glance into the dim, noisy, crowded saloons that have sprung up thickly in American towns and cities to realize what havoc war has played with moral fiber, with social decorum.

The pre-prohibition saloon was exclusively a masculine center. It had developed and enforced certain standards of conduct. With infrequent exceptions, it was operated in a seemly and quiet fashion.

But the modern version is something else entirely. The majority of customers are women, many of whom are unescorted. The talk is excessively free and shockingly prurient. Young girls who should be in school and young married women who should be at home accept too many drinks from utter strangers. Every decent restraint and convention is either relaxed or hooted down.

The result is obvious. Criminal news and police blotters are heavily loaded with accounts of shameful brawls, indecent embroilments, jealous revenges and—worst of all—the now routine cases of abandoned children, broken homes, and juvenile outrages.

This is not a pretty picture, but unfortunately it is an accurate picture.

It is a picture that strikes the eye everywhere—whether its locale is a "cocktail room" resplendent with plate mirrors and chromium, or an obscure hole-in-the-wall gin mill.

Clearly, something must be done to reawaken our social conscience; to open our eyes to the degrading inevitable consequences, and to return to the usage of dignity and self-respect.

It is obviously wrong for women to frequent saloons, especially when alone. It is wrong for them to drink with strangers, to engage in lascivious talk, make hasty or questionable connections.

Women know this, and men also know it; both despise each other for it.

Their own sense of self-respect and decency, of course, should keep women out of saloons.

But if appeals to virtue and propriety are not sufficient or effective, then the community should act to protect its mothers and daughters from their own folly, by making illegal their presence in public drinking places.

It is clearly a matter of defence against an enemy as vicious and destructive as the one our men are fighting overseas.

Riotous misconduct and depravity, inurement to obscenity, callousness to immorality and immodesty, can as surely destroy a generation, and the children of that generation, as an epidemic of disease or annihilation in the field.

It is merely a slower and more painful process.—Chicago Herald-American.

MEDICAL KITS FOR SCHOOLS IN EUROPE

Medicines sufficient for the needs of 1,000,000 school children are being sent by the American Junior Red Cross to schools in Yugoslavia, Greece, and Belgium. The medicines in question are contained in kits now being purchased at a cost of $87,500.

Each kit will contain approximately 30 different standard medical items, such as aspirin, boric acid, soap, and gauze. The kits are designed to serve 400 children and are distributed to schools in the countries in question through the Joint Commission of the International Red Cross Committee. Under this arrangement kits may be sent to occupied areas as well as those that have been liberated. A total of 2,500 kits is being shipped—1,000 to Yugoslavia, 1,000 to Greece, and 500 to Belgium.

These medical kits are being paid for from the American Junior Red Cross National Children's Fund. This fund is maintained by voluntary contributions on the part of the children, and the purchase of medical kits is one of the ways in which the Junior Red Cross is participating in the rehabilitation of children in the liberated countries of Europe. Another project is the classroom gift boxes which members of the Junior Red Cross have packed and which have been sent to European countries for distribution among school children. Altogether, 450,000 of these boxes, each containing 12 articles, such as crayons, pencils, rulers, sewing kits, soap and wash cloths, and other materials, have been packed and shipped for distribution.

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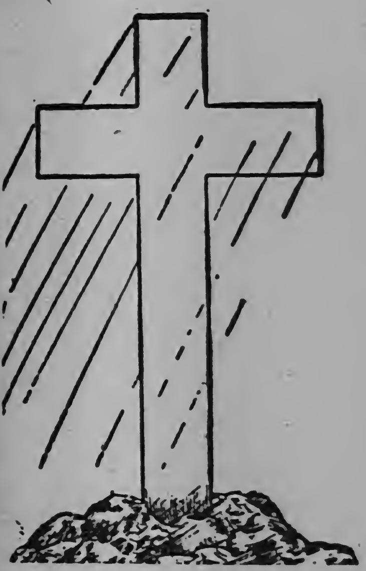

THE LIVING CHURCH

Our first parents ate of the Tree of knowledge and left alone the Tree of Life. They wanted God's knowledge but not His responsibility. They wanted God's power but not His character. Our aim should be to share the divine nature and to live His life.—W. E. Orchard.

THE PRAYER-ROOM TODAY

Thank Thee, Lord, for the mercy that has met my every need, for the love that smiled on me in childhood, that guided me through youth, that has supported my maturer years. I thank Thee for the love that is my light when shadows begin to deepen, and my strength as my feet begin to falter. I thank Thee for all the sweet surprises that have met me along the road, and for the assurance I have of home and welcome at journey's end. Keep me thankful for all that has been, ready for all that yet shall be. Amen.

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THURSDAY, DECEMBER 7, 1944

Valley of Decision

By John Oxenham

The world is in the Valley of Decision;
It is standing at the parting of the ways;
Will it climb the steps of God to realms Elysian,
Or fall on horror of still darker days?

Will it free itself of every shameful shackle?
Will it claim the glorious freedom of the brave?
Will it lose the soul of Life in this debacle,
And sink into a mean, dishonored grave?

All the world is in the Valley of Decision,
And out of it there is but one sure road;
Eyes unsealed can still foresee the mighty vision,
Of a world in travail turning unto God.

All the world is in the Valley of Decision,
Who shall dare its future destiny foretell?
Will it yield its soul unto the Heavenly Vision,
Or sink despairing into its own hell?

WALLET OF THE WEEK

DR. PAUL LEVERTOFF, a gifted Russian Jew, became a Christian in early life. He was educated in Germany and has been working among Hebrew Christians in England for the past twenty-five years. His Christian influence and leadership have extended beyond the Jewish Christians among whom he works. He was to have been the special preacher at the Church of St. George, the Martyr, Southampton-road, London, at the morning service of October 22, according to announcement carried in **The Christian World.**

* * *

A COLONY OF JEWS, now facing extermination, are to be settled on a tract of more than thirteen hundred acres of land which the Jewish National Fund of New England has purchased in Palestine. The six hundred families from Hungary and Romania are to be transported to the colony, which will be known as "Commonwealth of Massachusetts." The colony was dedicated at a dinner in the presence of thirteen hundred contributors to the project. This is only a small part of the horrible persecutions whose full story may never be known.

* * *

THE PRESBYTERIAN CHURCH U. S. A. has approved a benevolent budget for the year 1945-46 which totals ten million five hundred and thirty-seven thousand three hundred and forty dollars. Of this total, more than four and a half million dollars was allocated to National Missions, approximately four million dollars to Foreign Missions, and one and a quarter million to Christian Education. The new budget represents an increase of twenty-three and three-tenths per cent over the budget for the current year. Almost one-fourth of the budget will come from "non-living" sources.

* * *

A NEW MOTH-PROOFING PROCESS is said to be nearing the stage when it may be offered to the public whose fight against the moth is as old as woolen fabrics. It is said that the new process causes a change in the structure of the wool, not apparent to the eye, and that it promises to be so effective as to save the public from two hundred to five hundred million dollars a year. It is estimated that the progeny of a single female moth can destroy ninety-two pounds of wool a year, and that is certainly an item to be considered in these war times.

* * *

INTERRACIAL TRENDS in the South since 1900 have been rather surprising. The figures show that in 1900 only Mississippi and South Carolina had more Negroes than whites, and in the first four decades of the twentieth century the percentages have run strongly in favor of the whites. In 1940 Mississippi was the only state in the South where the races were practically equal. Strangely enough, the six cities having the largest Negro population are all North. They are, in order: New York, Chicago, Philadelphia, Washington, Baltimore, and Detroit. During the period from 1930 to 1940 the Negro population in the South grew five per cent and in the rest of the country sixteen per cent.

WORLD SERVICE GIVING for the first five months of the fiscal year increased $243,772.33 over the corresponding five months of the previous year. In the aggregate, these figures are impressive, but the pro rata breakdown is disappointing. The contributions to World Service for the five months averaged slightly more than four cents per member of the Methodist Church, or less than one cent per member per month. Such giving could hardly be considered cause for a revival of Methodist shouting.

* * *

U. S. "SPINACH KING," Ed Ritchie, of Eagle Pass, Texas, operates a large farm on the Rio Grande. Up to twenty-four years ago he was the "onion king." At that time he planted seventeen acres in spinach as an experiment. It was a success from the very start. Two years ago his spinach crop brought $824,000 gross, and this year from five thousand acres, he expects to reap a harvest from which he will realize more than a million dollars. This marvelous achievement was developed from what was a timid experiment.

* * *

THE CITY OF LOS ANGELES enjoys the distinction of having forbidden the Gideons to distribute New Testaments to loiterers in the city parks, on the ground that "the law forbids the distribution of controversial, political, or religious literature." Along with that is the fact that Los Angeles county has had to expend $892,588 since 1943 in the effort to combat wartime juvenile delinquency. From 1940 through 1943, juvenile delinquency increased more than sixty-two per cent, and sixty-three new positions had to be created to deal with the situation.

* * *

SEVENTH DAY DENOMINATIONS are much disturbed over the possibility that Congress may pass legislation for calendar reform. The calendar scheme under discussion includes a "blank day." This, they claim, would interfere with their observance of Saturday as the ancient Sabbath and the only one to be observed. These denominations are petitioning the members of Congress urging that no such change be made. It is possible for one who has little enthusiasm for calendar reform to discount the objections of those who are so sure of a particular day of the week as the one and only Sabbath.

* * *

BRITISH TRAVEL PRIORITIES seem to have discriminated against overseas missionary travel to such extent as to call forth a protest from the Methodist Missionary Society. W. J. Noble, the secretary, pointed out that "Football teams can be flown to Paris and Brussels and room can be found for people engaged in work even indirectly connected with the war effort, but no room can be found for missionaries." The Methodist Church alone has one hundred and eighty overseas stations which are vacant, not to speak of other churches. The churches are not allowed to make a contribution to civilization and peace through the restoration of their missionary activities.

New Orleans
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EDITORIAL

IS PALESTINE TO BE A MECCA FOR GAMBLERS?

Recently a British Free Church periodical made editorial comment on a proposed issue of "Premium Bonds" for Palestine. We are not familiar with the bonds indicated, but it is clear from the discussion that Britain is contemplating establishing in Palestine a lottery system for the raising of public revenue. Such a method as that in contemplation shows a total disregard of the holy associations of that land, indifference to the high implications of mandatory authority, and a brutal reversal of the historic moral reputation of the British Empire.

England's hands have not been spotless in her use of power over territorial and mandated possessions. We have in mind first of all the opium traffic in the East, and now the proposed reversal of its long-established attitude toward lotteries at home. Since 1826, the Country, by various public declarations, has outlawed such policy at home. The Royal Commission on lotteries and betting said of State lotteries: "In the history of public finance, finance lotteries take their place among the expedients which are resorted to when other and more reputable methods of finance have failed. It is significant that in this country lotteries were abandoned when more assured sources of income became available to the State."

The very fact that England is now contemplating becoming the patron of gambling indicates a precarious state of public finance which bodes no good for the present or the future of the Empire. The further fact that it now contemplates turning the cradle of Christianity into a mecca for gamblers shows a moral insensitiveness and degeneracy respecting its social responsibility which is little less than alarming. If such a plan should be put into operation, we say without apology or equivocation, Palestine had as well have remained in the hands of the "unspeakable Turk." We indulge in boasting about democracy as the child of the Christian Church, but regardless of its origin, the Christian Church is today facing a threat at the hands of its creature in the last great bulwarks of the democratic ideal. This is particularly true in the moral surrender to gambling and liquor. The agitation for the authorization of a Federal lottery in the United States is a constant threat, and the scandal of our surrender to the liquor business is not greater anywhere on earth. Mr. Churchill may scorn presidency at the liquidation of the British Empire, but he can make his administration and presidency just as odious by lending his support to the dissolution of the moral Empire which undergirds our common civilization. It is crisis that most surely reveals the moral coward, and no greater evidence of such could be found than that of turning the land consecrated by the footsteps of the Christ into a rendezvous for wretched gamblers and under the patronage of one of the great leaders of Christian civilization.

SHALL PACIFISTS OPPOSE WAR, DIRECT ITS PROSECUTION, AND MAKE THE PEACE

We read with some concern an account of a recent meeting of the Southern Regional Conference of the Fellowship of Reconciliation which was addressed by Mr. Norman Thomas. According to the report, he urged an organized effort on the part of the churches to secure a reduction of the terms of "unconditional surrender" for a beaten Germany—a negotiated peace on the pacifist model. About the same time, we noted a statement by a member of the same organization in England saying: "If the dropping of 9,000 tons of bombs on the city of Cologne during three or four consecutive nights is an expression of our Christian love for the inhabitants of that city, then a plain-spoken layman, whether a sentimentalist or not, may well thank God that he is not a Christian."

Both instances reflect the never-ending controversy between pacifism and what, for purposes of differentiation, we will call practical Christianity. As methods of procedure in the awful conflict now in progress, they lack perspective, no matter how justified by emotional consideration for the human beings involved. Twenty-five years ago Germany secured a negotiated peace but, tragically enough for herself and for the world, a peace which was made a mere truce in a war for the gratification of the lust for world domination. The methods of procedure lack perspective also in that they make the interests of a mere fragment of a living generation paramount to the whole world of tomorrow as claimants upon our Christian love. They would give preferential consideration to a cult steeped in ruthless cruelty rather than to considerations of national, international, and racial justice.

We could wish that we might be able to find ground for advocating such a termination of the conflict, but in the absence of any justification for such, we cannot share what we feel to be the unfounded sentimentalism of those who would bring our sacrifices for the peace of the world to naught. Certainly we will not follow the lead of an organization which has played a negative role in the most tragic hour of human history. Such idealists, whatever their thought, will never lead us into a state of world peace. As individuals these protesters may mean well, but as men with long-range vision, we do not believe that they are to be trusted.

The tragic experiences of two wars with Germany in a single generation should have a sobering effect upon those who have been forced into war for survival. We do not believe in unnecessary harshness, but we do believe in a firmness rooted in past experiences.

REVISING METHODIST HISTORY

Bishop John M. Moore, in an article which appeared in the **Christian Advocate** (Chicago) of November 16, discusses a resolution by the last General Conference which undertakes to fix the numbering of the General Conferences of the Methodist Church in such a manner as to show a continuous succession from 1784, when the American Methodist Church was formally organized. It appears that the implications of the resolution were so obscured by the engaging phraseology that it was adopted without question or even serious consideration—that the elect were caught "flat-footed."

The fact is that the Methodist Church as now constituted came into being in 1939 by the union of three separate and distinct Methodist bodies each with a history of its own. To number General Conferences from the organization in 1784 would, therefore, misrepresent the history to such an extent as to mislead the public as to the facts of Methodist progress and would practically ignore the history of two of the ecclesiastical units of the new Church. It is needless to comment further on the resolution as an addendum to Methodist union. It is not necessary to assume that the resolution was inspired by sinister motives. It is enough that it was manifestly not given the consideration which such action should have had. It doubtless involves more than its sponsors intended.

It was the practice of the ancient kings of Egypt to erase the name of a royal builder from great monuments and then to chisel their own in its place. Some even robbed the tombs of predecessors to glorify the crypt in which their mummies might ultimately rest. At the time it made little difference except for its reflection upon the moral integrity of men who sought to associate their names with the grandeur which rightfully belonged to others. After centuries had passed, however, the names on the pylons of those ancient temples and the gorgeous sepultures caused hopeless confusion in Egyptian history.

Bishop Oldham, of Albany, New York, said recently: "Christianity is an historical religion, not simply because it is based upon events that occurred in history, but because it worships a God who directs and controls history." That statement is just as applicable to denominational history as it is to Christianity as a whole. It is true that American Methodism was organized in 1784, but the Methodist Church as such was organized in 1939. The Methodist Church cannot afford to lend support to the dictum of the man who said, "History is bunk," even to the extent of a "fable agreed upon." The resolution involves both the history and the constitution of the Methodist Church. We see no sufficient reason why it may not be vacated by the Judicial Council on constitutional grounds. There is every reason why the next General Conference should rescind the action.

DR. IRVING HARDESTY—SCHOLAR, SCIENTIST, HUMAN BEING

With the passing of Dr. Hardesty in New Orleans early in November a great variety of learned bodies and societies have suffered a loss. From highly organized, exclusive scientific associations requiring of their members the most technical and specialized knowledge and experience, down to the humblest groups loosely joined together on the basis merely of human understanding and the zest of life.

Dr. A. P. Hamilton

In the latter category should be named that rare company who make up the population of the old Seashore Methodist Campground and Summer Assembly.

Here the human qualities of this fine spirit had free scope and play. Here it was that he seemed to be at home, at the sea-side.

And as Sidney Lanier sang so his life embodied and gave meaning to these beautiful lines of the "Marshes of Glynn:"

> "As the marsh-hen secretly builds on the watery sod,
> Behold, I will build me a nest on the greatness of God;
> I will fly in the greatness of God
> As the marsh-hen flies in the freedom that fills all the
> space 'twixt the marsh and the skies."

His greatness was in his simplicity and in his unconscious goodness. And both of these qualities of his life mingled together, flowed on like a river untroubled on the surface, but channeling deep; with bright sails, carrying happy cargoes on its bosom.

Or in the figure of the sea and the tide which he loved, as unfailing, as reliable as its constant ebb and flow, so was his daily coming and going, and even so the quiet mastery of his mind and heart over the details of living.

He made "the way seemly" for others to walk in. When the old Campground piers gave way, it was Dr. Hardesty who started the movement for a new pier. He worked untiringly and indefatigably on it until it became a reality, and it stands today, buffeted and beaten by storms, as his monument. While it was being built, he personally supervised the driving of every piling and the laying of every footboard. And for years he kept it in repair.

When he was not out in the "mud-hole" fishing, he could be seen out mending the pier. He loved to mend and build and do skilled work with his hands. Many fishing and sailing craft were the product of his skill. One of these was a small sailboat made for my little son on his tenth birthday.

He loved children and had a way of drawing them to him. Indeed, as Dr. Brown was the soul of the Campground, so Dr. Hardesty was its living symbol.

Another thing that made him very human was his keen sense of humor and love of a good story.

And with all his learning he was as simple and open as the sea he loved and played in.

Finally, he loved life, he loved God and his fellowman. What more can be said of any man?

In fancy I can see him on his last voyage which was to take him even beyond the fifth beacon, pushing off from the pier in the knowledge that his Pilot was waiting out there for him.

A. P. H.

RESPONSE TO WORDS OF WELCOME, AREA WELCOME SERVICE, NOVEMBER 22, 1944

Jackson, Miss.

In responding to these words of welcome and acknowledging with appreciation this entire program and service, I confess my affection for Mississippi and Mississippians, as well as for that great body of preachers and people included in the Memphis Conference.

Bishop J. Lloyd Decell

The reception today which honored our family, Mrs. Decell and the children, welcomed the better part of the episcopal administration.

I shall ever be grateful for the high honor paid my family and me this day. The memories of this hour shall ever remain to bless. Yet, I am mindful of the responsibilities and duties implied in all of this. It is great to be privileged to serve with the Jackson-Memphis Area. As we go forward in this quadrennial reunion together we shall endeavor to:

1. Lift up Christ who is adequate for every crisis in war or peace.

2. Strengthen our support to the great causes of evangelism and education. Multitudes must be brought to Christ and His Church. Lambuth and Millsaps Colleges must enjoy larger support that they may furnish trained minds and warm hearts to replenish our lines of marching crusaders.

3. We shall all cooperate in the program of our Women's Societies of Christian Service and Lay Activities. Our Christian education services for nearly 1,700 local churches in their work for little children, youth, and adults, shall have a larger place in our interests.

4. We shall labor for a wider understanding and larger fellowship with other denominations and all faiths.

5. We shall labor day and night for improved racial relations and understanding to the end that there shall be no "blackout" of brotherhood among our people.

6. We shall foster a spirit of loyalty to and sacrifice for our state and national governments in this hour of global peril.

7. Our prayers and pleadings shall be for a new and better world order. Our all shall be dedicated to building a peace of justice and honor for all mankind.

Methodism in the Mississippi and Memphis Conferences shall rely upon the greatness and goodness of God to release through men of goodwill a power that shall triumph over the ills and evils of mankind and bring victory of love over lust, hope over hate, and salvation over sin.

For this victory, we reconsecrate our all.

J. L. Decell.

No man is free who cannot command himself.—Pythagoras.

BOOKS

"Preaching in a Revolutionary Age," by G. Bromley Oxnam. Abingdon-Cokesbury Press, New York, Nashville, pp. 202. Price, $2.

This volume is made up of lectures delivered on the Lyman Beecher Foundation at Yale University this year. This is the fourth time since 1916 that a Methodist bishop has delivered the lectures on this Foundation, and the sixth for the same period, not counting the lectures of 1939, 1940, when they were delivered by a Methodist minister. Although the author is one of the newer bishops of the Methodist Church, he needs no introduction to a Methodist audience anywhere. In the theme chosen, he is thoroughly at home, and in its treatment he faces realistically the problems which confront the Church today. Among other things, he says in substance that the problem which confronts the Church grows out of a struggle between the Church and the dynamic rivalries of competitive social philosophies which freely promise a new world of economic and social justice founded upon purely human concepts. In order to meet this dynamic and organized competition, he holds that Christian ministers will need definite training, and will need to preach a religion positively related to life, backed by sacrificial service and a heroic devotion to truth. The spirit of the book is tersely expressed in a comment upon a quotation from Dr. A. A. Berle: "The future needs more practical saints than practical politicians. Preaching must produce them."

NO ISSUE CHRISTMAS WEEK

In order to conserve our paper supply and because there is difficulty in getting material for a paper at that time, we give notice that no paper will be issued Christmas week—December 28. This will give our help an opportunity to enjoy the holiday season and it will give us a breathing spell in meeting our responsibilities from week to week. **Please take notice of the omission of the Christmas week issue.**

"Paul for Everyone," by Chester Warren Quimby. The Macmillan Company, New York, pp. 176. Price, $2.

The author of this volume on Paul is pastor of the Methodist Church at Mifflinburg, Pa., is a writer on the staff of the **Christian Advocate** (Chicago), and has several books to his credit. As the title indicates, this book was written for all classes of readers, but it does not renounce either the scholarship of the author or his technical grasp of the source material which forms the background of this portrait of the great missionary. The author takes the essential and vital message of St. Paul and weaves it into a simple gem which discloses his personality, his experience and his journeys in a remarkable manner. Best of all, it clings to the record and its appeal is in no sense dependent upon the genius of the writer of fiction. Not every reader will have the patience to study out the diagrams of Paul's view of the Universe and of Salvation, but the text will be found to be fully understandable, especially with the aid of the "Pauline Dictionary" to clear up any problems which may be raised by theological language. The maps inside the front and back covers give the most informing picture of St. Paul's journeys which we have seen. The first is a drawing of his journeys on the map of the world over which he traveled, and the second, the same journeys drawn to a scale on a map of the United States.

"The Church Looks Forward," by William Temple. The Macmillan Company, New York, pp. 193. Price, $2.

This last volume to be issued by the most forward-looking churchman of his age, came from the press at the very time of the author's death. The book contains twenty-five addresses delivered upon various occasions and various subjects. The series begins with the Archbishop's enthronement sermon and ends with an address delivered on September 3, 1943. The element of continuity is the author himself. These are major addresses and are as a synthesis of a great man's soul inbreathed with the social interests and views of the remarkable man that he was. These addresses coming from the press at the very hour of Dr. Temple's death, give a peculiar poignance to the sorrow for the passing of the world's greatest Christian leader. This may rightly be considered a coronation volume, produced in the crowning year of a great and fruitful life. Alas, he is gone from us at the moment of the world's greatest need, but he leaves us a rich legacy in these recordings of his soul.

"Letters of General J. E. B. Stuart to His Wife, 1861," edited by Bingham Duncan. Emory University Publications, Emory University, Ga., pp. 30. Price, 50 cents.

This is one of a number of brochures issued from time to time by Emory University, presenting interesting and often rare and invaluable documents in the possession of that Institution. This particular item contains the war letters of the great cavalry leader of the Confederacy, written to his wife. The peculiar style, the abbreviations, and the marginal additions are faithfully preserved in the reprint. Its greatest value is probably the portrayal of the soul and the chivalry of the military leader of the South. The editor of this particular brochure is Bingham Duncan, son of Dr. J. A. Duncan, late of the North Alabama Conference. He is also a grandson of the late J. R. Bingham, of Carrollton, Miss. Dr. Duncan is now assistant professor of History at Emory University.

"The Secret Spring, A Mystery Romance for Young People," by Emma Atkins Jacobs. The John C. Winston Company, Philadelphia, pp. 234. Price, $2.

Here we have the story of a family of musicians who traveled the Chautauqua circuit in the days of its great popularity. Laurel Marsh, a member of the orchestra, appeared to be incurably timid in personal contacts. She was perfectly self-possessed before the footlights when she faced a great audience, but her assurance dwindled to a shyness that was painful when the audience was gone and she was on her own without the anonymity which the stage furnished. The story of how she finally overcame her handicap is an enchanting one, beginning with a little red trunk and its contents. Out of this little red trunk is evolved the mystery which finally ended in her becoming the belle of the Marsh family. The story is adapted to girls of the early teen age, is filled with mystery, romance, and sound common sense.

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Relly, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, O. O. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON
and B. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
C. MILTON CHALMERS ....Publisher

Rev. L. W. Cain, who has been serving at Kentwood, La., has been changed to Plaquemine, according to request for change of address on his paper.

Rev. C. Wesley Baley, who was assigned to Arkabutla in the list of appointments for North Mississippi, has been left at Mt. Pleasant charge by adjustments made after Conference.

New chaplains in the U. S. Naval Reserve include the names of Joseph Albert Bridewell and Wallace Thornton Mangum, both of the Mississippi Conference.

Rev. K. E. Clark, who has been with the Red Cross for 18 months, returned to the pastorate at the recent session of the North Mississippi Conference and is stationed at Baldwyn, Miss.

Rev. F. E. Dement, Jr., writes that he and Mrs. Dement are happy to be back at LaBranch Street, McComb, Miss. They have been warmly received and are looking forward to another good year in that important charge.

Chaplain and Mrs. R. T. Ware, in Shreveport, will have the sympathy of many friends on account of the death of their daughter, Mrs. F. C. Smith, at Mooringsport, La., notice of which appears elsewhere in this issue.

Rev. W. J. Ferguson, a retired member of the Mississippi Conference, recently renewed his subscription for the 56th year, which is a record excelled only by the splendid service which he rendered to the Church during his active ministry.

Rev. James E. Dean was received from the Baptist Church at the Conference in Jackson recently and has been assigned to Moselle, Miss., He is Ph.D. of the University of Chicago, and taught for two years in the Baptist Bible Institute in New Orleans.

Friends of Mr. John H. Carter, splendid Christian leader and long-time Church School superintendent of Carrollton Avenue, New Orleans, will regret to learn of his continued illness. Bro. Carter has not been able to do any active work for some time.

Dr. Frank S. Love, of Durham, N. C., has been appointed superintendent of the Lake Junaluska Methodist Assembly, to succeed Dr. W. A. Lambeth, who was recently appointed superintendent of Greensboro district of the Western North Carolina Conference.

Chaplains A. M. Ellison and J. M. Langemo were callers for a brief time at the Advocate office on last Thursday. They were returning from a chaplain's institute in San Antonio. Chaplain Langemo, a Lutheran, is stationed at Myrtle Beach, S. C., and Chaplain Ellison at Gulfport, Miss.

Rev. Wesley Ezell, whose illness has already been noted in our columns, was sent to a hospital in Vicksburg, where his condition is reported to be improving, and it is expected that he will soon be able to return to his home. He will have to be careful, however, as to his health in the future.

At the recent session of the Mississippi Conference, Rev. J. W. Sells was appointed to the office of Executive Secretary of the Mississippi Rural Life Council. We understand that Bro. Sells will make his home in Jackson, Miss., and will serve the organization, which is interdenominational in its support, from there.

Rev. W. M. Wright, who was forced to retire on account of ill health, is now in a veteran's hospital at Outwood, Ky. This is a second attack and his recovery has been slower than it might otherwise have been. Bro. Wright was formerly at Brooksville and Crawford, in the North Mississippi Conference, and his family is living at Crawford, Miss.

Among the many figures of the Louisiana Conference whose absence was noticeable at the recent session was that of Dr. Franklin N. Parker, veteran and long-time leader of Louisiana Methodism. Dr. Parker's health has not been robust of late, and it is probable that the travel difficulties influenced him not to undertake the journey to the Conference session.

We appreciate the message of a friend saying: "Thanks for your editorial of November 23, "Nightmare Decisions." Give us more like it. May I also express deep appreciation for space devoted to activities of the W. C. T. U. In these days of doubt and indecision wise leadership is urgently needed if the moral and spiritual 'blackout' that has so completely engulfed us is to be lifted."

An evangelistic conference, sponsored by the General Board of Evangelism of the Methodist Church, held at Indianapolis, Ind., December 4-8, was due to have an attendance of some 300 secretaries of evangelism and other evangelistic leaders throughout the Church. This is a step in the promotion of the evangelistic phase of the Crusade for Christ—a four-year movement now beginning.

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.—Johnson.

DEATH CLAIMS MRS. F. C. SMITH

Mrs. F. C. Smith, long a resident of Mooringsport, La., and the daughter of Rev. and Mrs. R. T. Ware, of Shreveport, died at her home on Friday, November 24. Funeral services were in charge of Rev. Van. Carter, pastor, assisted by Revs. A. F. Freeman and F. M. Freeman, district superintendent and pastor of Noel Memorial Church, Shreveport, respectively. She is survived by her husband, three daughters, and one son, in addition to her father and mother, four brothers, and two sisters. Her father, Rev. R. T. Ware, is Methodist chaplain at the Shreveport Charity Hospital.

MINISTRY OF REV. E. W. DAY APPRECIATED

We wish to express our deep appreciation of Rev. and Mrs. E. W. Day and their family during their stay of three years in our midst.

We shall ever retain the fondest memories of Bro. Day's interest in the welfare of his people. Visiting the sick, saying a kind word and lending a helping hand in times of distress were but part of Bro. Day's daily routine. His presence always imparted strength to the weak, hope to the discouraged, and faith to the despairing. The manifestation of these Christian characteristics was a means of drawing all closer to God and the church.

Each Sunday morning we looked forward to the deeply spiritual and practical messages that our pastor always brought to us. Our horizons were broadened and our visions enlarged by the appeals set forth by Bro. Day. We were challenged to live more effective Christian lives.

Under his leadership the finances of our church increased in an appreciable measure. Each year our budget was happily subscribed.

Our church attendance increased steadily, as did our Sunday School, Youth Work, and Woman's Society of Christian Service.

Although our board of stewards voted unanimously for Bro. Day's return, the Conference did not see fit to comply with our wishes. But we want Bro. Day and his family to know that their every endeavor in our field of work has been crowned with success. They have helped us to be a happier, more forgiving, more sacrificial, more helpful, and a more active church people.

We wish for them a continuation of such a ministry as they rendered to us.

A Co-laborer for Him,
MRS. W. J. CULPEPPER,
President of W. S. C. S.

LUZIANNE
COFFEE
100% GOOD

LOST—LADY'S WATCH

Mrs. W. W. Holmes, 1431 Octavia Street, New Orleans, lost a small watch in the First Methodist Church, Shreveport, or on the way to the hotel, the last day of the Annual Conference. It has no name on it. It has a sentimental value that makes the recovery of it very desirable.

LEWIS-FORE WEDDING

Rev. Henry P. Lewis, of the North Mississippi Conference, and Miss Virgie Fore were married at Jefferson Street Methodist church, Natchez, Miss., on November 19. Mrs. Lewis was one of the best known and most beloved members of Jefferson Street Church, and the groom is one of the staunch ministers of the North Mississippi Conference. The marriage ceremony was performed by Dr. Henry M. Bullock, the pastor, assisted by Rev. O. S. Lewis, a brother of the groom. Rev. and Mrs. Lewis are now happily situated in their parsonage home at Schlater, Miss.

GOVERNOR BAILEY, OF MISSISSIPPI TO BE BANQUET SPEAKER

Operational problems of church-related hospitals and homes during war-time will be discussed by administrators at the twenty-seventh annual convention of the National Association of Methodist Hospitals and Homes, to be held in the Jefferson Hotel, St. Louis, Mo., February 15-16, 1945, it has been announced by Mr. Hubert Johnson, superintendent of the Methodist Home for Children, in Waco, Texas., who is president of the Association.

Dr. M. T. MacEachern, associate director of the American College of Surgeons; Geo. Bugbee, executive secretary of the American Hospital Association, and E. I. Erickson, president of the American Protestant Hospital Association, will be among the speakers.

Governor Thomas L. Bailey, of Mississippi, and Dean W. W. Whitehouse, of Wayne University, Detroit, Mich., will be banquet speakers. Dr. Karl P. Meister, executive secretary of the Methodist Church Board of Hospitals and Homes, Chicago, and former superintendent of the Methodist Hospital, Cedar Rapids, Iowa, will also be on the program. Six bishops of the denomination will participate.

Special attention will be given during the two-day session to the spiritual ministry of chaplains in hospitals, with discussions led by Rev. Russell L. Dicks, chaplain of Wesley Memorial Hospital, Chicago.

OBSERVATIONS FROM FIRST CHURCH, LAKE CHARLES

By C. C. Windham

The membership of the First Methodist Church of Lake Charles, La., was delighted last week when the announcement came that the Rev. J. Henry Bowdon, who has served the church here as pastor for the past three years, had been returned for another year by the Annual Conference which closed its session in Shreveport on Sunday, November 12.

Rev. Bowdon's pastorate here has been most successful, as is evidenced by the fact that his members have been led into higher spiritual brackets. He has lived, prayed, preached, and loved his way into the hearts of his parishioners so effectively until they are willing and even anxious to follow his leadership by living better lives, by attending services more regularly, by paying more for the ongoing of God's Kingdom at home and abroad, and by ministering to the sick and the needy. Just last year a nineteen thousand dollar church and parsonage debt was liquidated, and more recently a twenty-four hundred dollar fund was raised to build a chapel in Cuba for people who were without a house in which to worship. This chapel is to be known as the Mayo Chapel, in honor of the late Messrs. A. M. and Seamon Mayo, who contributed so much to the life of the Lake Charles church during their sojourn on life's pathway.

Bro. Bowdon has surrounded himself with a strong board of stewards, an efficient Church School organization, a church choir that is unexcelled in the history of the church, and efficient officers of the Woman's Society of Christian Service. The board of stewards is officered by Chairman J. E. Ney, vice-chairman Leroy Malloch. The Church School is directed by that noble, affable, and consecrated Oscar F. Maxfield. The choir is directed by youthful-looking Leslie L. Spinks, who seems to have an ever-flowing stream of rhythm.

The Men's Bible Class is a strong and growing power in the life of the church. Class Chairman Ward Anderson is the guiding genius of the class. It is a custom in China for the parents of a child to kiss the part of a child that they wish to become famous. If they want it to become a great singer, they will kiss the throat; if they wish it to become an orator, they will kiss the lips, and so on. I do not know what part of the anatomy Mr. Anderson's parents kissed him on—but I do know that he makes a wonderful chairman.

Class Secretary J. L. Farque, genial, efficient, and generous, looks after class members in a marvelous way. Class Teacher Seymour, a college professor, prepares the lesson and delivers his message in a characteristic Christian manner that proves where education and religion meet in one and the same fellow good fruit is to be expected.

The class choir is composed of all members of the class. However, the voices of Mr. Burch, Mr. Ray, Mr. Bassenett, Mr. Smith, Mr. Hurlbert, and Mr. Hebert, create melodies that draw us all onward and upward in our Christian experience.

Pastor's assistant, Mrs. L. L. Harris, does two outstanding jobs—that of assisting the pastor and teaching a Church School class. Those that sit at her feet each Sunday morning and listen to her message of Jesus and His love get a great inspiration for Christian living. She is a marvel of efficiency in both capacities.

717 Pujo Street, Lake Charles, La.

CENTENARY COLLEGE OF LOUISIANA

To the Trustees, Faculty, and Employees of the Administrative Staff:

Inclosed herewith is a copy of the annual report which the Administrative Committee of the College made to the Board of Christian Education of the Louisiana Conference of the Methodist Church at its recent session in Shreveport.

Mr. Paul M. Brown, in speaking to this report on the floor of the Conference, brought out the following facts in regard to the present state of the College and the year's operation:

1. The total registration of students is as follows:

Day School, 448.
Nurse Training, 148.
Evening School, 323.
ESM War Training, 233.

This represents a total of 1,152 persons currently registered for some sort of educational training at the College.

Of the 596 persons enrolled in day classes, 452 are women and 144 are men. The geographical distribution of the places from which these students come is very interesting. One student is from Chile, one from the Hawaiian Islands, and one from Mexico. Eighty-three students are present from fifteen states other than Louisiana, with Texas having largest representation with 41 students, and Arkansas second with 18 students. Of the students residing in Louisiana, 138 come from 37 parishes of the state other than Caddo; and 372 of our students reside in Caddo Parish. If we are able to help each one of these students to obtain the best education possible while he is here, the student himself will be the best advertisement Centenary can have in the locality from which he comes.

2. Centenary this year for the first time is giving a full Tuition Scholarship to all students who have dedicated themselves either to the Christian ministry or to some other form of life-time Christian service. This semester we have only three young men enrolled who are studying for the ministry; but we have nine young women who have committed themselves to the calling of some form of full-time Christian service. Besides, we have as students at the College two ministers who are already occupying pulpits.

As usual, children of ministers receive a scholarship amounting to $105 for the year. We have in residence five children of ministers who have this scholarship. This pays more than half of their tuition costs.

3. The College is preparing itself to give the fullest possible educational service to returning veterans who are eligible for benefit under Public Law 346, generally known as the G. I. Bill. At present we have fifteen veterans taking training under the provisions of this bill. Public Law 16, known as the Vocational and Rehabilitation Act, provides for greater benefits for veterans with some service connected disability. At present we have two veterans enrolled for training under this law.

Needless to say, with over [illegible]100 persons now engaged in receiving educational training from the College, our present facilities will be greatly taxed by the enrollment which we at present anticipate for September, 1945.

4. Then Mr. Brown mentioned the following items: The plans for the Pierce Cline Memorial Library, the amount of money now in hand for it, including pledges, general plans for the campus, the amount of money we need for buildings, the amount of money we need for endowment.

It is the desire of the Administrative Committee that you be as fully acquainted as possible with all the operations of the College, and to that end we believe you will find this report interesting.

Cordially yours,
GERARD BANKS,
Assistant to the President.

There is no such thing as a little country. The greatness of a people is no more determined by their number than the greatness of a man is determined by his height.

—Victor Hugo.

PERSONAL NOTES AND INCIDENTS

Mrs. Ella Davis, of Jackson, Miss., has our thanks for a very cordial message regarding the meaning of the Advocate to her.

Rev. N. E. Joyner, retired member of the Louisiana Conference, has moved from Gibsland to Minden, La., according to notice for change of address.

Rev. J. Melvin Jones begins his third year at Ellisville, Miss., under the most favorable auspices. He says that he is being "pounded" by the day and that such instances make him wonder what will happen from one day to the next.

Rev. Jeff P. Paul, who was appointed to Sterlington charge at the recent session of the Louisiana Conference, writes that he has been graciously received by his people and that he is looking forward to a delightful experience in working with them through the days to come.

Rev. T. J. O'Neil and his daughter have moved to their new home, 3722 Fifth Street, Meridian, Miss. Bro. O'Neill, who will serve the Vimville charge as supply, says that he is profoundly grateful to Bishop Decell and his brethren in the Cabinet for a place to continue work for the Lord.

Rev. A. L. Davenport, recently assigned to Noxapater, Miss., is one of the very best friends the Advocate and its editor have. Although he has been on his new charge for less than a month he has already sent 9 subscriptions from his work. He reports that he has found a fine people and that he is praying for a great year with them.

Rev. C. L. Elliott reports a warm welcome from the people of Choudrant, La., charge, as he returns for his third year's work. He is particularly appreciative of the cordiality shown by his Baptist friends, for whom he conducted prayer meeting while they were without a pastor. They have invited Bro. Elliott to preach for them on fifth Sundays until they are able to secure a minister.

TEMPERANCE WORKERS, NOTICE

Train up a child in the way he should go, and when he is old he will not depart from it.—Prov. 22:6.

Do you want some splendid material for **your children's** classes or for your own child's training, about alcohol, honor, courage, and generosity? We recommend "The Young Crusader." The stories, poems and articles in this child's magazine make a real contribution to the character development of children through the printed page.

Order now for your Sunday School class or for your own children.

"The Young Crusader," 1730 Chicago Ave., Evanston, Ill.. Single subscription, one year, 50 cents. Clubs of 10, one year, $4.50. Fifty to one address, one year, $20. Recommended by the Louisiana Moral and Civic Foundation, 351 Florida Street, Baton Rouge 6, La.

VICKSBURG, MISS.

My Dear Brother:

We have just closed a great year in the work of the Methodist Church in the Mississippi Conference. The brethren of the Vicksburg district, both preachers and laymen, the good women, and the young people, have all made valuable contributions to whatever progress that is recorded with pride. I want to thank each one who has given loyal support to the program of our great Church. You have been most cordial, prayerful, sympathetic, and helpful. You have a growing faith and your love for one another increaseth. (II Thess. 1:3, 4).

The new conference year presents the greatest challenge to Methodists I have ever known, and I recall many stirring challenges. Fields are white all over the district in the matter of seeking and saving the lost souls. We need to be thoroughly aroused in this great need. Let us pray with renewed consecration that God will reveal His purposes in us, and through our Spirit-filled lives show unto others the beauty, joy, and power of Christ-like living. Let us make the Crusade already begun a real **Crusade for Christ.** If you heard Dr. Bruner Hunt at Conference, and caught the spirit of Bishop Decell and others vitally interested, you know what I mean. What a day to be **alive!**

Yours in Him and for Him,

O. S. LEWIS, D. S.

GOLDEN MEADOW CHARGE

Dear Dr. Duren: I am enclosing you a few things concerning the Golden Meadow charge and my connection with it for the past two years. It was quite a happy privilege to serve this church, and I shall never regret doing so, not that I feel my service with those people was of so much value to them, neither was there so much accomplished, possibly, as to the progress and growth of the Church and Kingdom of God. Yet, I do feel that God blessed us in our efforts and in a small way realize that some good was accomplished.

The people never failed to pay in full what they agreed or accepted both years. They did this, notwithstanding that there seemed to be a gradual moving away of members, and it was rather hard to keep a full roll of officials. Yet, we managed to carry on in spite of this condition. Wife and I enjoyed the work there. Golden Meadow has some real good workers, who will stand by the church and the gospel of Christ. I do recall that many of our services were very spiritual and God did give me the power and the presence of the Holy Spirit to bring the message to them. In this little church there are some that are as loyal as you will find anywhere. May God ever strengthen them and lead them on to victory.

At the last service that I had with them, I read as a text the words of Pilate, found in the Gospel of John, concerning a title he put on the cross. He was requested to change this title but, in the language of the text, Pilate said: "What I have written I have written." I tried to apply and emphasize the meaning of this passage of scripture to each heart as well as to my own—"What I have written I have written." At the conclusion of the service I said in a general way a few things about my past experience as a Methodist preacher. For 36 years I had traveled many, many miles, had had all kinds of charges, had worked under seventeen district superintendents; had held eighty-two revivals, not including those on my charge; preached one thousand two hundred and two revival sermons; served two charges twice; was pastor for the Frost Johnson Lumber Company eleven years; and kept a preacher of another denomination from wrecking his own church and helped to save mine. These were days when many people could see through a keyhole with both eyes at the same time, so narrow. Thank God for the growth of the Kingdom. I do not know how many I received into the church, nor the number of children that I baptized, nor the couples I have married, but a great many. In all this experience I never had a bad neighbor; always got along well with most of the people. I never culled my sermons but tried to deliver them in the spirit of love, and never failed to clinch the "old truth," that the soul that sins shall die—die without God; I held above all the mercy and goodness of God.

And last, but not least, when I had finished, I said that I was going to rest for a while and I meant it.

No lovelier district superintendent than Rev. W. W. Holmes and no better man. We sang together that old hymn, "When the Roll is Called Up Yonder."

Paradis, La. C. B. Powell.

BISHOP OXNAM NEW PRESIDENT FEDERAL COUNCIL OF CHURCHES

Bishop G. Bromley Oxnam, of New York, was elected president of the Federal Council of Churches of Christ in America on the afternoon of November 29 in the second day of the biennial meeting in session at Pittsburg, Pa., at the William Penn Hotel. He succeeds Bishop Henry St. George Tucker, of Richmond, Va., presiding Bishop of the Protestant Episcopal Church. Bishop Oxnam, resident Methodist Bishop of the New York Area since last June, previously administered the Boston and the Omaha Areas. When elected, Bishop Oxnam was Chairman of the Federal Council's Advisory Committee.

Bishop G. Bromley Oxnam

Other officers chosen were: Vice-president, Dr. Benjamin E. Mays, President of Morehouse College, Atlanta, Ga.; recording secretary, Dr. W. Glenn Roberts, Society of Friends, Brooklyn, N. Y.; treasurer, Harper Sibley, Protestant Episcopal, Rochester, N. Y. The new officers will be inducted in colorful ceremonies in Trinity Cathedral, Pittsburg, Thursday evening, November 30.

The Federal Council's new president, 53, is a Californian, an alumnus of the University of Southern California. He was founder and for ten years the pastor of the Church of all Nations in Los Angeles. His graduate studies were carried on in Boston (S. T. B.) and Harvard Universities, Massachusetts Institute of Technology, and abroad. Honorary degrees of D.D., Litt.D., D.Sc., L.H.D., and LL.D. have been conferred by numerous institutions. Prior to his election to the presidency in 1936 he was for seven years president of De Pauw University, Greencastle, Ind. Earlier he was a professor in Boston University School of Theology.

Bishop Oxnam is secretary of the Council of Bishops and chairman of the Commission on Public Information of the Methodist Church; leader of his denomination's Crusade for a New World Order; member of General Commission on Army and Navy Chaplains, and the Federal Council's Commission on a Just and Durable Peace. He has been a member of several ecclesiastical missions and conferences abroad, and is widely known as a visiting preacher and lecturer in universities. Last April at Yale he gave the Lyman Beecher Lectures on Preaching. He is the author of many books, several of which are social applications of Christian teaching.

The new vice-president replaces Dr. James McDowell Richards, of Decatur, Ga. Dr. Mays was born in South Carolina and educated at Bates College and University of Chicago (Ph.D.). Preceding his election to the presidency of Morehouse College in 1940 he was Dean of the School of Religion of Howard University (1934-40). Dr. Mays is a Baptist and has represented both his denomination and the Y. M. C. A. in international councils in Stockholm, Amsterdam, India, and England. He is the author of numerous books, several of them treating Negro life and culture, and has lectured at more than 80 colleges and universities.

NOW THERE'S A BISHOP WESLEY

The Rev. Arthur Frederick Wesley, Th.D., of Detroit, Michigan, superintendent of the Boca Mission of the Methodist Church in Buenos Aires, Argentina, has been elected a bishop of the Methodist Church, it was announced recently by the Board of Missions and Church Extension of the denomination. The election took place in Buenos Aires on November 27, where the South American Central Conference of the Church is in session.

At the same time, according to radiogram received by the Board, Bishop Enrique C. Balloch, of Santiago, Chile, was re-elected for a second quadrennium. Bishop Balloch was re-assigned for episcopal supervision to Santiago, and Bishop Wesley to Buenos Aires, where he succeeds Bishop Juan E. Gattinoni, who retired at this Conference.

Bishop Wesley has been a missionary of the Methodist Church in South America since 1918, serving first in Montevideo, Uruguay. Most of his ministry, however, has been associated with Boca Mission, serving the poorest areas of Buenos Aires. In addition to this superintendency, he has been a professor in Union Theological Seminary, Buenos Aires, and treasurer of the Mission.

Bishop Wesley was born in North Branch, Michigan, and educated at Albion College, and the Northern Baptist Theological Seminary, Chicago. Before entering missionary service he was a pastor in Detroit, and a professor in the Northern Baptist Theological Seminary. He is a widower, his wife, the former Grace Margaret Shaw, of Ypsilanti, Michigan, having died in February, 1944. There are two sons and two daughters.

UNITED NATIONS RELIEF

Information coming to me from all parts of the United States gives definite indication that the goals set for the Emergency Collection of Clothing for Europe will be realized.

I have been fully aware of the vast amount of hard work this effort has necessitated on the part of local churches, parishes, and synagogues. Likewise, I am conscious of the sincere, devoted leadership given by the Church Committee on Overseas Relief and Reconstruction and by the participating denominations. It has been a magnificent, humanitarian job, the results of which will be, I assure you, of inestimable value in meeting the needs of people in war-devastated areas.

On behalf of UNRRA and for people in liberated areas, I express to you, and to all who gave clothing or contributed services, deep gratitude and sincere thanks.

Faithfully yours,
HERBERT H. LEHMAN,
Director General.

BABEL AND BASIC ENGLISH

When will the confusion of Babel be overcome? Amazing claims are being made for Basic English, composed of 850 words. In an intensely interesting article entitled "Debabelization," by C. K. Ogden, in the monthly, pocket-size magazine called **Britain**, one learns that "English is now the natural language, or the language of government, of more than 650,000,000 persons," that the 850 words of Basic English will do the work of 20,000. "One great step forward would be news every hour of the day and night, in a simple common language, from one or other of 24 stations working with a common purpose through Basic. Five minutes would be enough—five minutes every hour, on the hour—to give everyone the feeling that he was part of a Great Society which was slowly pulling itself together." It is further suggested that there should be a Basic Library of General Knowledge, covering the sciences in 1,000 divisions; a Basic Parallel Library of 1,000 books giving the Basic form of the works of great writers of the present and past, and on the opposite page the words of the writer himself; that international talking pictures be made in Basic; that business letters be written in Basic, with the 850 words printed on the reverse side of the sheet; and that there should be a "strong 'Anglo-American Directorate,' formed by the two governments to take control of its future expansion." Mr. Ogden does not urge that anyone give up his mother tongue, but that he learn Basic English besides. But here is the most startling proposal of all: "The only suggestion the International Committee would be wise to put forward is, 'Here is a possible way out of your troubles—to Peace, Trade, and Knowledge; by joining us you will be helping to make everyone happier and less limited in outlook. The facts are before you, but the decision will have to be yours. If we all take the chance now offered, the future may be better than the past, in so far as a common language has the power to make it so.'" This is comparable to the claims made for so many plans for improvement. But most of them ignore the need for a change of heart. The Apostle James asked, "From whence came wars and fightings among you? come they not hence, even of your lusts that war in your members?" He devoted most of his third chapter to the evils of uncontrolled talk, saying, "The tongue is a fire, a world of iniquity . . . the tongue can no man tame." It does not take even 850 words to cause a lot of trouble! Basic English may have a great development, but it is doubtful whether there will ever be a universal language until the Lord returns. And it is certain that there will not be world-wide peace, prosperity, and happiness until He sets up His righteous Kingdom.

—The Sunday School Times.

NO ISSUE CHRISTMAS WEEK

In order to conserve our paper supply and because there is difficulty in getting material for a paper at that time, we give notice that no paper will be issued Christmas week—December 28. This will give our help an opportunity to enjoy the holiday season and it will give us a breathing spell in meeting our responsibilities from week to week. **Please take notice of the omission of the Christmas week issue.**

MISSISSIPPI CONFERENCE

Jackson District—First Round

Mendenhall, at Mendenhall, Dec. 3, 11 a.m.
Bolton & Raymond, at Bolton, Dec. 3, 7:30 p.m.
Canton, First Church, Dec. 10, 11 a.m.
Canton, North Side, Dec. 10, 2:30 p.m.
Clinton, Dec. 10, 7:30 p.m.
Pelahatchie-Shiloh, at Pelahatchie, Dec. 17, 11 a.m. and 1:30 p.m.
Morton, at Morton, Dec. 17, 3:30 p.m. and 7:30 p.m.
Jackson, West Park, Dec. 24, 11 a.m.
Jackson, Bessie Shands, Dec. 24, 7:30 p.m.
Homewood, at Homewood, Dec. 31, 11 a.m. and 1:30 p.m.
Forest, at Forest, Dec. 31, 7:30 p.m.
Benton, at Benton, Jan. 7, 11 a.m. & 1:30 p.m.
Florence, at Florence, Jan. 7, 7:30 p.m.
Harperville, at Harperville, Jan. 12, 11 a.m. and 1:30 p.m.
Raleigh, at Raleigh, Jan. 13, 11 a.m. and 1:30 p.m.
Lena, at Lena, Jan. 14, 11 a.m. and 1:30 p.m.
Lake, at Lake, Jan. 14, 7:30 p.m.
Ridgeland, at Ridgeland, Jan. 17, 7:30 p.m.
Jackson, Leavell Woods, Jan. 18, 7:30 p.m.
Carthage Circuit, at Goshen, Jan. 21, 11 a.m. and 1:30 p.m.
Carthage Station, Jan. 21, 3:30 p.m. and 7:30 p.m.
Vaughan, at Ellison, Jan. 28, 11 a.m. and 1 p.m.
Sharon, at Sharon, Jan. 28, 3 p.m.
Madison & Pocahontas, at Madison, Jan. 28, 7:30 p.m.
Camden, at Forest Grove, Jan. 31, 11 a.m. and 1:30 p.m.
D'Lo & Braxton, at D'Lo, Feb. 4, 11 a.m. and 1:30 p.m.
Jackson, Capitol Street, Feb. 4, 7:30 p.m.
Walnut Grove, at Walnut Grove, Feb. 7, 11 a.m. and 1:30 p.m.
Jackson, Glendale, Feb. 7, 7:30 p.m.
Fannin, at Pearl Chapel, Feb. 11, 11 a.m. and 1:00 p.m..
Brandon, at Greenfield, Feb. 11, 2:30 p.m.
Flora & Bentonia, at Flora, 7:30 p.m.
Jackson, Grace, Feb. 11 a.m.
Terry, at Forest Hill, Feb. 18, 2:30 p.m.
Jackson, Millsaps Memorial, Feb. 18, 7:30 p.m.
Jackson, Galloway Memorial, Feb. 25, 11 a.m.

The District Stewards' meeting will be held at Capitol Street Church, December 11, at 2 p.m. The District Missionary-Education Institute will be held at Galloway Memorial Church, January 11, at 10 a.m.

OTTO PORTER, D. S.

Hattiesburg District—First Round

Petal, Dec. 3, 11 a.m.; Q. C. Jan. 21, 2 p.m
Ellisville, Dec. 3, 7 p.m.; Q. C. Jan. 25, 7:30 p.m
Cross Roads, at Mt. Zion, Dec. 10, 11 a.m.; Q. C. Jan. 8, 7:30 p.m.
West Laurel, at West Laurel, Dec. 10, 7:30 p.m.; Q. C. Jan. 9, 7:30 p.m.
Richton, Dec. 17, 11 a.m.; Q. C. Jan. 18, 7:30 p.m
Hattiesburg Circuit, at Oak Grove, Dec. 17, 7:30 p.m.; Q. C. Jan. 23, 7:30 p.m.
First Church, Laurel, Dec. 31, 11 a.m.; Q. C. Feb. 8, 7:30 p.m.
Heidelberg, at Vossburg, Dec. 31, 7:30 p.m.; Q. C. 3 p.m.
Sumrall, at Sumrall, Jan. 7, 11 a.m.; Q. C. Jan. 30, 7:30 p.m.
Broad Street, Hattiesburg, Jan. 7, 7:30 p.m.; Q. C. Feb. 6, 7:30 p.m.
Bay Springs, at Bay Springs, Jan. 14, 11 a.m.; Q. C., 2 p.m.
Montrose, at Sylvarena, Jan. 14, 7:30 p.m.; Q. C. 4 p.m.
Court Street, Hattiesburg, Jan. 21, 11 a.m.; Q. C. Feb. 6, 8 p.m.
Moselle, at Soule's Chapel, Jan. 21, 7:30 p.m.; Q. C. 4 p.m.
Williamsburg, at Good Hope, Jan. 28, 11 a.m.; Q. C. 1:30 p.m.
Collins, at Eminence, Jan. 28, 7:30 p.m.; Q. C. 4 p.m..
Bonhomie, at Bonhomie, Jan. 31, 7:30 p.m.; Q. C. after.
Waynesboro Circuit, at Hebron, Feb. 4, 11 a.m.; Q. C. 1:30 p.m.
Waynesboro, Feb. 4, 7:30 p.m.; Q. C. 4 p.m.
Taylorsville, at Taylorsville, Feb. 7, 7:30 p.m.; Q. C. after.
New Augusta, at Leaf, Feb. 11, 11 a.m.; Q. C. 1:30 p.m..
Main Street, Hattiesburg, Feb. 11, 7:30 p.m.; Q. C. Mar. 5, 7:30 p.m.
Clara, at Clara, Feb. 14, 7:30 p.m.; Q. C. after.
BuBucatunna, at State Line, Feb. 18, 11 a.m.; Q. C. 1:30 p.m.
Kingston, Laurel, Feb. 18, 7:30 p.m.; Q. C. after.
Ovette, at Mount Olive, Feb. 21, 7:30 p.m.; Q. C. after.
Magee, Feb. 25, 11 a.m.; Q. C. 1:30 p.m.
Mount Olive, Feb. 25, 7:30 p.m.; Q. C. 4 p.m.

B. L. SUTHERLAND, D. S.

The church is not a dormitory for idlers and sleepers, but an institution for workers. It is not a rest camp; it is a front-line trench.—Daniel A. Poling.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

December, 1944

Bible reading, through 25th.
31st—Student Day.
Monthly Program—"Christmas in Our Homes and Settlements."
Plan programs for 1945.
Thank offering.

* * *

Bible Reading

The period between Thanksgiving and Christmas has been designated as a National Bible Reading Period, when everyone in the United States is asked to read some portion of the Bible each day. This will be a wonderful way to close this old year of 1944. Let's do it!

* * *

Student Day

Each year the last Sunday in December is designated as Student Day, when we give special recognition to our boys and girls who are at home for the holidays from various schools. This year, the boys and girls who are in the service of our country will also share in this observance.

The program is to be given by the boys and girls and might follow the plan of each student or service man telling of the religious life where he is in school or camp.

Offer to assist your pastor with this day, the purpose of which is to strengthen the tie between our young people who are away from home and the local church.

* * *

Thank Offering

How many times have we said 'thank you' today? Gratitude is an indefinable, intangible quality of the mind and heart which cleanses the soul of bitterness, disillusionment, and doubt. Nothing sweetens life and makes it more livable than gratitude.

The Thank Offering in the Woman's Society of Christian Service is a free-will gift to express in some measure our gratitude for God's great blessings.

"Should we not make opportunities for expressing our thankfulness and for showing our gratitude in intangible ways? It is recommended by the Woman's Division of Christian Service that the Thank Offering be observed in December. Let us say "thank you" to God for His many blessings by making a gift to His great work.

Many societies prefer to make the Thank Offering a public service, for if that is done, it will afford an opportunity of acquainting the whole church with the claims and activities of the society. If the friends of the society are challenged with the magnitude and scope of the work of the W. S. C. S., many of them will be glad to have a share in this Kingdom building.

What shall I render unto the Lord for all His benefits toward me?

I will offer Thee the sacrifice of thanksgiving, and will call upon the name of the Lord.
I will pay my vows unto the Lord now in the presence of all His people.
—Psalms 116:12, 17, 18.

This Thank Offering is to be added to the amount sent to the Conference treasurer on directed pledge, and will help to raise the one million dollars which the W. S. C. S. of the Southeastern Jurisdiction has set as its goal. Why not empty the society treasury at the close of the year's work and try the Lord and see if He will not pour out a blessing on your society!

Remember, reports are to be sent to Conference officers by December 15th.

* * *

Plan Programs for 1945

By this time the new officers of the society for 1945 have been elected.

The program committee should meet immediately and plan the programs for the entire year of 1945. The program material is now in the hands of each society. You will be challenged by the theme, "Behold—I Have Set Before Thee an Open Door."

We hope to give on this page next week a suggested outline.

* * *

Tributes of Love and Appreciation

At the meeting of the Brookhaven W. S. C. S., held on November 27th, tributes of love and appreciation for two of its members who have been called to their heavenly home were read:

"On May 13, 1944, our Heavenly Father called home our beloved friend, Mrs. Bessie Butler Brown.

"She was a faithful member of the Brookhaven Methodist church and the Woman's Society of Christian Service.

"She was a devoted wife and mother and was one of the kindest and most thoughtful of friends and neighbors.

Hers was an understanding and sympathetic spirit. Her soft voice, her gentle manner and unselfish nature will long be remembered.

"The Woman's Society of Christian Service has lost a true and loyal member.

"We extend our deepest and heartfelt sympathy to her family and commend them to the God of grace and love who has promised never to forsake His own.

"MRS. T. E. APPLEWHITE,
"MRS. C. M. HIGDON,
"MRS. W. H. FRIZELL."

"Nothing but loving memories will remain of Mrs. Zula Perkins Moreton, whose beautiful life came to its earthly close November 11, 1944.

"The Methodist Church, the Woman's Society of Christian Service, and the entire community have suffered a great loss in her passing.

"To her host of friends, her face was a mirror of sweet attractive grace which always shone in her heart.

"Well poised in mind and character, she looked steadily upon the world, plied faithfully her daily tasks, and gave the very depth of her being to her husband and her children, whose love embraced her to the last, and so she passed into the sunset. Such a sunset can only be a prophecy of the dawn.

"Her co-workers in the Woman's Society of Christian Service take this means of bearing witness to the beauty and loyalty of her life, of expressing our own sense of loss, and of extending to her devoted family our deep and sincere sympathy.

"MRS. T. E. APPLEWHITE,
"MRS. C. M. HIGDON,
"MRS. W. H. FRIZELL."

* * *

What Kind of Member are You?

The Constitution of the Woman's Society of Christian Service states: "A woman may become a member of this Society by giving prayer, service, and an annual contribution of money to the total budget . . ."

At its November business session, one society checked its roll and discovered that less than 50 per cent of its membership had qualified as real members. That 50 per cent of the members had contributed the money to meet the budget and that less than 50 per cent had carried on the Christian service.

What shall we do?

Shall we continue to report the total number enrolled, or shall we drop the 50 per cent which does not measure up?

Or, shall we go to each member who has not measured up this year and talk with her concerning her obligation as a member and ask if she wants to have her name kept on the roll for 1945 with the understanding that she will measure up?

What kind of a member are you?

* * *

Suggestion for a Christmas Gift

Often we wonder what we can give mother for Christmas. She has everything in the way of household gifts; she doesn't want clothes. How surprised and pleased she would be to open a tiny box and find a Life Membership pin, with a little note saying that on Christ's birthday a gift of twenty-five dollars has been given for the building of the kingdom in her name!

If you plan to do this, get the money to the Conference treasurer immediately.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

WHY QUINTUPLETS
always do this for
CHEST COLDS!
To Promptly Relieve Coughing—
Sore Throat and Aching Muscles
Whenever the Quintuplets catch cold—their chests, throats and backs are rubbed with Musterole. Powerfully soothing—Musterole not only promptly relieves coughs, sore throat, aching chest muscles due to colds—but ALSO helps *break up congestion* in upper bronchial tract, nose and throat. *Wonderful for grown-ups, too!*
In 3 Strengths →
MUSTEROLE

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

President's Quarterly Letter

Aberdeen, Miss., November 15, 1944.

Dear Co-Workers:

The last quarter of 1944 is near a close. Use this time not only to close 1944, but also to make plans for a good year in 1945.

Finances

See that all the 1944 pledge is paid. Use money in the treasury for Life Memberships. The need for money for our mission fields has never been greater.

Have you sent to Mrs. D. H. Hall, Conference treasurer, money for a Lewis Memorial Hospital bed? We need a few more "twenty-five dollars to complete the purchase of enough beds for the hospital.

Supplies

Send your reports to Mrs. B. L. Mercer, Hernando, Miss. Instead of sending linen to Wood College this quarter, send kitchen supplies: Pyrex dishes, salt and pepper shakers, or any item for use in the kitchen. If you prefer, you may send a cash offering. Send either cash or supplies to Miss Sallie Parnell, Wood Junior College, Mathiston, Miss.

Reports

Can we have each of the 238 societies reporting this last quarter? If you have not reported to your district secretary this year, please send her a report now.

Plans for 1945

1. Send list of new officers to your district secretary, and the name of each officer to the corresponding Conference officer.
2. The Crusade for Christ is a cooperative venture. The pastor, the charge lay leader, the president of the W. S. C. S., the Church School superintendent, the president of the Youth Fellowship, and all others chosen make up the council. Crusade plans are made by the council. All gifts go through the hands of the treasurer chosen by the council. Read the church publications and keep up with the plans.
3. See the December issue of the **Methodist Woman** for the article, "Doors of Progress," the Efficiency Aim for 1945.

Announcement

I regret to announce that Mrs. Richard Lord, Conference Student secretary, is leaving the Conference. Watch the Woman's Page of the New Orleans Christian Advocate for the name of her successor.

Sincerely yours,
MRS. E. M. SHARP,
Conference President.

* * *

Youth Program, 1944-1945

Theme: "Lights Around the World."

Purpose: To develop a new appreciation of the missionary enterprise and to realize the work of the missionary is not only continuing but taking on even greater significance. To help the young people become better acquainted with the work of the Woman's Society of Christian Service, and to see how this ministry is providing "light" in areas of need around the world. To create a knowledge and appreciation for the contributions of native leadership, especially in the institutions of the Woman's Division. To stimulate an interest for participation in the total missionary task.

Each lesson should give some treatment, wherever possible, of the work of the Woman's Division in Southeast Asia and among the American Indians.

Second quarter—December, January, February

"Rays of Healing"

The material for the second quarter contains three lessons on the medical work of the Woman's Division. Treatment should deal with ministry in hospitals, clinics, and rural areas. Possible arrangement:

1. Hospitals.
2. Rural Areas—illustrations: The visiting nurse, mobile hospital units, and village visitation.
3. Communits Projects through clinics, dispensaries, classes for mothers in community centers, and similar approaches through the activities of the institution.

* * *

The Methodist Youth Fund

Things to do in the Local Church

1. Know the projects to which the Methodist Youth Fund goes.
2. Become informed about the work which the Methodist Youth Fund is doing in these projects.

Read

(a) **Workshop.** Nearly every month it contains an article on the Methodist Youth Fund.

(b) **World Outlook.** See pictures in June, 1944, issue, "Where the Money Goes." Every year the young people of the Methodist Church designate where their money should go. Through the Methodist Youth Fund it goes all over the globe. It goes for work that is Christian, and it goes for work in areas where Christianity has not yet come. It accomplishes more than just the mere spending of money. It promotes a feeling of world responsibility in the young person who gives the money, and at the same time makes him or her familiar with the world in a personal way.

(c) The **Methodist Woman.** Valuable articles are printed every month which will supplement the regular monthly missionary program. For instance, "The American Indian in 1944," in the September issue.

(d) **The Methodist Youth Fund Bulletin.**

3. Become informed as to the correct handling of the Methodist Youth Fund money.
4. Have a pledge service in one of your Youth Fellowship meetings. Encourage each member of your group to pledge personally to the Youth Fund.
5. Make a group pledge to the Youth Fund. Use the official pledge card, 2046-B, which you will find in your packet of materials (free, from the Methodist Youth Fund, 810 Broadway, Nashville 2, Tenn.). Record the pledge and mail the card promptly.
6. Every month, without fail, send the total amount received that month for the Youth Fund to the treasurer of your Annual Conference.
7. Have a service periodically which emphasizes the work done by the Methodist Youth Fund.
8. Keep your group reminded of its pledge and informed as to its payments.
9. Pray for the people and for the work touched by the Methodist Youth Fund.

MRS. N. J. GOLDING,
Conf. Secty. of Youth Work.

* * *

Greenville District

Duncan

With a membership of fifteen, we have had seventy-five per cent at each meeting. All members have been interested in the work.

The stewardship obligations have all been met. An Adult Life Membership has been given to Mrs. Oscar O. Wolfe, Jr., as a birthday gift from her husband, who is lay leader of the Greenville district. Two Baby Life Memberships have been given, one to Billy Brooks, Jr., by the society, and the other to Duff Holcomb, III, by his grandmother, Mrs. E. L. McMurchy.

We have several Scarritt Associates. We sent a Negro woman to Holly Springs for the Leadership School, and we helped the local Negro Methodist church organize a W. S. C. S.

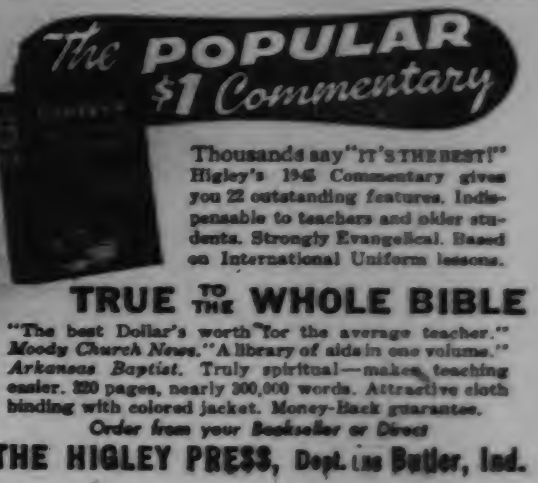
We have over one hundred per cent **World Outlook** subscriptions. We have followed the suggested program of study, and we have had a most successful year with Mrs. John R. Miles as the president.

We have clothed an orphan at the Methodist Home and sent supplies to the correct places. We responded to the call for hospital beds for the Lewis Memorial Hospital in Africa.

We have had Spiritual Life group meetings.

The following officers have been elected for the year 1945: President, Mrs. John R. Miles; vice-president, Mrs. E. M. Smith; secretary-treasurer, Mrs. Frank B. Wylie; secretary of Mission and Bible Study and Publicity, Mrs. Oscar O. Wolfe, Jr.; secretary of C. S. R. and L. C. A., Mrs. E. L. McMurchy; secretary of Literature and Publications, Mrs. Frank Erwin; secretary of Supplies, Mrs. C. E. Griffin; chairman of Stewardship, Mrs. I. T. Walker; chairman of Spiritual Life Group, Mrs. F. B. Alford. Other chairmen will be announced later by the president.

MRS. OSCAR O. WOLFE., JR.,
Secretary of Publicity.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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. Lee Tidwell

We Close Out Our Year

As the year draws to a close we realize that there are a number of things to do in finishing up the year's work in the Woman's Society of Christian Service. Most of us have elected new officers for 1945. As soon as this election is held, it is the duty of each corresponding secretary to send the list of newly-elected officers to the district secretary. If each of these officers does not have a Revised Guide, one should be ordered for her use. They are 10 cents each at Literature Headquarters, 420 Plum Street, Cincinnati.

* * *

Order That Material

The report blanks for 1945 will be different from the ones we are using this year. They are now being printed, so watch the last page of the **Methodist Woman.** As soon as they are ready, order the new corresponding secretary's and treasurer's report books. They are 35 cents each at Literature Headquarters.

Now is the time to order pledge cards and your pledge service material for that January meeting. And you have already ordered the program material for 1945, haven't you?

* * *

Reports

Some societies have raised all funds necessary to close out the year's work by this time. If you would send this last quarter's pledge in early, it would help our Conference treasurer very much. Since she will have both quarterly and annual reports to make this time, your thoughtfulness in this matter will be deeply appreciated. And, by the way, has your society sent in its cultivation fund? It is 10 cents annually for each member of your society. If all officers of the local society will mail the reports as soon as possible, your district secretary and Conference officers will be able to make reports which will accurately reflect the fine work which is being done by the Louisiana women.

* * *

Personal Mention

I had the privilege of attending a meeting of Zone 1 at Belcher on November 24th. Mrs. H. B. Wren and Mrs. J. R. Ingram, of Shreveport, spoke of their lines of work. Mrs. W. C. McDonald, leader, had prepared an excellent program, which inspired all who attended. Rev. Jack Cooke, of Rodessa, brought a splendid message on the Crusade. The women of the Belcher society were gracious hosts, serving a delicious meal, and making every one feel their sincere welcome. The women attending brought many articles, which made up a huge layette to be presented to the Charity Hospital. This will be a great help to Rev. R. T. Ware in his ministry to the needy mothers there.

The Mangum Memorial society celebrated its Harvest Festival on November 27th. The beautiful service was planned by Mrs. J. E. Thompson. The president, Mrs. Harry Lee, introduced the visitors—Mrs. R. C. Gangwer, Mrs. F. R. Young, Mrs. J. N. McDonald, and Mrs. Lee Tidwell. The Mangum society has made an excellent showing in all lines of work this year. The annual report was presented with beautiful pageantry, accompanied by stately music—a truly fine ceremony of laying the harvest of the year's work upon the altar.

* * *

We Join a Crusade

This year has been a fruitful one. Our money, our prayers, and our service have been dedicated to the singing of the Lord's song in strange lands all over the earth and this land at home, which has also grown strange with war-time living. And now the Crusade for Christ is at hand. We are proud, as Methodist women, to be a part of such an enterprise. During a period when so many alliances are operating solely for the purpose of destroying mankind, Methodist women have the privilege of being a part of a great movement which is designed to bring a new way of life to a broken world. In a world ravaged by war, we have the glorious opportunity to enter the "Open Door" into a field of service to mankind. How fitting it is that we become a part of such a mighty undertaking at this Yuletide season, as we commemorate the coming of the Prince of Peace!

NO ISSUE CHRISTMAS WEEK

In order to conserve our paper supply and because there is difficulty in getting material for a paper at that time, we give notice that no paper will be issued Christmas week—December 28. This will give our help an opportunity to enjoy the holiday season and it will give us a breathing spell in meeting our responsibilities from week to week. **Please take notice of the omission of the Christmas week issue.**

Supplies for St. Mark's Community Center

1130 North Rampart Street,
New Orleans 16, La.

Mrs. C. I. Jones sends the following letter from Mrs. Wm. Owens:

Dear Friends:

In response to many inquiries, I am writing this letter to explain to you our ideas about the toy-lending project.

As you know, St. Mark's is located in a crowded, low-income section of town. Most of the children in this area have little or no play space at home and very little play equipment. Many families are large, and while the current prosperity has reached some of our people, it has not been felt by many of them.

For these reasons we feel that it would be a real service to initiate a toy-lending center; such centers have been successfully operated in other cities. Our plan is to build up a collection of durable toys, which will be lent to children for one week at a time for their use. The most popular toys seem to be those used in active play, such as skates, scooters, and balls. In addition to getting some new playthings, we feel that it should be possible to get from Methodist homes in our city a number of out-grown toys that are still in usable or reclaimable condition. We are hoping to get enough prewar toys, which are more durable than those on sale just now, to form a basis for our collection. As more durable toys become available, they can be added to the collection. We feel sure that you can be of help in finding old toys for us.

Another project with which some of you might be interested in helping is that of securing additional tools for our woodshop. While the woodshop is equipped with a few power and hand tools, there is not enough equipment so that a group of boys using the shop can all work at the same time. We would be glad to have almost any additional power tools, such as a jig saw, band saw, sander, lathe, electric motor, and hand tools, such as chisels, files, rasps, hammers, bits, planes, squares, and hand drills. As it is hard to get wood at present, the boys would appreciate any scrap lumber they could have.

In closing, I would like to express the appreciation of all of us on the St. Mark's staff for the fine interest in our work of the Fellowship Class of Rayne Memorial Church. You may be sure that the investment you have made through your projects for us is bearing interest in the lives of the children who daily make use of these gifts.

Sincerely,
MARY S. OWENS.

CHRISTIANS AS LIGHTS

In England in early times lighted lanterns were hung in some church steeples at night, and others out in front of dwelling-houses. The watchman going his rounds called out, "Hang out your lights!" and this is the call of Christ, Let your lights shine, let the world know by your actions and words that you are my follower.

An unlighted lantern hung out in those days of old was as effective in guiding a traveler along the road as is many a one in these days who takes the name of Christian and yet is unlighted. A follower of Christ who is not making his presence felt for good is a failure.—Selected.

What does your anxiety do? It does not empty tomorrow, brother, of its sorrow; but ah, it empties today of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.

—Ian MacLaren.

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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, DECEMBER 10, 1944

By W. C. Newman

CHRIST IN THE HOME

Lesson Text: Matthew 19:4-6; Luke 10:38-42; 11 Timothy 1:3-6.

Golden Text: These things I command you, that ye love one another.—John 15:17.

In 1939 the award to the "American Mother of 1939," made by the Golden Rule Foundation, went to one Mrs. Ophelia Compton, mother of the famous scientists and educators. When asked to give her formula for successfully training children, Mrs. Compton replied, succinctly: "The Bible, soap and castor oil, with plenty of spinach and spankings."

W. C. Newman

Now, if such a simple formula were adequate for all the problems of home-making, how easy would be the lot of parents. But the problem is much more complex than that. Castor oil is not a panacea for the ills of childhood; even the Devil quotes scripture to his purpose; spinach will not certainly make a herculean Popeye out of every spindly American boy; and as for spankings, I suspect that we of the older generation are the most spanked people in the world, and I doubt that we have much to brag about when we look at the messy world we have made.

Home-making Requires Preparation

It is difficult to understand why in this country we carefully require prospective doctors, teachers, lawyers, and even ministers to go through long periods of study and interneship before we allow them to practice their professions, but have established no comparable requirements for the biggest and most important job in the world—that of becoming parents.

But that is the fact of the matter. A man may be a moron, a syphilitic, drunken, debauched, or just plain mean, and if he has three dollars for a marriage license, and can persuade some silly woman to be his wife, he may legally become a father.

Nor do the schools of our country make any serious effort to prepare youth for this most difficult and important of all professions—parenthood. For the learning of mathematics, history, or Latin, or for the support of a football team, our colleges willingly lay out vast sums. But not one cent for preparing boys and girls for the one thing they all want to make a success of, the rearing of their children.

Home-making Requires Love and Patience

It is not by chance or irrelevantly that our Golden Text today is chosen from a passage that does not deal directly with the problem of home-making. For evidently those who chose the scriptures for this lesson well knew that one of the essentials of a Christian home is that intangible spiritual value called love.

In one of the most interesting pronouncements of science made during the year, an association of psychologists recently declared that from extensive researches of their association they have discovered that children from very poor families, yet who have received genuine love and family fellowship, invariably succeed better than children from the so-called "better" homes where affection and fellowship are not freely given.

Remember that this statement came from psychologists, not from preachers. But psychologists have been very slow to discover what Jesus knew and taught two thousand years ago—as is often the case.

Home-making Requires Religion

No parent of young children can look at our world seriously and not be greatly disturbed. The responsibility for guiding boys and girls through the maze of difficulties and temptations so prevalent among us is one to cause the stoutest heart to be troubled. Indeed, so true is this that had I known the extent and frightfulness of the dangers that face youth today, I am not sure I would have had the temerity to become a parent.

How, then, can we safeguard our homes and our children? There is only one answer—wholesome religion.

A very lovely young girl once said to me, wistfully: "Ours is the kind of home in which we have all the luxuries and none of the necessities of life." That may be truthfully said about many homes. Companionship, understanding, affection, intelligent guidance, inspiration—these are the necessities of life for growing children.

But the basis of them all, and the greatest inheritance parents can bequeath to their children, is the constant atmosphere of intelligent religion in the home. This was the thing about Timothy's home that so deeply impressed Paul, and gave him such assurance that Timothy could not fail having had such a heritage.

BOOKS

(Continued from page 5)

"These Are My Hills," by May Smith White, with drawings by Caroline Williams. Talloria Publications, Cincinnati, pp. 79. Price, $2.

Mrs. White presents in this her first published volume, more than half a hundred poems which are inbreathed with memories of her native Arkansas and enriched by touches of Louisiana romance, the latter the state of her adoption upon her marriage more than twenty years ago. The themes of her poems are associated with scenes and experiences which have a universal appeal, and the measures themselves are touched with the simplicity and grace which come from first-hand contact with rustic life and the incidents with which they deal. The pages contain a remarkable anthology of Southern life enshrined in the songs of one who belongs to the soil of whose life she sings.

Life's greatest tragedy is to lose God and not miss Him.—F. W. Norwood.

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THE CHRISTIAN FIRESIDE

LITTLE SCOTTIE

By Vivian T. Pomeroy

When I was a boy, I and my two brothers one older and one much younger—walked to church through the London streets with our parents. We did not mind the walk; we did not mind church for, although there was no part for children and the sermons seemed far too long, we had many interesting and secret games of our own and there were also great and solemn things which impressed us. But there was one thing my older brother and I simply hated, and that was the way our younger brother was dressed. He was, alas! a rather pretty little boy and had a mass of golden curls, and on Sundays our parents dressed him in a complete Scotch suit. Why, I don't know. It is still a mystery to me, for we had no Scotch blood in us. But the poor dear little wretch was compelled to wear a plaid kilt, out of which his bare knees twinkled and therefore had to be specially scrubbed on Sunday mornings; a sporran, which is a pouch hung in front of the kilt; a queer little velvet jacket; a plaid scarf across one shoulder, where it was fastened by a large brooch with an orange-colored glass jewel in it; buckled shoes and a little cap—the same shape as some soldiers wear today—with a silver thistle on it. The only thing missing were bagpipes, but we made up for them by the noises we made to tease him.

My older brother and I endured tortures on our way to church. Other boys who were not going to church—"lewd fellows of the baser sort," as the Bible calls them—jeered loudly at my little brother. Even from the opposite side of the street they whistled and called and cried out. Perhaps even worse were women who stared and smiled with rapture, and said, loud enough for us to hear, "Blimey! Ain't 'e the perfect little Scottie?" I say, we two older ones suffered; but that was nothing compared with what our little brother suffered. His face would be scarlet, we would add our own cruel teasings, but he never let us know how much he loathed it; he never gave us the pleasure of really knowing how he hated that Scotch suit. He just gritted his teeth and marched along the street and through the park in his kilt every Sunday. Only long after did we understand what he had endured.

Years passed—as the storybooks say—and my brother was grown up; at least, he was old enough to go off as a soldier in the first World War, and went first to the Austrian front and then to the East. I don't think that physically he was immensely brave. He was a sensitive sort of person, loved music more than anything, and could not get rid of a crop of fair curls. There was much about the war that he loathed. But he went into it and through it until he got some poison gas on his lungs, which later caused him to die too young.

It was one day during that war that there was a task to be done that struck horror into my brother's heart, and he felt he could not face it. He could not pretend to himself that he was not very frightened, and would have given anything to escape the responsibility. But he knew that if he himself did not do the job, he must ask another man to do it. It might mean death; at the time he felt sure it would mean death. He was shrinking and aching with reluctance; but somehow he was resolved to do the thing himself. The awful moment came, and suddenly, without time to wonder how such a picture could be thrown on the screen of his thoughts, he saw himself very clearly—a little boy marching to church in his kilt amid the jeers and catcalls of other boys—and he remembered the childish agony he had never confessed to us. Then he knew, so he said, he knew that the little boy who could bear that so long ago could also bear this thing that had to be done. And, forgetting his fear, he did it.

I am not suggesting that parents are ever right to make children wear clothes which are oddly different. That is not my point at all. But I am suggesting to you, and to myself, that the way we do the disagreeable, hard, and even stupid things we must do, may be the very measure of our courage later on when we have to face the Hardest Thing which everyone must do.—Reprinted by special permission of the author and the Christian Leader.

WHAT BILL LEFT OUT

"All right—bring it here." Bill spoke impatiently. "Can't you see I'm reading? I should think you could work out decimals by this time—but bring it here!"

Nell's face flushed as she brought her arithmetic. "I can't seem to understand this one," she murmured apologetically. Then, after a few moments of her brother's clear but curt explanations, she said: "Thank you, Bill."

No response from Big Brother!

"Bill, can you stop at Mrs. Morris's on your way to the gym," asked his mother, "and leave this stuff for Nell's dress?"

"Why, ye-es, I suppose so," Bill replied. It's a block out of my way, but—yes, I can do it."

"Oh, never mind it, then," said his mother, "if it's inconvenient."

"No, I can do it," and Bill stretched out an ungracious hand.

Mr. Martin, setting out for his own office, looked oddly at Bill over his glasses, but Bill did not see the look.

Late in the afternoon Bill and his father came up the cement walk together.

"Sorry, father," said Bill, "but I had to leave my shoes at Castle's to be soled. Uppers are good for another three months —but I'm a little short of cash."

"How much do you want?" asked his father curtly.

Bill looked up sensitively. "Why—why, a dollar, father."

"Well—take it." Mr. Martin jerked a bill from the roll in his pocketbook and half tossed it at his son.

"But—but, father," Bill flushed, "isn't it —isn't it all right?"

"Oh, yes, I suppose so," gruffly. Then, suddenly, a fatherly hand clapped Bill's shoulder and Mr. Martin laughed. "I am just giving you an object lesson. I've left out the finishing touches to my work."

"I'm quoting from a motto your grandmother used to have hanging in her room. I thought of it this morning when you were helping Nell with her decimals and doing your mother's errand. You did what they both asked—but—well, this is the motto. I do not even know who is the author of it: "Don't forget to put the finishing touches on your work. God borders the brooks with violets. Great things, those 'finishing touches'—those borders of violets.'"

"Oh!" murmured Bill, and then again, with a look that pleased his father, "Oh!"

—Selected.

The late J. P. Morgan had a thorough knowledge of the workings of the human mind. One day the banker arrived at his office carrying an empty bird cage in his hand. No one commented to the big boss on this odd circumstance.

For three days Mr. Morgan practiced this strange ritual, and finally one of his junior managers spoke up timidly.

"I hope you won't be angry with me for asking, but why do you come in every day carrying an empty bird cage?"

"Angry with you?" laughed the millionaire. "Not at all. I had a bet with a friend that I had at least one curious employee and, thanks to you, I've won it."

—Milwaukee Journal.

Tim—Look, Daddy, I pulled this cornstalk up all by myself.

Daddy—My, what a strong boy!

Tim—Sure. The whole world had hold of the other end.

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HISTORY OF MOSS POINT METHODIST CHURCH DATES TO EARLY SETTLERS

Compiled by Miss Ina Thompson

The history of the Moss Point Methodist church, dating back to early settlers, is most interesting, and according to the memory of some of its oldest residents, the following has been gleaned:

The church was organized in the year 1853, under the name of East Pascagoula, and Mrs. W. H. Myers, who has reached the advanced age of 93 and now lives on the River Road, is the only surviving charter member.

There were seven families in this locality at that time, and the pastoral charge was in the Alabama Conference. The congregation worshipped in a log schoolhouse, where the Negro cemetery is now located. The name of the settlement and church was changed to Moss Point, and some of the early preachers were Revs. Bond, McAnn, Randall, Carter, and Fleming, all of the Alabama Conference.

During the Civil War the active work of the church was greatly hindered, but soon after the war the church was revived, and serving as pastors in 1863 to 1866 were Revs. W. H. Carter and M. E. Butt. From 1866 to 1871 no record of pastors has been secured. Revs. W. B. Phillips, B. H. Napier, Benjamin Jones, J. B. K. Smith, and George F. Thompson served from 1872 to 1879. During this period the growing congregation moved from the little log schoolhouse to a schoolhouse on the lot where the residence of Mrs. C. W. Jackson is now located.

Later the Methodists and the Masons united and built a two-story building, the lower story being used for church services and the upper for Masonic meetings. This dilapidated building was recently torn down and upon this lot is now located the Young Men's Business Club. This place of worship was used by other denominations until about 1876, when the Presbyterians built their present house of worship.

The year of 1880 marks a new era in the history of the church, and during the four-year pastorate of Rev. J. M. Weems a beautiful and substantial frame church was built, situated on the vacant lot between the present church building and the parsonage. In 1882 the building was dedicated by Rev. C. W. Carter, D.D., and the following constituted the Board of Trustees: The late Hon. M. M. Evans, T. A. Coulson, Sr.; L. N. Dantzler, Wm. Griffin, M. Goff, and H. C. Vaughn. Here the Methodist congregation worshipped for 31 years. The following pastors served during this period: Revs. J. M. Weems, R. J. Jones, J. P. Drake, L. Carley, C. A. Powell, W. T. Adams, I. W. Cooper, H. R. Singleton, J. E. Carpenter, W. R. Bailey, H. W. Featherstun, W. C. Black, E. H. Mounger, W. B. Lewis, T. B. Holloman, Robt. Selby, W. M. Sullivan, and B. F. Jones.

The year 1914 marks another milestone in the record of the Moss Point Methodist church. The present beautiful edifice was completed with the cornerstone bearing the inscription: "Erected in Memory of their Mother, Mrs. Eran Dantzler, by her Children." These sons and daughters of the late Mr. and Mrs. L. N. Dantzler, Sr., are Mrs. A. M. Cowan and Mrs. George Izard, of Mobile; Mrs. Annie Bond, of Nashville; Mr. A. F. Dantzler, of Biloxi; Mr. G. Bruner Dantzler, of Gulfport, and the late L. M. and J. L. Dantzler, all formerly of Moss Point.

On Sunday, November 15, 1914, the Methodist congregation assembled with those of the other churches in the vicinity and many out-of-town visitors, for the dedication service by Bishop W. A. Candler. The occasion, besides its impressive ceremonial feature, was a benediction to the great congregation assembled, and the Spirit of the Most High was felt throughout the entire service.

At the close of the sermon the officials of the church, including the late C. M. Fairley, G. W. Bowen, Fritz Colmer, H. D. Coulson, A. M. Cowan, O. C. Cowan, J. W. Griffin, C. W. Jackson, J. N. Rape, C. H. Wood, and Julian Stewart, now living in Gulfport, assembled at the front of the altar, and the late G. H. Wood, president of the official board, presented the building to the church, and immediately followed the sacred dedication by Bishop Candler, assisted by Rev. B. F. Jones, pastor, and Rev. W. H. Huntley, presiding elder.

The edifice, built and completely furnished by the Dantzler family at a cost of $23,000, is one of the most beautiful in South Mississippi and has an endowment, left by the late Mr. L. N. Dantzler, Sr., J. L. Dantzler, and Mrs. A. M. Cowan, for its perpetual upkeep. Members of the Dantzler Memorial Methodist church are filled with gratitude to the Dantzler family who, though they have moved away or gone to their last resting place, have left their imprints upon the religious life of Moss Point by the erection of this beautiful memorial church in memory of a faithful and devoted mother.

Ministers who have served as pastors since the erection of the new church are B. F. Jones, John A. Moore, John D. Ellis, J. Early Gray, J. M. Corley, Chas. C. Evans, H. L. Norton, John L. Carter, Wm. H. Lewis, W. O. Sadler, L. E. Alford, Robt. L. Walton, and Andrew J. Boyles.

—Pascagoula Chronicle-Star and Moss Point Advertiser.

COVENANT SUNDAY, DECEMBER 31, 1944

From its beginning, the General Board of Evangelism has promoted Covenant Sunday, usually on the first Sunday in the new year. On this Sunday in a special way thousands of churches have challenged the people called Methodists to pray, to consecrate themselves, and to covenant with the Lord to live more Christlike lives. Sometimes this covenant remembered in a special way the Week of Dedication or some other great Church project that was near at hand.

This year Covenant Sunday is December 31, for the very reason that that day is the last day of the year.

Churches may have their covenant service at the regular Sunday morning hour or at the Sunday evening hour, or at an 11 p.m. Watch-Night service. Where the people of a church are really willing to pay the price, how appropriate it would be to have this covenant service during the last hour of the old year and for the people to usher in the new year on their knees! Many people, if not most of them, will stay up until midnight, anyway, to watch the new year in, and others will do so for this service, if sufficiently challenged.

A specially prepared covenant service is obtainable from the General Board of Evangelism, 304 Medical Arts Building, Nashville 3, Tenn., for two cents a copy. This service is based on the great covenant service of which John Wesley was so fond, and which he used often.

This program is a complete service in itself, with the responses by the people and even the words of all the songs written in full, so that any church can put it on by providing copies for the people.

Covenant Sunday this year is designed also to promote in a special way the great four-year program of the Crusade for Christ. While the covenant in the program referred to above is an oral one, there is also provided a written Covenant that pledges cooperation with world reconstruction, world brotherhood, evangelism, stewardship, and Sunday School attendance, the five great spearheads of the Crusade.

These covenant cards may be obtained free of charge from the Crusade for Christ headquarters, 740 Rush Street, Chicago 11, Ill., or a more elaborate double form may be obtained for one cent each from the General Board of Evangelism. One of these cards should be in the hands of every person attending the covenant service.

Many pastors will want to bring a brief message on the Crusade, and give the people opportunity for signing the covenant, point by point. Others will want to preach on the covenant idea, on covenant-making and covenant keeping. Regardless of how the service is carried out, what a significant thing it will be for Christ and the Kingdom for millions of Methodists to covenant themselves to God on December 31, 1944, or the nearest Sunday thereto most appropriate for them!

Methodists, to your knees! The call to consecrate, to covenant yourselves!

INDIA NEEDS NURSES

By Bishop J. Waskom Pickett

A new emphasis in India upon medical work, both curative and preventive, is essential.

The war has increased India's need enormously. It caused a terrible famine in Bengal and Orissa and an acute food shortage everywhere in India last year. While hundreds of thousands died, millions underwent privations that will affect their health adversely for years.

Christians who follow the example of Jesus must minister to health needs. It is clear that Jesus healed the sick and ministered to physical needs because he loved people and entered into their sufferings. He could not preach the gospel of the Kingdom and proclaim that God loves all of his children and refuse to heal. He had to prove the gospel. We, too, must prove it. We, too, must heal the sick. It is necessitated by his command, his example, and the gospel we preach. We must help make the church in India an example of health and in service to health.

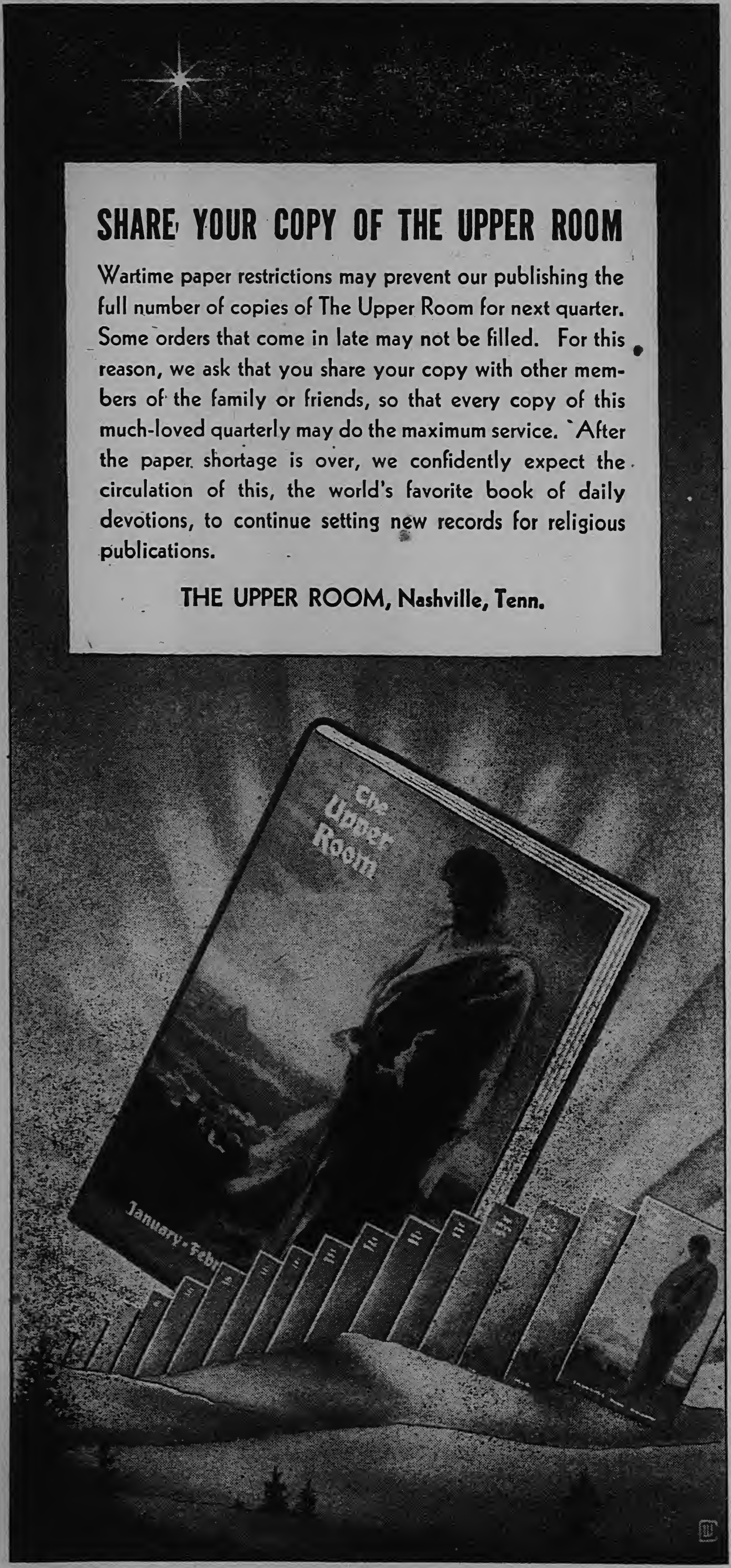
In some areas two-thirds, or more, of all Indian women nurses are Christians. But most of them are very inadequately trained. Few were high school graduates before entering nurses' training schools. They were the best candidates in their day of training, but better qualified candidates are essential now and will be available in steadily increasing numbers after the war. Public-health nursing is a new field for which training of a high order is required.

We must not cure to win converts, much less to proselytize, but to do our duty as Christians. Jesus healed many who did not follow him, but all whom he healed must have learned something of great importance about God from his ministry to them.

It is in the desert that the dew falls freshest. It is when none but God is nigh; when the eye gets the clearest, simplest view of eternal realities.—Bonar.

Long live the man who can really rejoice with those who rejoice; it is usually so much easier to weep with those who weep.
—Exchange.

When the Eighteenth Amendment was repealed, the per capita drinking was one and one-half gallon. Five years later it was fifteen gallons.—Religious Telescope.



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MISSISSIPPI CONFERENCE

Vicksburg District—First Round

Satartia, at Satartia, Dec. 3, 11 a.m.; Q. C. later.
Centreville, at Centreville, Dec. 10, 11 a.m. and p.m.
Gloster, at Gloster, Dec. 10, 7:30 p.m.; Q. C. 4 p.m.
Oak Ridge, at Oak Ridge, Dec 17, 11 a.m.; Q. C. p.m.
Fayette, at Fayette, Dec. 24, 11 a.m.; Q. C. later.
Lorman, at Cane Ridge, Dec. 31, 11 a.m.; Q. C. p.m.
Edwards, at Edwards, Jan. 7, 11 a.m.; Q. C. 2 p.m.
Crawford Street, Jan. 7, 7:30 p.m.; Q. C. later.
Hermanville, at Rocky Springs, Jan. 14, 11 a.m.; Q. C. 2 p.m.
Port Gibson, Jan. 14, 7:30 p.m.
Roxie, at Roxie, Jan. 21, 11 a.m.; Q. C. 2 p.m.
Washington, at Maple Street, Jan. 21, 7:30 p.m.
Eden, at Eden, Jan. 28, 11 a.m.; Q. C. 2 p.m.
Rolling Fork, at Rolling Fork, Jan. 28, 7:30 p.m.
Woodville, at Woodville, Feb. 4, 11 a.m.; Q. C. 2 p.m.
Natchez, Feb. 4, 7:30 p.m.
Anguilla, at Anguilla, Feb. 18, 7:30 p.m.; Q. C. p.m.
Louise & Holly Bluff, at Louise, Feb. 11, 11 a.m.; Q. C. 2 p.m.
Yazoo City, Feb. 25, 11 a.m.; Q. C. 2 p.m.
Silver City, at Silver City, Feb. 11, 7:30 p.m.; Q. C. 4 p.m.
Gibson Memorial, Feb. 25, 7:30 p.m.; Q. C. later.
Mayersville, at Mayersville, Feb. 18, 11 a.m.; Q. C. 2 p.m.
District Missionary Institute, at Port Gibson, Jan. 10, 10 a.m.

O. S. LEWIS, D. S.

Brookhaven District—First Round

Hazlehurst, Dec. 31, 11 a.m.; Q. C. Feb. 21, 7:30 p.m,
McComb, Pearl River Avenue, Dec. 10, 11 a.m.; Q. C. 2 p.m.
McComb, LaBranch Street, Dec. 10, 7:30 p.m.
Sartinsville, at Sartinsville, Dec. 17, 11 a.m.; Q. C, 1:30 p.m.
Foxworth, at Kokomo, Dec. 17, 7:30 p.m.
Adams, at Adams, Dec. 24, 11 a.m.; Q. C. 1:30 p.m.
Summit & Felders, at Felders, Dec. 24, 7:30 p.m.
Harrisville, at Harrisville, Dec. 31, 11 a.m.; Q. C. 1:30 p.m.
Crystal Springs, Dec. 31, 7:30 p.m.
Silver Creek, at Silver Creek, Jan. 7, 11 a.m.; Q. C. 1:30 p.m.
Bassfield, at Bassfield, Jan. 7, 7:30 p.m.
Osyka, at Osyka, Jan. 14, 11 a.m.; Q. C. 1:30 p.m.
Magnolia, Jan. 14, 7:30 p.m.
Bogue Chitto, at Matthews Chapel, Jan. 21, 11 a.m.; Q. C. 1:30 p.m.
Prentiss, Jan. 21, 7:30 p.m.
Barlow, at Center Point, Jan. 28, 11 a.m.; Q. C. 1:30 p.m.
Utica, at Utica, Jan. 28, 7:30 p.m.
Georgetown, at Providence, Feb. 4, 11 a.m.; Q. C. 1:30 p.m.
Gallman, at Bethesda, Feb. 4, 7:30 p.m.
McComb, Centenary, Feb. 7, 7:30 p.m.
Scotland, at New Hope, Feb. 11, 11 a.m.; Q. C. 1:30 p.m.
Tylertown, Feb. 11, 7:30 p.m.
Monticello, at Pleasant Grove, Feb. 18, 11 a.m.; Q. C. 1:30 p.m.
Wesson, at Wesson, Feb. 18, 7:30 p.m.
Meadville, at Meadville, Feb. 25, 11 a.m.; Q. C. 2 p.m.
Brookhaven, Feb. 25, 7:30 p.m.
Nebo, at Cool Springs, Mar. 4, 11 a.m.; Q. C. 1:30 pm.

VAN R. LANDRUM, D. S.

NORTH MISSISSIPPI CONFERENCE

Sardis District—First Round

Water Valley, Main Street, at Main Street preaching and Q. C., Dec. 10, 11 a.m.
Water Valley, First Church, preaching and Q. C., Dec. 10, nite.
Arkabutla, preaching and Q. C., Dec. 13, 11 a.m.
Pleasant Hill, at Pleasant Hill, preaching and Q. C., Dec. 14, 11 a.m.
Red Banks, at Red Banks, preaching and Q. C., Dec. 15, 11 a.m.
Tyro, at Tyro, preaching and Q. C., Dec. 17, 11 a.m.
Byhalia, at Byhalia, preaching and Q. C., Dec. 17, nite.
Shuofrd, at Pisgah, preaching and Q. C., Dec. 19, a.m.
Courtland, at Courtland, preaching and Q. C., Dec. 20, 11 a.m.
Sardis Circuit, at Coldsprings, preaching and Q. C., Dec. 24, 11 a.m.
Mt. Pleasant Circuit, at Mt. Pleasant, preaching and Q. C., Dec. 31, 11 a.m.
Olive Branch, preaching and Q. C., Dec. 31, nite.
Area Crusade Meeting, at Oxford, Jan. 4-5.
Paris Circuit, at Paris, preaching and Q. C., Jan. 7, 11 a.m.
Senatobia, preaching and Q. C., Jan. 7, nite.
Longtown, at Longtown, preaching and Q. C., Jan. 10, 11 a.m.
Abbeville-Waterford, at Waterford, preaching and Q. C., Jan. 11, 11 a.m.
Oakland Circuit, at Oakland, preaching and Q. C., Jan. 14, 11 a.m.
Charleston, preaching and Q. C., Jan. 14, nite.
Como, Q. C., Jan. 15, nite.
Batesville, Q. C., Jan. 15, nite.
Cockrum, at Green Leaf, preaching and Q. C., Jan. 18, 11 a.m.
Hernando, Q. C., Jan. 18, nite.
Oxford, preaching and Q. C., Jan. 21, 11 a.m.
Crenshaw-Sledge, at Sledge, preaching and Q. C., Jan. 21, nite.
Sardis Station, Q. C., Jan. 22, nite.
Coldwater, at Coldwater, preaching and Q. C., Jan. 28, 11 a.m.
Horn Lake, at Horn Lake, preaching and Q. C., Jan. 28, nite.

C. A. PA

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New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

For Christians the vital difference is whether the endeavor to create conditions of true social living is the expression of men's confidence in their own power and wisdom to shape the world as they desire, or a reverent act of homage and obedience to God, who made men to have communion with one another and to live in the world as His sons.

—Dr. Joseph H. Oldham.

THE PRAYER-ROOM TODAY

I thank Thee, Lord, that Thy giving and Thy withholding are alike tokens of Thy changeless love. Help me to receive every gift of Thine with gratitude and use it with reverence. Yet let me not cling too closely to any gift of Thine, nor rebel when, in Thy loving wisdom, the gift is withdrawn. Help me to rest in Thee beyond all Thy gifts, to know that Thee I cannot lose, and that, having Thee, though I have naught else, I have all things and abound, Thou who art "in want my plentiful supply." Amen.

91. No. 47.

NEW ORLEANS 12, LA.
RSDAY, DECEMBER 14, 1944

A Prayer

O God, who hast called all men into thy service, make us faithful to tasks thou hast committed to us, and so build a fellowship of faithful men in thy world that thy people may win the peace which comes through righteousness, find the freedom which is the fruit of love, and grow in the grace which is given through Jesus Christ our Lord.

O God, in whose providence our fathers crossed the seas to found a new nation upon this continent, we give thee humble thanks for the tradition of ordered freedom in which we stand. Make us more worthy of our heritage, and more eager to maintain justice for all men within our borders. Deliver us from every prejudice which would put barriers before any man because of his color or creed. Enlarge our understanding of all human need, that we may put the common good before the ambition of our own group or region. Give to all men a pride in honest work, a longing to achieve something for the common life, a deep respect for other men, and a vision of the service our nation may render the world. With thanksgiving for all that through thy bounty is ours, give us a spirit of dedication to thy good purposes for all mankind.

O thou with whom is no near nor far, let none that we love be deaf to thy calling, whether they be at home or abroad, on land or sea or in the air. Keep them from all that harms the soul, and in the midst of every peril let them know that they are near to thee. Let not their valor be dishonored by selfish clamor in the land they serve, but cleanse our hearts that under thee we may fashion out of the turmoil of these years a world in which youth may know peace, and age the great adventures of the quiet mind; through Jesus Christ our Lord. Amen.

—The Presbyterian Tribune.

WALLET OF THE WEEK

THE ACTIVITY OF THE MORMON CHURCH in providing for the needy of their sect has been told many times, but that is only the benevolent side of their work. It is now reported that they have distributed fifty thousand miniature copies of the Book of Mormon to service men and women, and that twenty-five thousand additional sets are being published. Anyone who imagines that such activity will not bear fruit needs to do a little studying in the history of the propagation of religion.

* * *

CHIANG KAI-SHEK'S CHINA is said to be, after eighteen years, still a country in revolution. The government is a coalition of Nationalist and Communist elements and with the weaknesses which are characteristic of such an assemblage of incompatibles. The country is, however, on the way to becoming a democracy, a third stage in its long and tragic history. The outstanding factor for its stabilization, its ultimate vicory over the invader, and its achievement of a truly democratic status is Chiang Kai-Shek.

* * *

THE KOUNTZE MEMORIAL Lutheran church in Omaha, Nebraska, is reported to have a membership of over four thousand five hundred, and it is the largest Lutheran church in the country. The congregation is especially proud of the fact that one out of every eight of its members is in the armed services, as indicated by the five hundred and sixty-three stars on the service flag. It is believed that this is the largest service flag in the country—a sign, not of militancy, but of patriotic loyalty.

* * *

THE REGISTRATION OF ALCOHOLICS in Soviet Russia is part of a comprehensive scheme of control which has been evolved by the state. Along with the names of the victims of alcoholic addiction, is recorded their personal and social history. The extent to which this registration operates as a restraint upon inebriates is not reported, but it is interesting to know that Russia is undertaking to determine the effect of dring by such a wide-scale study of alcoholics and their backgrounds. It would seem to be more constructive than the building of hospitals for the care of the addicts.

* * *

A NEW BASIC BIBLE has been completed by a British professor who is on the staff of the Bishop of Coventry. This new translation is to be published by the Cambridge Press, and the Basic English simplification will reduce the vocabulary to about nine hundred one and two-syllable words. The object which the translator has in mind is commendable, but the most that can be hoped for is another fad Bible to be purchased and then forgotten. After the many simplifications and popular language translations, it is too much to expect that a Basic English Bible will be greeted with widespread enthusiasm.

DRY VICTORIES in Kentucky have added six new counties to the dry column, thus bringing the total to eighty-four out of the one hundred and twenty counties in the state. In the past eight years only two counties have returned to the wet column. The last vote showed a dry majority of ninety-two thousand for the eighty-four dry counties—a majority sufficient to sweep the entire state into the ranks of the drys. That is all in Kentucky, the state of great distillery interests.

* * *

DAMAGED FRENCH CHURCHES, according to a statement released by the Office of War Information, are being immediately repaired by army crews trained for that purpose. The repair is, of course, confined to war damage. The work of repair is being carried out under the direction of French architects. It is likely that such damage is small as compared with that in other countries which have been overrun by Axis aggressors, especially that in Poland and in Italy. It would seem that such repairs would have to be of a temporary nature.

* * *

A HILL NEAR CHENGTU, China, is shunned by the people of China because it is reputed to be the home of the ghosts. In ancient times it was the home of Emperor Wang Chien, and recently workmen excavating for an air-raid shelter found the tomb of the emperor at the base of the hill. It is believed that the contents of the tomb may prove to be as important as those found in the tomb of King Tut Ankh-Amen in Egypt. The tomb is inside a spacious hall surrounded by a strong brick wall. The crypt contains a statue of the emperor and a history of his reign.

* * *

THE LOWLY SUNFLOWER, whose golden glory largely expressed its value, seems to be about to assume a new role in the commerce of the world. It is reported that farmers in Illinois and in North Dakota, at the suggestion of local refiners, grew a dwarf variety of sunflower from whose seed the refiners extracted an edible oil of the olive type, and made a flour similar to buckwheat. The dwarf sunflowers are easy to harvest with machines and the indications are that the oil and flour may soon enter competition with our cooking oils now in use and with buckwheat flour now used for pancakes.

* * *

METHODIST HYMNOLOGY began in the conscious experience of salvation, not in theology. After two hundred years, it still registers an enthusiasm for the evangelical experience. Its origin may account for some of its theological inconsistencies, but it accounts as well for its strength and the victorious conquest of Methodism. Its inspiration and faith are summed up in the stanza:

> "Let those who refuse to sing
> Who never knew our God;
> But children of the heavenly King
> May speak their joys abroad."

New Orleans
CHRISTIAN ADVOCATE

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W. L. DUREN, D. D., Editor-Manager
C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

THE KEY MAN

Methodist operation lends itself to certain forms for expressing coordinate responsibility which often rob those relations of their real meaning and value. This is particularly true of phrases used to emphasize obligation in intensive, simultaneous and limited campaigns. We have in mind the Centenary of Missions campaign of twenty-five years ago and other periods of special effort. Each such campaign has revealed the fact that there is sufficient inertia in the promotional enthusiasm of Methodists to create resistance to any slogan or other device which seems to "turn the heat on" in a local and personal way.

At the moment when we are entering upon the Crusade for Christ, we are not thinking so much of the possible effect of such inertia upon the campaign as we are thinking of the pivotal factors in a campaign whose total aim should command the devotion and the allegiance of every Methodist in the land. The campaign is humanitarian, educational, evangelistic and Christian in its aim and scope. In this inclusive pattern of denominational effort, every member of the Church should find room for worthy leadership and loyalty. In the very nature of the case, a full promotional coverage of such a comprehensive program would require a literature too voluminous, detailed, and expensive for use in this busy time. Many things will have to be indicated rather than elaborated. Among such will be the part of the "key man" in the promotion of the Crusade.

After all, the pastor is no more the key man in special efforts than in every other aspect of Methodist achievement. In a sense which is true of no other, he is the counselor, the leader, and the trusted friend of his congregation. As such he has entree and an intimacy shared by no other person. If he should so desire, he might use his relation as a restraint upon the enthusiasm of his people which even a bishop could not counteract. The pastor is, therefore, the key man, the productive factor in Methodist success.

In any organized effort, the key man has a responsibility to those charged with the duty to bring the effort to a successful conclusion. But what is less obvious and less generally appreciated is the fact that the key man has a more direct and compelling obligation so to interpret the heart and mind of his church for his people as to release a full and free expression of the spiritual fervor and Christian loyalty for the healing of a bleeding world and the salvation of men everywhere. The key man of the Church stands at the apex of the Methodist arch and forms a vital connection between administrative authority and the resources represented by our people. There must be no "lost leader" from our ranks and no damaging inertia to slow the march of our militant host. When the final curtain is down upon the Crusade for Christ we confidently expect that the record for the constituency served by this paper will be that of a unanimous response.

LOST MOTION IN THE ITINERANT PROGRAM

The Methodist system of ministerial supply has many advantages over the congregational method, but it also has some very real disadvantages. In our opinion, the break in the continuity of our Methodist work is one of the faults of the itinerant system. Naturally, a change of pastors means a period of readjustment for the charges and the men involved in the change. If the number of changes were few it would be bad enough for those affected, but in many cases nearly one-half of the pastors are changed annually. This means that a large part of the work is in an eddy for anywhere from one to two months of the year. Since the Methodists follow a synchronized program of work, the charges must begin together, move together and end together. This means that readjustment operates as a "drag" even upon charges where there has been no official break in the pastorates.

Of course, the periods involved in adjustment are not wholly lost, but the delay in launching the program of the Conference year leaves little time for the cultivation needed for effective presentation of the multiplying interests of the Church. This is especially true in times like these, but some charges are changed almost every year and there is a vast deal of lost motion due to such frequent change. Might not our itinerant system be helped by a more scientific study of our men and of the needs of the new fields? Square pegs in round holes may serve to hold the map of a Conference together, but a better adjustment of both men and charges might help to achieve better things in the net results of operations throughout the year.

This lost motion affects most seriously the smaller charge, especially the rural charge, and it lays upon men least able to make adjustments the greater tax. This is no criticism, for we recognize the limitations faced by those who must make the appointments. We are rather pleading for such a carefulness as might serve to make these changes fewer, less often, and more real adjustments. We believe that the Bishop and his district superintendents could very well spend more time in a painstaking clinical study of the men and the churches under their care. It is not a problem to be solved by head-on collisions, nor as a long-distance obligation of the itinerant system. Such clinical study might avert some of the tragic situations faced by our administrators in the placing of men.

MISSISSIPPI METHODIST ORPHANAGE CONTROVERSY

As editor of the Advocate, we have tried to follow out a constructive rather than a destructive policy. This has been particularly true of our attitude toward the controversy regarding the Orphanage at Jackson, Miss. At the beginning, we made a trip to Jackson at our own expense to get an idea as to the facts regarding the physical equipment. At the time we found an extensive program of repair under way, and we did not feel that the physical conditions were such as to warrant a controversy which could only hurt the home and damage the cause of its occupants, the wards of Mississippi Methodism. As for some other things which have been and are being said, we have no knowledge and can have no opinion of our own. For almost two years, we have stoutly refused to lend the columns of the Advocate to a discussion of this matter.

Today the most voluminous file of correspondence which we have on any subject, except that with the War Production Board regarding our paper quota, has to do with the Orphanage. The most of it is not attack, but is rather an effort to reach a constructive solution of the situation. As is generally known in Mississippi, a joint committee was raised by the two Conferences to look into the entire matter. Under the circumstances, we feel that it was a wise course and that a desirable solution may now be reached.

In appointing the members of the committees from each of the Conferences, as in all matters touching the debate of the issue on the Conference floor, we think that Bishop Decell showed courage, justice and understanding not always shown in directing the course of heated controversies. We know personally at least five members of the joint committee. We do not know the personal leanings of any one of the list, but we do know their ability and their character and we are absolutely willing to trust their findings. If the two Conferences involved, regardless of personal opinions touching the matters in question, will make up their minds to accept the decision of the committee, we believe that this unhappy discussion may soon be ended. So may it be.

AMERICA'S VANTAGE POINT

There seems to be a peculiar appropriateness about the book of Habakkuk for our time.

Habakkuk was the first of the prophets, probably as early as 600 B. C., to question Jehovah as to his rule of the world. Unlike Jeremiah's individual questioning, Habakkuk's is also a national one.

Why does Jehovah permit the wicked in Judah to go unpunished? The answer is that the Babylonians were being raised up as ministers of divine justice. Therefore he is faced with the double question why Jehovah would appoint as his agent a wicked nation like this to execute punishment upon a people who were "more righteous" than they.

The prophet climbed to his highest vantage point to receive the answer to his questions. "I will stand upon my watch and set me upon a tower, and will watch to see what he will say to me and what I shall answer when I am reproved." The final answer came in probably one of the most dynamic utterances in all scripture: The wicked shall be punished but "the just shall live by faith."

B. P. Brooks

The prophet's apparent attitude of impatience turned into one of trust and even though all visible signs of justice failed he had "joy unspeakable."

Will America climb to her highest vantage point and stand and watch to see what she shall answer when she is reproved? And will America write the vision and make it plain that those who follow may read with ease?

B. P. B.

Others Say. . .

THE PALESTINE LOTTERY

Righteousness exalteth a nation." It is right that this paper should put on record the noble stand made in the House of Lords last week by Lord Samuel and others against an unrighteous policy adopted by the British Government. Lord Samuel invited the House to accept a motion trusting "that the sale of premium bonds now begun in Palestine will not be continued." Lord Samuel recalled the condition of sale—100,000 bonds to be sold at £10 each, redeemable in 20 years at par and bearing a lottery drawn quarterly for prizes—one of £1,000, one of £500, two of 250 each, 10 of 100 each and 20 of 50 each. He pointed out that such private lotteries had been made criminal by the Palestine Administration, and suggested that an Administration that had passed such legislation drew contempt on itself when it used the same device for a public loan. He recalled the Select Committee of the House of Commons and the Royal Commission which both unanimously declared against raising money by such means. He discounted the suggestion that inflation would be curbed by this method by showing that bank deposits of £17,000,000 in July, 1941, in Palestine had risen to £60,000,000 in June, 1944. He spoke of the bad moral effect of winning a prize which might bring temporary happiness, but which, as history shows, has the worst moral results on character and in its future results on fortunes. Lord Samuel's motion was powerfully supported by Lord Rochester, Lord Mottistone and the Bishop of Birmingham. The Duke of Devonshire's reply on behalf of the Government was lamentably weak. He said that Moslems had a conscientious objection to usury and so would not invest at 3 per cent. The Bishop of Truro interjected that if that was the case, how was the Government's scheme going to attract them? Surely this scheme gave them usury. The Duke replied that the same question had occurred to him, but he was assured that the conscience of some Moslems, like the conscience of some Christians, was somewhat elastic. It is seldom, fortunately, that a question involving such grave moral issues is handled with such levity by a Government spokesman.

—Christian World (London).

CRUSADE COMMITTEES ORGANIZE

The three committees appointed for the Crusade for Christ in the Louisiana Conference met in a joint session with the Cabinet at First Church, Alexandria, December 6.

Dr. W. L. Doss, co-chairman of the Conference Council, and Henry Rickey, Council secretary, served as chairman and secretary.

The district rallies were scheduled as followh:

Monday, January 22—Shreveport District, First Church, 10 a.m.; Ruston District, at Trinity Church, Ruston, 7 p.m.

Tuesday, January 23—Monroe District, First Church, 10 a.m.

Tuesday, January 23—Alexandria District, First Church, 7:30 p.m.; Baton Rouge District, First Church, Baton Rouge, 7:30 p.m.

Thursday, January 25—Baton Rouge District, Hammond, 10 a.m.; New Orleans District, Rayne Memorial, 7:45 p.m.

Friday, January 26—Lake Charles District, Lafayette, 10:30 a.m.; First Church, Lake Charles, 7:30 p.m.

W. W. Holmes was asked to prepare a brief question and answer leaflet, for distribution throughout the Conference on the Crusade.

The Publicity Committee is composed of Henry Rickey, chairman; Jack Midyett, secretary; Charles N. White, E. R. Haug, Karl B. Tooke, Carl Lueg, and Leonard Cooke. It made the following decisions:

1. The New Orleans Christian Advocate will be asked to issue a special Crusade for Christ edition at an appropriate time.
2. The Bulletin of Christian Education for January will be a special Crusade for Christ edition.
3. Charles N. White will send out a letter at once to pastors, church school superintendents, presidents of the W. S. C. S., and lay leaders, on the district rallies.
4. E. R. Haug will send a summary of this joint meeting to the Christian Advocate, and Henry Rickey will do likewise for the New Orleans Christian Advocate.
5. E. R. Haug will contact the Youth organization in the interests of a poster contest.
6. Leonard Cooke will handle the radio publicity, and see that the Crusade recordings for radio stations are used throughout the state.
7. Jack Midyett will encourage the use of the Kodachrome slides being prepared for the Crusade.
8. Each district representative on the committee will work with the district superintendent on publicity within his district.
9. The Speakers Committee is composed of G. W. Dameron, chairman; G. W. Pomeroy, secretary; A. A. McKnight, R. M. Bentley, and Judge R. J. O'Neal.

The committee recommended that the speakers operate from three levels:

1. Conference-wide, including a team of speakers for the district rallies. These will be named by the Conference Committee.
2. District-directed, to operate in sub-district rallies. These will be selected by the district staff, or the district Crusade Council.
3. Local Church-Directed. Speakers will be selected by pastors and representatives from each organization in the church, to speak as follows:
   a. Three-minute speakers in the worship services, starting January 7.
   b. Speakers in the organizations of the local church.
   c. Speakers for special occasions, such as Watch Night services, etc.

Key persons in the Conference should be asked to speak in the interests of the Crusade, a definite number of times, in his own district, under the guidance of the district committee.

Each pastor should prepare his best sermon on the subject of the Crusade, preach it to his own congregation and, through an exchange of pulpits, to as many other congregations as possible.

The Big Gifts Committee is composed of Dana Dawson, chairman; B. C. Taylor, H. A. Gibbs, E. C. Gibson, Howard Daughenbaugh, J. W. Reily, and Floyd B. James. This Committee decided that a Big Gifts Committee be named from each district, to secure larger gifts, before the general offering is taken.

These district committees were named, and the names will be published after the men concerned have been given an opportunity to accept.

NO ISSUE CHRISTMAS WEEK

In order to conserve our paper supply and because there is difficulty in getting material for a paper at that time, we give notice that no paper will be issued Christmas week—December 28. This will give our help an opportunity to enjoy the holiday season and it will give us a breathing spell in meeting our responsibilities from week to week. **Please take notice of the omission of the Christmas week issue.**

The suggestion was made that, where possible, large givers and corporations be asked before January 1, so the gifts may be included in the 1944 income tax report.

The joint meeting decided that district councils for the Crusade should be set up at once, in accord with the Manual.

The meeting was well attended, and the results justified the effort. The Crusade for Christ is on in the Louisiana Conference!

W. L. DOSS, Co-Chairman;
HENRY RICKEY, Secretary.

THEY HELP THE CHINESE FARMER

By Mabel Nowlin, Methodist Missionary, Chengtu, West China

The brilliant young Chinese Christian editor of the **Christian Farmer** magazine, Dr. H. F. Chang, is leading that progressive interdenominational paper into wide fields of fruitful service.

When the war started in 1937, the subscribers of the magazine were all in North and Central China, and Dr. Chang was on leave to study rural journalism in Cornell University. His co-workers on the paper, Mr. T. H. Sun and Mr. T. L. Chang, escaped from North China, and resumed publication of the **Christian Farmer** in Chengtu, 1,50 miles to the west. The United Church of Canada Mission offered their presses for publishing it, and have made possible its printing ever since. The paper had to build up an entirely new subscription list. After three years, they had secured 30,000 subscribers, many of them non-Christians.

In its influence on the thought and life of the readers it is playing a real part in Christianizing the life of the countryside. It is the most widely read Christian periodical in China today, and is very popular in government schools and public reading rooms. Probably no periodical in the Orient has such a scientific study made of its constituency as that which Dr. Chang makes of the subscribers to the **Christian Farmer**—their needs, desires, and aspirations.

The Christian Rural Service Station at Lichwan, Kiangsi Province, begun as an interchurch project in 1935, continues to be a helpful demonstration for all China. To the comprehensive rural program it had begun before the outbreak of hostilities, they have added a constructive war relief project consisting of the rehabilitation upon new land of refugee farm families of northern Kiangsi. The undergirding of Christian principles and the co-operation as members of the Christian church give stability to such work.

The rural experiments or service centers of Christian universities, such as Yenching, Nanking, Cheeloo, Ginling, Foochow, Nanking Theological Seminary, and the rural work done by Y. W. C. A. and Y. M. C. A. in selected communities, made a contribution before the war and their value is being conserved in new ventures in Free China. On vacations college students work under the direction of missionary and Chinese rural leaders, in helping to rebuild the churches and communities of the countryside. Hundreds of little rural churches are proving to be light and leaven in their environment and are doing their part toward building the moral and spiritual foundations of a new rural civilization. Rural pastors, with the special training that some are now receiving for their special work, have an opportunity to become unofficial but trusted and loved leaders—or rather servants in their communities.

PRAYER ON THE AIR

Dr. Harry Denman, executive secretary of the Board of Evangelism, is seeking the cooperation of the district superintendents of Methodism to secure time for special religious services on local stations on New Year's Day, the National Day of Prayer. "Never has America needed to turn to prayer as much as now," he said. "From every available station we should call on our people to pray. We can fill the ether waves with the voice of prayer."

It is the plan of the Board of Evangelism to assemble as much information as possible concerning arrangements that may be made for such broadcasts and notify every church of the services within their radio range.

Christ came into the world to manifest God; we are here to manifest Christ. The great thought of my mind and the object of my life is to be like Him.

—James Gilmore of Mongolia.

The weary and tax-conscious parishioner who mistakenly made out his check and handed it to his pastor gave the latter an unconscious tribute when he wrote it payable to "Collector of Internal Revenues."

—The Chaplain.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. H. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. H. Ashmore.

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HENRY T. CARLEY, A. P. HAMILTON
and B. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. H. L. DIAMOND............Editorial Secretary
S. MILTON CHALMERS ....Publisher

Rev. T. B. Thrower reports that Rev. J. A. Hall, recently assigned to Kosciusko circuit, has moved in and has received a warm welcome from his people.

The editor acknowledges his appreciation of a gracious note from Mrs. B. T. Gallaher, of Trout, La. It is always helpful to know that what we try to do is appreciated.

Rev. L. M. Sharp reports a gracious reception by his people upon his return for another year's work with the people of Kingston, Laurel charge. Naturally, he is looking forward to a successful year.

The editor and his wife appreciate a Christmas card from Chaplain and Mrs. J. C. Whitaker, signed on September 19 and mailed at Corona, Calif., on December 5.

Dr. W. A. Tyson is now installed in his new post, Central Church, Meridian, according to a business notice to the office. Dr. Tyson speaks hopefully of the outlook for his new work.

Dr. Henry Carley and his daughter, Miss Kling Carley, are getting settled in their new home at Tallulah, La., where they have been graciously received and the prospects are very bright for a good year.

Dr. Chas. W. Crisler, retired member of the Mississippi Conference, celebrated his eightieth birthday recently. Dr. Crisler, who carries his years remarkably well, maintains equally well a fine Christian spirit.

Bro. C. V. Hathorn and his grandson, Carl, of Columbia, Miss., paid the Advocate office a brief call last week. We appreciate Bro. Hathorn's remembrance of the Advocate office and his interest in the work of the church.

Rev. and Mrs. A. R. Hoffpauir, who were stationed at Cotton Valley, La., at the last session of the Conference, have had a fine reception by the church and an increase of $600 in the salary of the pastor. In addition, improvements are under way on the parsonage and church building.

Rev. David M. Ulmer, pastor at Centreville, Miss., received a warm welcome from his people upon his return for a third year. He says that their kindness made them feel like brand new preacher folk. To his inventory of the parsonage larder and the invitation to visit him we say, almost thou persuadest us to go to Centreville.

Rev. W. P. Buhrman, a former member of the North Mississippi Conference, now serving Tarboux Memorial Church, Miami, Fla., keeps in touch with his Mississippi friends through the New Orleans Christian Advocate. Dr. Buhrman has done consistently good work throughout his ministry and he is in every respect a splendid Christian gentleman.

A note from Mrs. J. V. Bennett, of Corpus Christi, Texas, includes the following message to the editor and to her friends in Mississippi: "I take this opportunity to wish you and yours and all my friends in Mississippi and Louisiana, a truly blessed Xmas season. God grant that His peace may be a certainty in each of our hearts and hasten the day when His peace shall be the possession of all men everywhere."

LOUISIANA APPOINTMENT CHANGES

The following shifts in the appointments have been made in the Shreveport district since the Conference session:

Rev. J. C. Price taken from Benson Mission and put in charge of Pelican Circuit, with Rev. Rufus Fisher as assistant.

Rev. Joe Hilton put in charge of Benson Mission.

Rev. Jim Ailor from Bernice-Dubach, in the Ruston district, put in charge of Belcher-Gilliam, succeeding J. W. Matthews, who has entered the Navy chaplaincy.

A. M. FREEMAN, D. S.

TOBACCO

My Dear Christian Editor:

There is one parasite upon the hull of our Ship of State which has grown especially fat during World War II. It is the tobacco interests!

This is one industry, along with the liquor industry, which our land can well get along without. It is holding men back from Christ's army.

Besides, this terrible practice is being inculcated and encouraged in our high schools, and even in the grades, and only the Lord knows when and where this exploitation by this filthy industry will cease. Even a smoker hates to see his children smoke, for he knows well its harm to them.

Laws prohibit smoking under a specified age, but tobacco interests have so disregarded them as to make some sort of drastic measure necessary in order to insure a clean and an intelligent people to our Church and our nation. Let us remember that "He that defileth the temple of God, him shall God destroy."

Why not, as Christian editors, place more emphasis this year on this as something to abhor, in the name of the Lord? We are to warn the people. We cannot expect our people to feel strongly about it if we do not!

A. J. PAINE, Pastor.

A SUPERANNUATE'S VIEW

Dear Dr. Duren: Your editorial in the Advocate of November 30th, "Is it Just to Penalize the Claimants Today for Those of Tomorrow?" is, I think, both timely and apt. As for my part, I do not care whether they have any stabilization fund or not. That is taxation without representation, for the reason that very few of the retired men attend Conference, and have not the shadow of a chance to combat any recommendation that the Board wants to put over. I want to say a few words about that recommendation that was passed at the closing session of Conference of 1943, as found on page 31 of the Annual of 1943. We all knew, and the Board knew, no questions would be asked at that time, when everybody was agog over getting their appointments and getting off home. Hence, report No. 1 of the Board of Conference Claimants was passed by the Conference as easy as raising the right hand. Now, the money apportioned to the Claimants is raised by the Church and put in the hands of the treasurer of the Conference at the Annual Conference. Then that money is apportioned at that Conference to each Claimant according to the number of service years he or she has to their credit. Now, I contend that money is the property of the Claimant then and not to be dribbled out by the quarter or by the month. Who is playing with all the money held back from the Conference at which time it is apportioned until September, or until next Conference? Is that money lying by idle while the treasurer sits by and listens to the eagles sing? Or what is it doing? No. There was this thought in the mind of some big financier: some of these old boys are going to die during the year and at their death their payments stop, and then we can clamp down on the balance due him and send the bereaved wife the little that is coming to her as per her service years. During last year five such deaths occurred and there was around $400 of dead men's money went somewhere. I want my money now, while I am alive.

Yours truly,
REV. R. V. FULTON.

FROM BROOKHAVEN DISTRICT

The six churches of the Scotland charge which have the Rev. Noel Ulmer for pastor, have recently completed a splendid year, with report of a marked deepening of the spiritual resources of the charge, a gratifying increase in membership, all financial obligations paid, and the re-opening and re-

LUZIANNE
COFFEE
100% Good

modeling of the parsonage at Caseyville.

At the coming of the present pastor to the charge last year, the parsonage at Bethel was re-opened after having been closed for the period when the former pastor was domiciled at Union Church. Repair, repainting, installation of an electric pump which supplies running water to the house, and complete bathroom equipment are some of the recent improvements on which more than $800 was spent, making this one of the most attractive rural parsonages in the Conference. Other churches on the charge showed a fine spirit of cooperation with the Bethel church in this project and contributed generously of time and money to its completion. Members of some other denominations in the Caseyville community also gave valuable aid to this worthy cause.

The Rev. Van Landrum is the splendid superintendent of the Brookhaven district. It was largely through his regard for legal procedure and through his active support that the membership of the Bethel church and active leaders elsewhere on the charge were able to effect the re-opening of the parsonage, where the Rev. and Mrs. Noel Uumer and their two young daughters now make their home.

MRS. D. W. MAGEE,
Recording Steward.

BASTROP—SUBSTANTIAL PEOPLE, GROWING CHURCH

Dear Dr. Duren: I would like to speak a word of praise for a very splendid people. I consider Bastrop the most underrated church in the Conference. Our town is 7,500, almost entirely Protestant, and of this number 750 are Methodist. After we spent three thousand dollars for repairs and redecorating, the equipment is in good condition, and the organization is up-to-date.

We set a goal of 100 members to be received into the church last year, and reached it. Forty-one of that number were on profession of faith, most being youth and adult baptism. This resulted from personal evangelism on the part of pastor and people. We have set anther such goal, and of the second 100 we reached 16 on December 2. This is carried on under the inspiration of the "Crusade for Christ." We are also aiming at three new members for every Church School class, which will make an addition of 60. These goals are kept constantly before the congregation and committees are at work on them continually. Our aim is a church full every Sunday morning and 100 persons present at the evening service, and those goals are reached about half the time now. Our people are typical Methodists in being very sensitive to changes of weather, and when it occurs, the crowd falls off.

Finances with our church are not a great problem, but the congregation struggled under debt so long they have not become accustomed to their new freedom, and are conservative in their expenditures for most causes. They recall days when they would have lost their organ, and even the church, had the finance company had any way of getting their money out of them. But those are days in the history book, and Bastrop is going to be one of the most desirable charges anywhere. It is that to us now.

Respectfully,
JOLLY B. HARPER.

He who is taught to live upon little owes more to his father's wisdom than he who has a great deal left him does to his father's care.—William Penn.

MISSISSIPPI SUPERANNUATES

Dear Dr. Duren: I read with interest your editorial, "Is it Just to Penalize the Claimants Today for Those of Tomorrow?" I think your position is correct. Although I am not personally interested in the affairs of the Louisiana Conference, I have a deep interest in the support of all superannuates of our Church. As chairman of the Board of Conference Claimants of the Mississippi Annual Conference, I have worked for a more adequate support for these brethren.

Last year we asked our Conference to set an amount equal to 12½ per cent of the salaries paid the pastors during the year 1942-1943 for the support of the claimants. The Conference granted our request without debate. As a result, we were able to pay our claimants $15 per service year, and also to place a creditable sum in a reserve fund, with sufficient amount left to take care of any emergencies which might arise during the Conference year.

We made the same request this year, which was granted without question or debate. And in addition we asked that one-half of one per cent on pastors' salaries be granted for the purpose of creating a stabilization fund. The Conference granted our request. So, instead of "penalizing our claimants" we asked for and secured an additional assessment.

We find that Methodist people do not resent any assessment which provides a more adequate support for our claimants.

Sincerely yours,
J. B. HOLYFIELD.

NO ISSUE CHRISTMAS WEEK

In order to conserve our paper supply and because there is difficulty in getting material for a paper at that time, we give notice that no paper will be issued Christmas week—December 28. This will give our help an opportunity to enjoy the holiday season and it will give us a breathing spell in meeting our responsibilities from week to week. **Please take notice of the omission of the Christmas week issue.**

TEA HONORS METHODIST PASTOR AND FAMILY

Reverend T. B. Thrower, Mrs. Thrower, and Mary Ann were honored at a tea on the evening of November 20th at the Methodist church.

The congregation welcomed them in their fourth year of service in Kosciusko. Mrs. Boswell and Mrs. Lucas were the charming hostesses at the tea table, which was decorated in the spirit of Thanksgiving.

After tea and delicious cookies were served, Mrs. Strickland led in a very entertaining program. Little Sandra Wright, Dolly Boswell, Lucy Blailock, and Jeannette Pullen gave musical selections. Mrs. Strickland and Mrs. Wright delighted the party with duets. Bro. Archie Stephens gave several selections on the handsaw, beginning with "The Old Refrain."

To climax the program, Mrs. Pullen read a timely poem which she had written to honor the Throwers, remembering their sons in the service. Expressing the appreciation and love of the church members, she presented the family a bond, which was delivered to them by little Sylvia Germany.

In response, the pastor expressed the gratitude of the family and pledged their best in making the coming year a great one.

MERIDIAN DISTRICT

The district stewards of the Meridian district of the Mississippi Annual Conference met in Central Church, Meridian, at 2 p.m. Tuesday, December 5, 1944, with Rev. C. H. Gunn, district superintendent, in the chair.

All the pastors in the district except two were present. Most of the district stewards and several visitors were present.

The district stewards, by enthusiastic, unanimous vote, increased the district superintendent's salary ten per cent, making it $5,500. This and the connectional claims, including the allocation to this district for the $25,000,000 Crusade for Christ, were apportioned to the 28 charges in the district.

Rev. R. L. Lane, pastor of Union, Miss., reported that his charge has already raised almost all its allotment for this worthy cause, and he is almost sure that they will raise more than one hundred per cent of their quota.

Mr. W. D. Myers, district lay leader, made an inspiring speech in the interest of the Crusade, and appealed to all present to make a strenuous effort to raise the entire amount apportioned to this district at the earliest date possible.

The enthusiastic and wholehearted support of the Crusade, and the pledges made to promote the cause of evangelism during the current Conference year, augurs success in spiritual and financial endeavors throughout the district.

The meeting was closed with a consecration service, conducted by Rev. A. F. Gallman, pastor of DeKalb charge.

The writer wishes to add this postscript: The calendar indicates that we had reached the age of retirement at the recent session of our Annual Conference, but Bishop Decell did not think that we looked like a superannuate man, so he appointed us to the best circuit in the Mississippi Conference—Vimville, which is composed of seven churches. We are to preach four times one Sunday in each month, and three times each of the other Sundays. Last Sunday was our initial Sunday on this new field. We preached at Coker's Chapel at 11 a.m., at 34th Avenue at 5:30 p.m., and at Bonita at 7 p.m., and came home as happy as a lark, and laden with good eats, for the good people at Bonita gave us a typical old-fashioned Methodist pounding—just such a pounding as any Methodist preacher can enjoy. It made us feel like Christmas had moved up from December 25th to December 3rd.

T. J. O'NEIL, Reporter.

SENTENCE SERMONS

"To have a great faith we must have a great God. So many moderns are worshiping so many petty gods!

"The man who believes he is made in the image of God is very apt to hold all life sacred.

"No Christian need fear that one fact will ever upsct God, even though it may upset our theory."—The Pulpit.

Prove your Godliness by your Godlikeness.—E. W. Griffith.

The pastor says: Though some books "demolishing the Bible" are now being offered "cheap while they last," perhaps the book demolished will last longer. . . . This year the government is furnishing all the supplies for making out income tax returns with the single exception of the aspirin.

—John Andrew Holmes.

PERSONAL NOTES AND INCIDENTS

Rev. J. S. Noblin and his family have had a cordial welcome at the hands of the Methodists of Moss Point, Miss., and they are looking forward to a good year.

Rev. J. H. Jolly begins his fifth year at Waynesboro, Miss., under favorable auspices. He has been graciously received by his people and is looking forward to a fruitful year of service.

Mrs. Edward Alvis, of New Orleans, has been somewhat indisposed for several days with an attack of influenza. At last report she was improving, but she will probably require a little time to be fully recovered.

Miss Betty Hughes, 175 Kolb Street, Jackson, Miss., writes that she hopes never to be without the New Orleans Christian Advocate, and we trust that its help to her may never be less than it has been in the past.

By a vote of 36 to 20, the British House of Lords approved a government lottery for Palestine some time during the week of November 19. There was pronounced opposition, but the lottery supporters prevailed.

Rev. J. W. Holliday, recently assigned to Vaiden-West charge in the North Mississippi Conference, has been graciously received by the people of both churches and is looking forward to a good year of service with them.

Mrs. Don Wineinger, whose husband is a chaplain in the armed forces, is now living at 1615 Ames Street, Winfield, Kansas. She writes: "It is good to have the Advocate and to be able to keep up with news of the Louisiana Conference."

Rev. H. A. Gatlin announces that he has moved into his new home at 133 Millsaps Avenue, Jackson, Miss. Bro. Gatlin will supply the Ridgeland charge this year and is grateful for the opportunity to continue his ministry of preaching.

Rev. T. E. Hightower, who was appointed to Northside, Canton, at the recent session of the Mississippi Conference, will reside at 316 Alexander Street, Jackson. Bro. Hightower has been cordially received by the people of his new charge.

Bishop Paul E. Martin is scheduled to conduct the Crusade for Christ meeting, to be held at Rayne Memorial Church, New Orleans, on January 25. This is only one of a series of District Crusade meetings for the Louisiana Conference.

Rev. Earl B. Emmerich, executive secretary of the Board of Education, Louisiana Conference, reports that he has had a strenuous time getting himself orientated in his new position. He hopes in due season, however, to have his work organized and going efficiently.

Chaplain Teddy T. Howes, of the Louisiana Conference, who has been stationed at Naval Air Technical Training Center, Chicago, has been assigned to sea duty, according to a request for the change of his paper. He expects to leave the Chicago Center about December 30.

The need for chaplains in the Navy has become so urgent that recruiting officers are asking superintendents for a list of ministers in their districts who can qualify, and then it is the plan to try to lay upon the hearts of such men the opportunity and the obligation to those in the Forces. According to a chaplain who came to see us last week, the situation is really serious.

Rev. Roy L. Lane, pastor at Union, Miss., reports that his church has already raised its full quota of $1,640 on the Crusade for Christ. This was done on the first Sunday of the new Conference year. Bro. Lane and his people are to be congratulated upon this splendid achievement. The good people of Union have expressed their appreciation of Bro. Lane and his return for another year by pounding, pounding, and then some more pounding.

POCKET EDITION OF THE UPPER ROOM

A copy of the new "pocket edition" of the **Upper Room** has just come to our desk. It is three and one-fourth inches by four and one-half inches—a miniature edition of the quarterly which has become so familiar to Christian America. The small edition is designed primarily for service men, but it will doubtless have an appeal for many civilian users also. The issue for January, February, March is beautifully bound in a cover of moisture-resistant paper, the material is the same as that in the regular issue, and the type is clear and readable.

CUBA HONORS DR. BARDWELL

Dr. Harry B. Bardwell, missionary of the Methodist Church to Cuba, and founder and principal of Candler College, Havana, Cuba, has been awarded one of the highest civilian honors in the gift of Cuba—the National Order of Merit Carlos Manuel de Cespedes, with the rank of Knight. This award, made by Miguel Angel Campa, on behalf of the Ministry of State, is in recognition of Dr. Bardwell's thirty-five years of educational service to Cuba, including thirty years of association with Candler College.

In addition to his college duties, Dr. Bardwell is pastor of the Methodist church in Havana, and pastor of the Leland Memorial Chapel.

A native of Talbotton, Ga., Dr. Bardwell was educated at Emory University, and earned his Doctor of Pedagogy degree at Havana University.

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METHODIST WOMEN GREET MADAME CHIANG

The Woman's Division of Christian Service of the Methodist Church, in annual session at Duck Hill Falls, Pa., sent a message of greetings, good wishes and prayers for speedy recovery to Madame Chiang Kai-Shek, Honorary Life Patron of their organization of nearly two million women. "Madame Chiang is 'going through deep waters,'" said Mrs. J. D. Bragg, of St. Louis, president of the W. S. C. S.

A Methodist and a second generation Christian, Madame Chiang was educated at McTyeire School in Shanghai, Wesleyan College at Macon, Ga., both Methodist institutions, and Wellesley College. Wesleyan College conferred upon her and her two sisters, who are alumnae, the honorary degree of doctor of laws a year ago.

The Woman's Division of Christian Service is one of four co-ordinate divisions of the Board of Missions and Church Extension, and embraces work formerly carried on by a number of home and foreign missionary societies and other woman's organizations of the three denominations which merged in 1939 to form the Methodist Church.

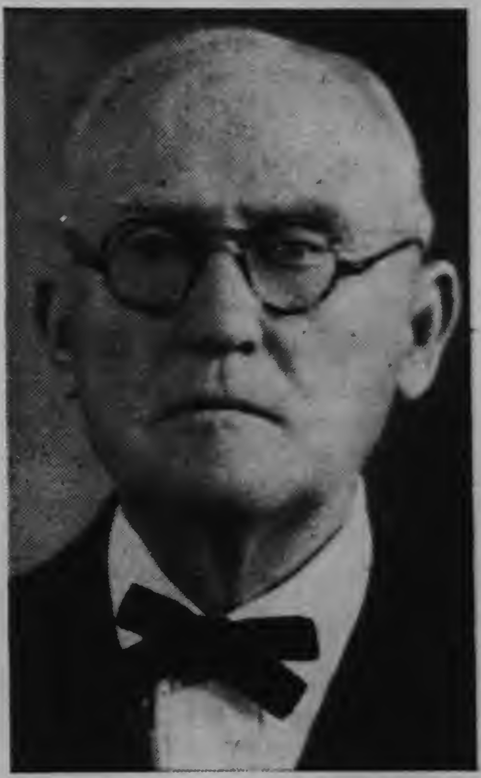
LIFE HISTORY OF REV. H. J. BOLTZ

Rev. Henry Jefferson Boltz was born in Wilcox County, Alabama, September 25, 1855, was baptized when quite a young child by Rev. Nathan Boggs, who was a minister of the Presbyterian Church and was considered as being a mighty good man and a great preacher. My mother died when I was an infant just a few days old. I never saw her face nor heard her voice. Her picture is all that I have ever seen of her. My father married again after my mother's death, but I am the only child-that my father ever had. I grew up to manhood under the supervision of a wise and noble stepmother, who always manifested as much interest in my welfare as though I were her own son. During the latter part of 1869, my father moved to the State of Louisiana and settled in Sabine Parish, about five miles from the town of Many. I joined what was then called the Methodist Episcopal Church, South, under the ministry of Rev. J. M. Franklin, who was then pastor of the Many charge. On the 29th day of June, 1879, I was licensed to preach under the ministry of Rev. J. B. Cassity, who was then pastor of the Pleasant Hill charge. The name of the charge had been changed and was now called the Pleasant Hill charge, nistead of the Many charge. Rev. Robert Randle was presiding elder of the Shreveport district. During the latter part of 1879-1880 served as local preacher, assisting in revival meetings and in teaching school part of the time. On the 29th day of December, 1880, was married to Miss Amanda Lou Vidler, who was born and reared in Sabine Parish, about two miles from the village of Old Fort Jesup. After having been married thirty-two years and four months, she was called to her eternal home in heaven. In 1881-1882 served the Sabine charge as a supply. In January, 1883, was admitted on trial into the Louisiana Conference at Mansfield, and at that Conference was ordained local deacon by Bishop Wilson, who was then holding his first Annual Conference. After having been made bishop, he rushed the Conference through and read the appointments Saturday night, and some of the preachers and some of the delegates went home. Sunday at this Conference, I was sent to the Sugar Town charge, which was called by some the penitentiary of the Conference. I guess it was because it was so isolated. It was about fifty miles to the nearest railroad station on the Texas & Pacific near Alexandria and sixty miles to Lake Charles. I rode horseback to Lake Charles to attend a district conference. It took me four days to make the round trip but I went all the same without a murmur. I was always glad to have somewhere to work for my dear Lord. I would have been ashamed to complain when my dear Lord, the greatest and most wonderful being that ever lived, had the whole of Palestine for His charge, and He walked to serve His charge. After having remained at Sugar Town two years by request of the people and the presiding elder of the Shreveport district, I was sent back to Sabine Parish and assigned to the same charge that I had served before and remained there four years; two years of the four, the Many and Sabine charges were combined into one charge. The two years that they were combined, I was pastor of ten churches. In 1888 I was ordained elder by Bishop Hargrove in Felicity Street Church in the city of New Orleans. During my pastorate, I succeeded in having seven churches and five parsonages built and, when they were completed, there was very little debt on any of them. Hundreds of people were added to the church and many of them have proved to be good Christians. Some noble and intelligent young men were converted and called to preach and are now serving important charges in other states. The people that the good Lord blessed under my ministry have given me more joy and pleasure than all the money that I have ever received.

In some respects, my life has been somewhat of a cloudy career ever since I came into this world. My mother having died when I was an infant, my father married three times after my mother's death, and they and my father have all been dead for many years. Being the only child that my father ever had, I have never known what it was to enjoy the companionship of brothers and sisters. My wife and I had five children born to us; three of them died when they were quite young. Two, a son and daughter, lived to be grown. The 25th day of June, 1930, my dear son died in the city of Fort Worth, Texas. My daughter, Mrs. Bannerman, and myself, are all that is left of my father's family and my family. The good Lord and the people have been wonderfully good to me, all of which I am truly thankful for. The sunshine of God's divine love has kept my pathway bright all along the way. I feel that if I were to search the whole realm of literature I could not find language sufficient to express my gratitude to Almighty God for the wonderful love that He has shown to me in sustaining and supporting me by His divine grace ever since I surrendered and gave my life to Him. I had rather be an humble servant of the Lord Jesus Christ, preaching the everlasting gospel of the Son of God, than in any calling or profession that I know of. Sixty-five years ago I was licensed to preach and I have never attempted to do anything else but preach. I never served a charge the whole time that I was pastor and failed to have additions to the church every year. I have never gone to merchants and asked them to sell me a bill of goods on credit. I never left a charge owing any one as much as a penny. I never had to go to a board of stewards to see about money for me. I always tried to save enough from the charge I left to give me a start on the new charge. When the Apostle Peter wanted to know what he was to get to follow Christ, the Lord said to Peter: "Everyone that hath forsaken houses or brethren or sisters, fathers or mothers, wife and children or lands for my sake shall receive a hundred fold and shall inherit everlasting life."

That covers the ground. We will receive the hundred fold in this world, and everlasting life in the next world. What more should we want? Some people are always anxious to take on but not so anxious to give out. I am not trying to create the impression that it is a sin to be in debt, but it interferes with our freedom and liberty. It is an evident fact that the borrower is a servant of the lender. Sugar Town was my first charge in the Conference. My predecessor had received only one hundred and fourteen dollars for his year's service. I had to move about seventy-five miles through the country. I had a wife and a baby just a few weeks old. It looked as though I was up against a hard proposition. But I determined to stick to my job. I went on as though I expected to get one thousand dollars, and they paid me over three hundred dollars. There was not any parsonage to move into. But the good Lord helped to provide a place for us to stay. Two good old Christians, a man and his wife, said to me, "Just bring your wife and baby here and stay with us this year," and we very readily accepted their offer and we had a nice home to stay in that first year. The second year I succeeded in getting a parsonage built in the village of Sugar Town. Ever since I was licensed to preach, sixty-five years ago, I have done my very best to do what the good Lord wanted me to do. September 25, 1944, I was 89 years old. I am not bragging or boasting; I am just stating facts.

H. J. BOLTZ.



REV. H. J. BOLTZ

BISHOPS ACT ON DUMBARTON OAKS

The Council of Bishops, in session at Duck Hill Falls, Pa., December 7, recommended to all Methodist churches the study, support, and improvement of the Dumbarton Oaks Proposal. Assistance in this will be given by the continuing Crusade for a New World Order, one of the five endeavors embraced in the Crusade for Christ.

STUDENT MOVEMENT SEMINAR

"We want to hit our stride in the new quadrennium insofar as understanding the program, organization, and relationship of the Methodist Student Movement are concerned," says Dr. Hiel Bollinger, secretary of the Student Department, Board of Education of the Methodist Church. "We also want to be definitely prepared for the era which we trust is just ahead—the demobilization and postwar period." These two aims strike the keynote of the Methodist Student Movement Seminar which has been scheduled for January 1-5, 1945, in Nashville.

Planned in cooperation with the Conference on Christian Education, which convenes December 29-January 3, this seminar is expected to attract some 150 religious workers with students, including Wesley Foundation Directors, directors of Religious Life, teachers of Bible and Religious Education, pastors in college and university churches, conference staff representatives, other counselors and selected student leaders.

Pre-seminar assignments have been made to thirty outstanding leaders in the fields of religion and education who will serve on the five research committees of the seminar. Heading up these committees are the following: Dean Charles W. Gilkey, Dean of the Chapel, University of Chicago; Dr. Herman Beimfohr, Director of the Wesley Foundation at the University of California, at Los Angeles; and from the Board of Education in Nashville, Dr. Harvey Brown, Dr. H. W. McPherson, and Dr. W. K. Anderson. Mr. Harold Ehrensperger, editor of Motive, the official magazine of the Methodist Student Movement, will lead the group in the daily devotionals.

Delegates to the seminar will be invited to join in the discussion, sharing their problems and their successes in the various phases of the Methodist student program.

—Release.

WORDS

By Ruth Franks Whitton

There are words which sear the soul with bitter evil, words which chill the very heart, word which befoul and destroy all beauty and peace and good. Words born of hate and greed and malice.

There are words which take honest toil and turn it into tears. They break homes, and drive their victims before them. They swallow the work of the hands, the labor of years, leaving destitution and desolation in their stead. Lying, deceitful words. Words of death.

There are words which, being good, go about like a blessing doing good; words of hope for every ill, words of peace for every strife. There are faithful words, true words, and loving words. There are words which cut clean and deep like a surgeon's knife, and words which cleanse and inspire. There are words which stand guard over our souls, giving us life and guidance, and all these are the good words—they are the words of life. Words are power. Let us use them wisely.

There is something divinely rewarding in the experience of holy worship. Do we sometimes enter the house of prayer merely to see and be seen, to visit with neighbors and exchange friendly greetings? God forgive us if we do. I have always been sorry for those dear people who come late, many of them because of necessity, and hurry to their pews after others have been prepared for worship by the mellowing influence of reverent musical prelude, the opening sentences and the invocation. They surely miss something vital to worship.

—Religious Telescope.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Edited by Mrs. Ed Conger, Secretary of Children's Work

Christmas Gifts for Japanese-Americans

The Methodist Church, along with other denominations, has accepted a quota of 3,500 Christmas gifts to be sent to certain War Relocation Centers. Groups of children are being asked to share in this way. Gifts will be needed for the following groups at the Centers:

1,600 households (things for the home).

380 pre-school children.

760 grade-school children.

660 high school boys and girls.

100 hospital patients.

In order to make sure that every child gets at least one gift and none go without, this procedure should be followed by those desiring to send gifts.

1. Write at once to Miss E. Mae Young, 810 Broadway, Nashville 2, Tenn. Specify how many gifts will be provided and what age group is preferred.

2. When the specific suggestions for appropriate gifts with instructions for wrapping and mailing and the address of the Center are received, get the gifts ready **at once.**

3. At the time the package is mailed, notify the address at the Center and Miss Young. Thus the list can be checked when provided and the Center can count on a given number of gifts.

Appropriate Gifts

This list of suitable and acceptable gifts suggests the kinds of things appropriate for each group:

Up to six years: Construction toys, construction paper, gardening tools—shovels, rakes, etc.; housekeeping toys—brooms, mops, etc.; mechanical toys, poster-paper, simple jig-saw puzzles, tinker-toy sets, easels, brush, paint; blocks, candy, crayolas, cuddly toys, cut-outs, dolls, pencils, picture books, modeling clay.

Six to twelve years: Cut-out dolls, dolls (dresses, furniture, etc.) hair ribbons, jig-saw puzzles, jumping ropes, paper—construction, poster; penmanship, candy, gum, hankies, jacks and ball, needlework, pictures, pencils, picture books, scrap books, books, bats and balls, carpenter tools, Chinese checkers, novelty pins and jewelry, water color, outdoor sports equipment, indoor sports equipment, purses, samplers, wheel-toys, mechanical toys, bandanas for girls, games, material for making stuffed animals, yarn, knitting needles, socks, marbles.

Thirteen to eighteen years: Autograph books, beanies, costume jewelry, hair bows, handkerchiefs, indoor sports equipment, outdoor sports equipment, skull caps, bandanas, desk calendars, dickies, ear-muffs, hero books, games, scribble-in-books, stationery, belts, buttons, candy and gum, card games, sachet bags, scrap books, stamp albums, cologne, books, date books, diaries, etiquette books, nick-nacks, lipstick, socks.

Hospital patients: Talcum powder, stationery, pencils, crayons, writing tablets, cut-outs, soap, books, magazines.

Households: (things for the home). Attractive pictures, table runners, pillow covers, vases, books, magazines.

Children should be led to select gifts which they or their family would enjoy for themselves. Then they may be sure the people at the Centers will enjoy their gifts.

DR. DULLES SUPPORTS DUMBARTON OAKS PROPOSALS

John Foster Dulles, addressing the biennial meeting of the Federal Council of Churches recently, supported the Dumbarton Oaks Proposals, saying that, despite defects, they "provide the framework for continuing collaboration of the United Nations and, in due course, neutral and enemy nations."

PLEASE NOTE

Important Changes in Addresses

Send fourth quarter reports for Missionary Education and Service to Mrs. G. W. Dameron, 1125 Eleanore Street, New Orleans 15, La.

For Christian Social Relations, to Mrs. G. W. Pomeroy, Minden, La.

"Such continuing collaboration," he added, is prerequisite to anything else and its realization will be a great accomplishment."

Dulles, chairman of the Commission on a Just and Durable Peace, instituted by the Federal Council of Churches, made the address in opening a discussion of the Dumbarton Oaks Proposals which is expected to result in an official announcement by the Council, federal fellowship of the Protestant Churches.

He warned, however, against the present tendency to appraise the proposals exclusively in terms of the provision for the use of force to the neglect of the constructive aspects, such as the Economic and Social Council and World Court. In this connection, he said: "Those proposals disturb many. They seem to camouflage a military alliance whereby a few powerful nations will dominate the smaller nations without regard to justice. On the other hand, many feel that only material force is dependable. Those opposing viewpoints could seriously divide American public opinion even to the point of paralyzing our national action. That would be a catastrophe and, I think, a quite necessary catastrophe for the force proposals of Dumbarton Oaks have been played up out of all relation to what the facts justify. In reality they are little more than scenery. But some such scenery may be necessary to secure the indispensable support of the many who, particularly in wartime, think that peace can be assured only in the same way that victory is won, that is, by military might."

Dulles pointed out that in the present state of world opinion there could not be any adequate definition of rules of national conduct so that force could be harnessed to law. It is necessary to make its use largely a matter of discretion.

"It is difficult," Dulles said, "to quarrel with that conclusion, but it involves attaching to force so many strings that it cannot be an effective instrument of order. Thus, each of the nations so far participating in the plans for world organization has accepted the right of the Security Council to invoke force, but on the assumption that, through its representative, it will have a string on its use. In the case of the great powers, that veto power will be reinforced by national military establishments which will far surpass any 'peace quotas' which will be made available to the world organization. Other prospective member states will also seek immunity from possible arbitrary action by the Council and they may get it. If they do not get it directly in the form of a veto power in the Council, they may get it by side understandings with some major power acting as their 'protector.' Also, even as now planned, there must be at least one concurring vote in the Council by a small state and five others will cast a vote which, while not controlling, will be morally very potent.

"The cumulative result of all this will, in effect, immobiize the 'force quotas.' Possibly their potentiality, on paper, will deter some minor disturbances. However, their use presupposes a political unanimity of the great powers which has rarely occurred and which, if it prevails, will itself assure peace.

"Our Commission was aware of the difficulty of arranging for the responsible and effective use of force in the absence of adequate and world-accepted definitions of right and wrong conduct. We remembered that behind the policeman stands the executive, behind the executive stands a law-making body—and behind the law-making body there exists the moral consensus of the community. That is what is basic. Laws are ineffective unless they reflect that, and without laws there cannot be an executive—other than a despot—and without an executive there cannot be an effective administration of police power."

Dulles urged his hearers to "disengage themselves from the current controversy about force and devote themselves to developing those phases of the Dumbarton Oaks Proposals which can really give vitality to world organization." In this connection he said:

"We can feel encouraged. The Dumbarton Oaks Proposals contain great possibilities. The Economic and Social Council and related agencies can do much to develop fellowship among the nations. . . . The Security Council can be a forum where controversial matters are discussed, where public opinion may focus its pressures, and where conflicting theories about national conduct may become reconciled. The World Court can be used to extend the reign of law. All of this can gradually engender the moral basis needed for a complete constitutional order."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Aberdeen District

Sherman

Sherman, Miss., Nov. 27, 1944.

Dear Mrs. Armstrong:

Reading the articles from the different societies on your page is always helpful and inspirational. We like to know what other societies are doing and how they are carrying on their work. Since the shortage of tires and gas, we have had few zone meetings, and we miss the contact and exchange of ideas with other women of the district—so your page is a great help in keeping us in touch with the other societies.

The Woman's Society of Christian Service at Sherman has had a good year in every respect. At the beginning of the year, the pledge to missions was doubled and will be overpaid by the end of this quarter. In addition to this, the society has contributed to Scarritt maintenance, China Relief, the Methodist Home, the Methodist Hospital, Malvina Community Center, and Overseas Relief. Two beds for the Lewis Memorial Hospital were purchased—one by the society, and one given through the society by Mrs. Robert Williamson, Sherman; Mrs. O. B. McNutt, Blue Springs, and Mrs. T. E. Goodman, New Albany, in loving memory of their mother, Mrs. Joe (Mammy Joe) Branyan. The society also instigated the purchase of a permanent plaque Honor Roll, bearing the names of the young men of our church who are serving with our armed forces at home and overseas.

The study courses have been very interesting and helpful. Special recognition was received for the Bible study, "God and the Problem of Suffering," and the Mission study, "For All of Life." Other studies taken this year are: "The Church After the War" (which was taken in cooperation with the pastor and other members of the church), "Christianity and the Social Order," and "The Church in Southeast Asia." This last study has just been completed, with good attendance and much interest. As a "follow-up" of this study, there will be a review of "Who Walk Alone," and an opportunity given to each member to make a contribution to the Leonard Wood Memorial for the scientific work that is being done to eradicate Hansen's disease.

Though there are only fourteen members in the Sherman society, each one is interested, faithful, and willing to do her part in the program of the society.

The Sherman church is now in the Aberdeen district, and though we regret leaving the Corinth district and Mrs. Carlton, the faithful secretary, we feel sure that we will enjoy the Aberdeen district. We are looking forward to a happy and prosperous new year. With best wishes for you and greetings to each society of the Woman's Society of Christian Service, I am,

Sincerely,
MRS. C. T. HUMPHREY,
Secty. Missionary Education,
Sherman W. S. C. S.

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* * *

Treasurers of Woman's Society of Christian Service

Make your report for the fourth quarter on time, please. Our report to the Division treasurer will be made not later than January 12. See that all the pledge for the year has been paid, and at least one Life Membership extra. All money for Life Memberships will be new money; that is, money over and above our obligations as planned in the beginning of the year.

We have had a good year thus far, and from reports, I feel sure we will be pleased with the books as we close them on December 31.

Please see that all plans are set for a pledge service the first of January. Make your pledge larger next year. Be sure that every woman has an opportunity to make a pledge. Never has the need been greater.

If you have not sent a contribution for the Lewis Memorial Hospital Bed Fund. please send it with the fourth quarter's report. The beds are costing more than we anticipated and we, of course, want to pay the expense of transportation, which in itself is a considerable item. You will be pleased, as I am, to know that many societies and individuals have had a part in buying these beds for Dr. and Mrs. Lewis to use in their new hospital. Many gifts have been made as memorials to loved ones.

I hope that all of the societies have had the Scarritt Associates program. Many of you have already reported your offering for this work. If you have money for this purpose, please include it in your next report. You will be interested in the following excerpt from a letter from Mrs. J. C. Crawford, of Scarritt College: "We wish to express to you, and through you, to the officers of the North Mississippi Woman's Society, the deep gratitude we feel. Not only has your leadership given Scarritt College financial assistance, but along with that we find an increased interest on the part of the young people in your Conference in the direction of full time service. . . . You will be gratified with me in the knowledge that out of these efforts we observe a steady increase in the number of students registering from the North Mississippi Conference. Your young people are responding to the call for full-time Christian workers, and numbers of them are returning to your Conference to serve, in many and varied capacities. . . . For some time the Mississippi students have talked about the time when they could have more students on the campus than came from the large state of Texas. That goal has been attained this year. You have an exceptionally fine group of young people who will become your ambassadors of the future."

MRS. D. H. HALL,
Conference Treasurer.

* * *

New Rural Project at Prairie

In September, work was begun at Prairie, Miss., in connection with the church here and the other three churches of this charge. At Prairie there is a large ordnance plant, and the church feels a responsibility for the large group of people who are temporarily away from their home churches. There are four dormitories and a group of apartment houses on the area. Since the Baptist church was on the land taken over by the government, it was torn down, thus leaving the Methodist church the only one in the community.

Necessary restrictions make it difficult for people outside to have access to the dormitories and apartment houses, so it has been a real asset for me to have a room in a dormitory. This has made it possible for me to act as a contact person between the church and the people working at the plant, and to get to the John M. Stone Homes, a larger group of apartment houses five miles from Prairie, where about two hundred families live.

A Woman's Society of Christian Service and a Baptist W. M. U. have been organized, both at Prairie and at the John M. Stone Homes. A Youth Fellowship has been organized at Prairie. Our Church School and preaching services are fairly well attended. While most of the people at the plant go to their homes on week-ends, there are always a number who attend our services. The Baptist people cooperate in all our activities, even helping with our W. S. C. S. programs, and their pastor preaches at our church twice each third Sunday. A Church School, Youth Fellowship, and preaching services are conducted by the local people at the John M. Stone Homes.

The Prairie church is badly in need of repairs and paint, and we are now in the midst of a campaign to raise funds for this purpose. Our new pastor, the Rev. J. C. Christian, is young and enthusiastic and is proving to be a good leader for the various projects we hope to undertake this year.

At the John M. Stone Homes, there is a fine community building with a great deal of equipment. This building has not been used to the greatest advantage because of lack of leadership. We have plans under way to make the fullest possible use of these facilities, and thus to meet some of the needs of this large group of people. A Girl Scout troop has been started, and we hope to have a Boy Scout troop before long. A Christmas pageant will be given this month, and we hope to get some activities for the children soon.

CORA LEE GLENN,
Conference Rural Worker,
Prairie, Miss.

"I hear that your boy has been kidnaped. Got any trace of him yet?"

"Oh yes, the kidnapers are offering us a thousand dollars to take him back, but we are holding out for more."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Some Things to do NOW!

1. For a number of years it has been the custom in the Mississippi Conference to send in the fourth quarter's reports by December 15. We hope societies will follow this rule. If officers wait until later in the month, the Christmas rush and the changing of officers often means that the reports are overlooked. We expect the largest number of societies making the Honor Roll this quarter.

2. The vice-president should call a meeting of the Program Committee and make tentative plans for the programs for 1945.

In making these programs we must keep in mind the approved studies, the informal studies, the Week of Prayer and Self-Denial, and special observances.

The Conference Program Committee is working on some suggestions for programs and outlines will be given on this page during December; we hope to give one next week for societies having circles.

3. The treasurer should call a meeting of the Finance Committee and begin work on the budget for 1945. This should be ready to present to the society the first meeting in January.

4. **Order immediately:** Enough copies of the Installation Service for the use of your officers; also enough pledge cards for each member of your society. These are free from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

5. If your society is planning to begin the year with the study "The Christian Faith and the Christian Way" (based on the book of Ephesians), the guide, "The Word of His Grace," by Costen J. Harrell, price 25 cents, should be ordered now. Remember how long many societies had to wait for their books last year? This book may be ordered from Literature Headquarters, too.

6. Something else to order! Also from Literature Headquarters. Two leaflets: 1. "The Crusade for Christ and the Woman's Society of Christian Service." 2. "Twenty-five Thousand Dollars for Christian Understanding." These are free and should be placed in the hands of all the members of the local society at the beginning of the year.

* * *

Student Recognition Day

Since many local churches do not receive the **Adult Student,** we quote from an article in that publication by Ruth L. Beyer:

"In local churches, this December 31, may be students who one day will hold positions, still unnamed, in a world organization that will have within its power the prevention of future war. Such positions of responsibility can be committed safely only to persons who appreciate the individual, whose high value Christ evidenced in his life and teachings. In 1944 Student Recognition Day cannot be just another day; it must point up the year-round planning that each local church is doing for the future. It may strategically determine events of the uncharted future.

Conduct a Study Conference

"Would it not be an appropriate recognition of students if each local church would conduct a study conference at which representative youths and adults, with equal frankness and responsibility, could evaluate the achievements of the church in making preparations for the needs of the future, at which the church would face sincerely the needs of youth and find ways of supplying those needs; at which the church would seriously take inventory of its young people and of their abilities and plans to fill the places of need in the world of the future?

"Such questions as these must be answered by adults: Who from our church will be teaching in the primary schoolh, the high schools, and colleges tomorrow? Who will be ministers, missionaries, directors of religious education, ministers of music, teachers and counselors in the church school? Who will be doctors, lawyers, engineers, and businessmen? Who will be governors, senators, representatives, diplomats?

"It is the concern of adults that their young people shall choose their college wisely, that they shall be familiar with the offerings of our church-related institutions and with the work of the Methodist Student-Movement in the church-related colleges as well as in state and independent institutions. It is important to the future of society that the home church shall be concerned with what is happening to its young poeple while in college.

Today's Students

"The students of 1944 are a diversified group. There are those who bear the marks of Pearl Harbor, Guadalcanal, Italy, and France. A medical discharge makes possible their resuming college work. Some, because of physical disabilities, have found it necessary to change their vocational plans. Others, because of a deep religious experience, have dedicated themselves more completely to a life of service. In this student group there are men and women who have learned to obey and be obeyed; who have been in command of men and machines; who have traveled by land, sea, and air the world over. Is the church ready to take advantage to the fullest extent of the experience of these persons in the building of a better world?"

The secretary of Student Work should make every effort to have this Day observed.

* * *

Zone Meeting

Zone two of the Jackson district closed its year's work with the meeting held at Grace Church, Jackson, on November 14.

A splendid program was given by Miss Mildred Clegg, Minister of Education of Galloway Memorial Church; Mrs. E. E. McKeithen, Conference secretary of Spiritual Life; Miss Lena May Rust, the new director of the William Johnson Bethlehem Center, and Mesdames I. H. Sells, Steve Webb, and W. B. Fazakerly.

A brief memorial service was held for Mrs. H. O. Middleton, a faithful member of the zone, who passed away in the early fall. Rev. L. P. Anders, her pastor, officiated.

In appreciation of her faithful service, and especially for her work in the Bessie Shands Mission, the zone presented a Life membership to Mrs. Eunice Langley.

VERY IMPORTANT INFORMATION

There are no war orphans today in China. Mme. Chiang Kai-Shek is the official mother of all children whose parents have died in the war.

A salmon fish can swim thirty miles per hour against the current.

The only lower animals that kill for the love of killing are weasels.

A nylon rope half an inch in diameter can lift a load of three tons.

Moscow's Kremlin seat of the government is a tract of 100 acres surrounded by a wall with nineteen towers and pierced by five main gates.

The hummingbird can make a non-stop flight of 500 miles.

About 170 tons of ration stamps go through the nation's ration banks every month.

A single pound of spider web would stretch 15,000 miles.

A well-driven golf ball leaves the head of the club at a speed of 135 miles per hour.

The American Flag, according to the national flag code, is blue, white, and red; not red, white, and blue.

In 1900 only one woman out of two thousand wore silk stockings.

An old salt mine beneath the city of Detroit, Michigan, has 25 miles of passageways at a depth of 1,000 feet.—Selected.

IT WORKS

A mechanic was called in to repair the mechanism of a giant telescope. During the noon hour the chief astronomer came upon the man reading the Bible. "What good do you expect from that?" he asked. "The Bible is out of date. Why, you don't even know who wrote it."

The mechanic puzzled a moment. Then he looked up. "Don't you make considerable use of the multiplication table in your calculations?"

"Yes, of course," returned the other.

"Do you know who wrote it?"

"Why, no, I guess I don't."

"Then," said the mechanic, "how can you trust the multiplication table when you don't know who wrote it?"

"We trust it because . . . well, because it works," the astronomer finished testily.

"Well, I trust the Bible for the same reason—it just works."

—From Christus Medicus Magnus.

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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, DECEMBER 17, 1944

By Rev. W. C. Newman

CHRISTIAN LIVING AT ITS BEST

Lesson Text: Galatians 5:22-26; 6:1-10.

Golden Text: If we live by the Spirit, by the Spirit let us also walk.—Galatians 5:25.

I am often irked by the common misuse of the phrase, "The simple gospel." The teachings of Jesus are not childish, but mature; the Christian life is not gotten with a wish, but with all one's strength and heart and mind, plus the help of God himself. To over-simplify the whole matter is to do no credit to either Jesus or the Christian.

W. C. Newman

Such high living as is set out in this Galatian letter from Paul, for instance, is not just a pleasant summer afternoon's engagement. It is a decisive and prolonged battle within a man's own soul—a battle that cannot be forever won until "this corruption shall put on incorruption," but which must be forever being fought nevertheless.

What are the qualities so much to be desired, then, that they all together may be termed Christian living at its best?

Life at its Best is Gentle

"Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness . . . "thus does Paul enumerate the personal characteristics of one who lives by the Spirit. Many people have mistaken these words, thinking them to imply effeminacy, but a serious effort to live by them will convince you that it is anything but a womanish job to love in a world of hate, to be kind amidst so much cruelty, to be really good while evil assails you so constantly, or to be meek in a society that loves so much to reward the egotist and the aggressor.

Gentleness is not faintness, fear, irresolution, or cowardice, but a quiet strength to love and suffer, show compassion and be true. And it is not easy.

Life at its Best is Controlled

Perhaps the most appropriate symbol of this age of speed, power, and terror is the airplane. Its enormous power is unbelievable—a power that may as easily be turned to destruction as the flicking of a button switch, opening bomb doors to rain death on ships or cities.

But the secret of the airplane's power is in its controls. Its motors must be perfectly synchronized else their vibration would tear them from their moorings; its aerlons, its landing gear, its propeller pitch, its stabalizers, its rudders—and all else of its control mechanism must be responsive to the touch of the crew, else its very power becomes its destruction.

Let those who talk so glibly of personal freedom learn from this modern parable a lesson as old as human life—that uncontrolled power, whether mechanical, emotional, intellectual, political, or what we call personal, soon destroys itself. The only lasting power is that which is purposefully directed toward good ends.

That man who does not control his temper, his prejudices, his desires, his time, his thinking, and his conduct, can never reach Christian living at its best.

Life at its Best is Realistic

The most childish wish-thinking and make-believing in our time takes place in Hollywood. But while it is general knowledge that these creations are unvarnished make-believe, hundreds of thousands of gullible theater-goers imagine that they can live by the dream-world standards of conduct pictured in them, by which drinking, free-loving, and artificial glamor are made to appear to be the natural way of life.

Christians have been accused of being escapists, trying to avoid the hard realities of this world by thinking of a world to come. But Christians have always been realistic enough to know that evil brings its own damnation. "God is not mocked; for whatsoever a man soweth that shall he also reap."

Life at its Best is Consecrated

What sober-thinking man has not been appalled at the thought of the littleness of his life? Littleness in time, achievement, knowledge, strength? But Jesus said that there is one sure way to overcome that littleness—to lose one's little life in a great Cause, something infinitely bigger, infinitely better than he is.

Thus, in the marvelous plan of God, a little man may be transformed into the greatness of the faith to which he gives himself.

A THOUSAND SUCCESSFUL MEN

Some one has made a survey of a thousand successful men to learn how they got their start in life. These men are not mere money-makers, but they are men who have made the world better by their achievements in science, architecture, engineering, education, art, and so on. It is interesting to note the beginnings of their life work.

Three hundred started as farmers' sons. Two hundred started as messenger boys. Two hundred were newsboys. One hundred were printers' apprentices. One hundred were manufacturers' apprentices. Fifty began at the bottom of railroad work. Fifty—only fifty—had wealthy parents to give them a start.

A lazy boy did not discover the telephone. A lazy boy did not learn how to control steam, nor invent the steam boiler. A lazy boy did not discover the power of gasoline, nor learn how to harness the falls of Niagara. No. The men who have accomplished most in the world have been men who worked hard and long before they achieved success.—The Boys' Friend.

SPEECH! SPEECH!

Folks will misunderstand, so we should be careful with our good old English language, says an exchange. It happened like this: There was something in the atmosphere which told him that things were not exactly the same. Silence followed soon after the usual greetings, but at length she spoke. "Are you aware, sir," she began, "that one hand of the Bartholdi statue measures sixteen feet five inches?"

"So I have heard," he nodded, happy to be addressed again.

"The thickness of the head from ear to ear," she pursued icily, "is ten feet."

"Yes."

"The nose is four feet six inches long."

"That's right."

"The mouth is three feet across."

"I believe so. Just imagine it."

"The waist thirty-five feet around."

"Y-yes. Why?"

"Then, will you kindly explain, sir," she continued, "why you stated in the poem which was addressed to me that I reminded you of the Goddess of Liberty?"—Exchange.

Eighty-four of the 120 counties of Kentucky are now no-license territory. Six counties, besides two precincts in Louisville, voted dry this spring. The dry counties are showing the usual remarkable improvement.

—The Voice.

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THE CHRISTIAN FIRESIDE

EYES OPEN

Rachie went off to school wondering if Aunt Amy could be right.

"I will keep my eyes open," she said to herself.

She stopped a moment to watch old Mrs. Bert, who sat inside her door binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes.

"Why, if there isn't work for me!" exclaimed Rachie. "I never should have thought of it if it hadn't been for Aunt Amy. Stop, Mrs. Bert! let me do that for you."

"Thank you, my little lassie. My poor eyes are worn out, you see. I can get along with coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of a poor old woman?"

Mamma would say the Lord would take care of you," said Rachie, very softly, for she felt that she was too little to be saying such things.

"And you can say it too, dearie. Go to school now. You've given me your bit of help and your comfort, too."

But Rachie got hold of the needlebook and was bending over it with busy fingers.

"See!" she said, presently. "I've threaded six needles for you to go on with, and when I come back I'll thread some more."

"May the sunshine be bright to your eyes, little one!" said the old woman, as Rachie skipped away.

"Come and play, Rachie," cried many voices as she drew near the playground.

"Which side will you be on?"

But there was a little girl with a very downcast face sitting on the porch.

"What is the matter, Jennie?" asked Rachie.

"I can't make these add up," said Jennie, in a discouraged tone, pointing to a few smeary figures on her slate.

"Let me see; I did that sum at home last night. Oh! you forgot to carry ten—see!"

"So I did."

The example was finished, and Jennie was soon at play with the others.

"Will ye look here, Miss Rachie?"

Bridget was sitting on the porch, looking dolefully at a bit of paper which lay on the kitchen table she had carried there. "It's a letter I'm after writing to my mother, an' it's fearin' I am she'll never be able to rade it, because I can't rade it myself. Can you rade it at all Miss Rachie? It's all the afternoon I've been at it."

Rachie tried with all her might to read poor Bridget's queer scrawl, but she was obliged to give it up.

"I'll write one for you, Bridget," she said, and she did it. Then she went upstairs singing.

Miss Amy heard the cheery notes floating up the stairs, telling of the approach of the worker.

"I've been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do."

—Selected.

LOVING THE UNSEEN

"Papa, do you love Jesus?" asked little Emily of her father, who cared nothing for religion.

"Jesus is dead, my dear, long, long ago. He was crucified, and that was the end of him."

"But Jesus rose again, and did what no other man could do. And if Jesus were not living now, we could not be living, either, as he gives us life and health, and everything else, papa."

"But how can I love someone I have never seen, Emily? Tell me that, dear."

At first, Emily did not know what to say, and her father looked pleased to feel that he had puzzled her; but at length she said, "Papa, how old was I when mamma died?"

"Only six months, my child."

"Then I cannot say that I ever saw her at all. But you have always tried to make me love her by telling me how good and kind she was, and I do love her, although I have never seen her, that I can remember."

By this time the tears were running down the father's cheeks and, kissing Emily, he said, "God has spoken to me by you, my dear, and now you must pray for me, and ask God to give me a new heart, with which I shall love Jesus." And the prayer was soon answered.—Sent of God. —Selected.

MY CLASS OF GIRLS

By Beatrice E. Borchardt

Christ-Centered Fellowship

In the Belgian Congo there may be a young student nurse, willing to risk backwater fever or malaria in order to learn how to heal her people and carry to them the Gospel, and through your prayers for her periods of trial she may be sustained. In the gay market places of Bolivia, or little earth huts in Central America a native colporteur may be passing out Gospels and Christian literature and, despite opposition, winning people to the Savior just because you are faithful in prayer. Because you are praying, a simple convert of a former missionary in some far-away place of battle in the South Pacific may be displaying to your neighbor servicemen the reality of Christ in a human life. Through the marvelous fellowship of prayer you and God can bring such things as these to pass.

Did you ever realize that all of us who are Christians, no matter where we live, have the same job? What could such a universal job be? Is it not to grow more intimately acquainted with Christ, and make Him known to others? Too often we feel discouraged and alone, and afraid our small efforts are bearing meager fruit. This occurred on a mission field recently when a number of missionaries, meeting for conference, had come with the intention of handing in resignations and abandoning their work. After placing their problems before one another for comfort, and before the Lord for wisdom, every one of them returned to his or her post, richer for the fellowship of Christian friends.

—Sunday School Times.

BISHOP HARRELL TO SPEAK ON CHURCH OF THE AIR RADIO BROADCAST

Bishop Costen J. Harrell, of Birmingham, Ala., will be the preacher on the Columbia Broadcasting System Church of the Air program, Sunday morning, December 17, at 10:00, Eastern War Time. His subject will be "Faith's Central Fact Is Christ." This will be the fourth network broadcast during recent months which have undergirded Methodism's Crusade for Christ.

Radio stations which plan to carry Bishop Harrell's message include:

Southeastern Jurisdiction—WWNC, Asheville, N. C.; WBIG, Greensboro, N. C.; WBT, Charlotte, N. C.; WMAZ, Macon, Ga.; WTOC, Savannah, Ga.; WDBO, Orlando, Fla.; WDAE, Tampa, Fla.; WREC, Memphis, Tenn.; WHUB, Cookeville, Tenn.; WSPA, Spartanburg, S. C.; WRVA, Richmond, Va.; and WDBJ, Roanoke, Va.

South Central Jurisdiction—KTBC, Austin, Tex.; KTRH, Houston, Tex.

North Central Jurisdiction—WCKY, Cincinnati, Ohio; WBNS, Columbus, Ohio; WJR, Detroit, Mich.; WEOA, Evansville, Ind.; KDAL, Duluth, Minn.; KMBC, Kansas City, Mo.; WISN, Milwaukee, Wis.; WCCO, Minneapolis, Minn.; WBBM, Chicago, Ill.; and KMOX, St. Louis, Mo.

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SEASHORE DISTRICT NEWS

A spirit of enthusiasm for the new Conference year is already being manifested over the Seashore district, as evidenced by the acclaimed success of the district stewards' meeting, held December 5, and by reports from two first-round quarterly conferences already held.

General consensus indicated that every charge would make an all-out effort this year to pay entire World Service askings, along with full payment of the Crusade for Christ, as the district stewards unanimously agreed on distribution of apportionments to the charges. The report was read by Judge L. C. Corban, associate lay leader.

While the stewards were in session, the ministers met in three groups, corresponding to the three district zones for W. S. C. S. and M. Y. F. work, and organized to promote the Crusade and other causes with the following officers: West zone—J. H. Morrow, Picayune, chairman; J. B. Cain, Columbia, vice-chairman; J. T. Weems, Lumberton, secretary. Central zone—C. C. Clark, Gulfport, chairman; T. A. Carruth, Biloxi, vice-chairman; D. R. O'Connor, Handsboro, secretary. East zone—E. W. Ulmer, Pascagoula, chairman; J. P. Payne, Kreole, vice-chairman; and R. C. Clark, Eastlawn, secretary.

New pastors assigned to the district at the recent session of the Annual Conference were introduced: M. N. Howell, Americus; A. W. Walley, Mentorum; Earl Ainesworth, Carriere; James Williams, Hurley; J. E. J. Ferguson, Brooklyn; J. R. Cameron, Leakesville; J. T. Weems, Lumberton; J. S. Noblin, Moss Point; and G. A. Broadus, Saucier. The Rev. T. A. Carruth, newly assigned to Main Street, Biloxi, is also Conference secretary of Evangelism, and was in Indianapolis in the interest of that work, as was the Rev. J. H. Morrow.

Mrs. Easter White, from the new Lakeshore-Clermont Harbor charge, was present and was introduced as the only woman district steward to ever attend such a meeting, to the knowledge of any one present.

Following reading and adoption of the apportionments, a consecration service was conducted at the altar of First Church by District Superintendent J. L. Neill, and the group adjourned, most of them to go direct to Long Beach to attend funeral services for the Rev. W. T. Griffin, for 53 years a member of the Mississippi Conference, but retired since 1933. At Long Beach, the Rev. I. H. Sells, Jackson, brought the main tribute, acknowledging the deceased as the one person most responsible for his entering the ministry and commended Bro. Griffin as a pastor, superintendent of the Orphanage, and of Seaman's Bethel in Gulfport. "His smiling sincerity, his unselfish love for people, and his faithfulness to the itinerancy made W. T. Griffin a minister who counted not the cost," said Bro. Sells.

Final services were held from the home church at Summit on December 6, with the Rev. J. L. Neill bringing the tribute. A written memorial is also being prepared by Bro. Neill at the request of the family. The Rev. T. M. Dye, Jr., pastor at Long Beach, was in charge of services at both Long Beach and Summit, being assisted by W. B. Jones, H. J. Moore, G. H. Thomphon, V. R. Landrum, T. E. Nicholson, J. L. Neill, and I. H. Sells.

Thirty-two charges now comprise the Seashore district, four new ones being added at the Annual Conference: Epworth and North Biloxi, with Ocean Springs going station; Hurley charge as separate from Americus charge; Guinn Memorial in northeast Gulfport; and Lakeshore-Clermont Harbor. When the first joint quarterly conference was held at Salem Campgrounds December 5, for both Americus and Hurley charges, over $1,200 in cash was raised within a few minutes toward a new parsonage at Hurley, and the pastor's salary set at $1,010 for Americus and $1,300 for Hurley.

Receptions and surprise poundings greeted new and returning pastors alike over the district the week following Annual Conference. The Rev. C. S. Schultz, Purvis, reports a fine welcome from his people in returning to Purvis for the third year, with Mrs. John Cox and Mrs. H. H. Ishee the co-hostesses for a sumptuous turkey dinner, with all stewards and wives attending.

CANTERBURY: OCTOBER 31

By Rev. T. Howard Kemp

Down in the silence of the Norman crypt in the Chapel of Our Lady Undercroft, close to the site of Becket's tomb, rested the Archbishop's coffin, covered with the Cathedral pall. On it lay his pastoral staff, whilst at the head stood his cross. In the dim light two of the diocesan clergy kept vigil, and over the stones where Becket's pilgrims walked, passed those who today mourned a friend. Not the high and mighty men and women of world affairs, nor those from the courts of kings, at this late hour, but ordinary folk—weeping. Weeping for one who had laughed with them in the city streets, who had fought for them in the Councils of Church and State, and who brought the Church to them in a new light—the people's Archbishop.

Just before noon the scene began to change. Men of the Buffs came and carried the coffin from the crypt to the steps of the high altar in the choir in readiness for the service. Bell Harry tolled. The rain teemed down; the wild wind howled, and outside throngs of people waited in the rain to pay their last tribute to this great man. From one o'clock an almost endless procession began, of people in all walks of life. At 1:25 p.m. the clergy of the diocese and the Archbishop's chaplains having taken their places, the Bishops of Rochester, Worcester, Salisbury, Winchester and London, were led to the south side of the high altar, and then the Archbishop of York, in his golden cope, and Archbishop Lang, looking frail and tired on his 80th birthday, robed in a scarlet cope, went to the altar to await the Dean. Near the coffin sat the Archbishop's family. The vast Cathedral was filled to overflowing. The sound of footsteps was heard on the stones, flickering lights passed between the pillars, and the Cathedral procession entered. The choir having gone to their accustomed places, and the King's Scholars—who had specially returned from St. Austell—some of them in quaint mauve gowns, with knee breeches and stockings, having gathered on the steps of the throne, Dr. Hewlett Johnson, the Dean, made his way to the altar. The choir sang the invocation, "O King Enthroned Above," and the Dean, in a clear voice, intoned the sentences of the funeral service. "I am the Resurrection and the Life, saith the Lord. . . ." The choir took up the service again, singing most beautifully Psalms 130 and 121, and before and after them the short anthem, "O Saviour of the World." Archbishop Lord Lang then read the Lesson from II Cor. xiv. 16, and part of chapter 5, following which the hymn, "The God of Love My Shepherd Is," was sung. As its echoes died away, the Archbishop of York called upon the congregation to pray. The Archbishop's chaplain, who had been standing by the head of the coffin as if on guard, now proceeded, as the choir sung "The Strife is O'er," to take the pastoral staff from the bier and hand it to the Dean, who in turn took it and placed it on the high altar. The Archbishop's pastoral office was finished. The King's Scholars then removed the pall, and the eight soldiers took the coffin on their shoulders. As the Dean descended the altar steps the hymn, "God be in My Head and in My Understanding," was sung, and the procession moved toward the Nave and the west door. Followed now only by the family, the coffin was taken to the waiting hearse, whence it passed to Charing Crematorium—the ashes later being brought back to be buried next morning in the cloister garth by the side of Dr. Temple's father, Archbishop Frederick Temple.

And so passed from this mortal scene a great man. We may well say: "What cruel fate has taken him from us, just at this time?" We cannot tell why, but this we can say, in the words of the Chief Rabbi: "We shall bitterly miss him in the trying days of reconstruction ahead." I, at any rate, though not an Anglican, know that to me, and I know that to many more, one of the lights of the world has gone out.

People do not grow much in grace while they are having their own way.

—E. W. Griffith.

Three points essential to a revival of religion are, first, "take time to be holy;" second, "plan a personal devotional life;" third, "be intelligent in your thinking of religious matters and be willing to assume responsibilities."—Elmer A. Fridell.

O. Shaw—I hear that a German soldier who called Hitler an idiot was tried by courtmartial.

U. Simp—On what grounds?

O. Shaw—I imagine for betraying a military secret.

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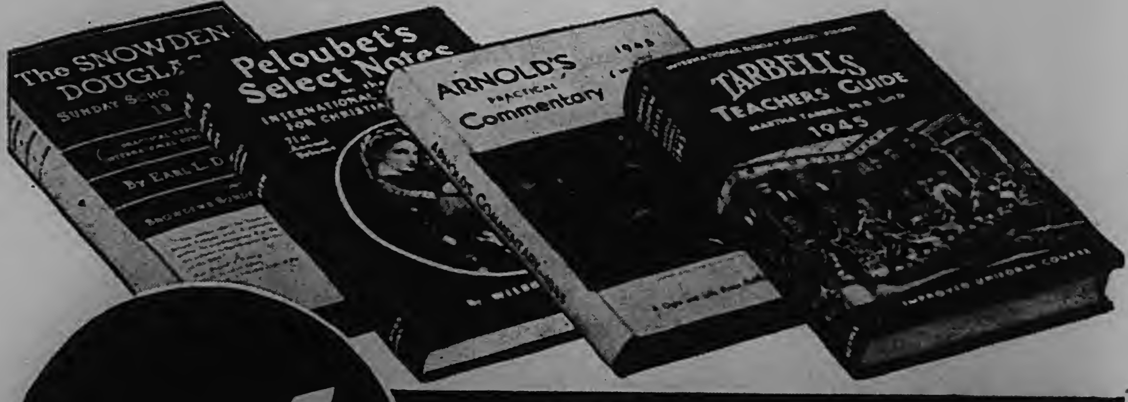

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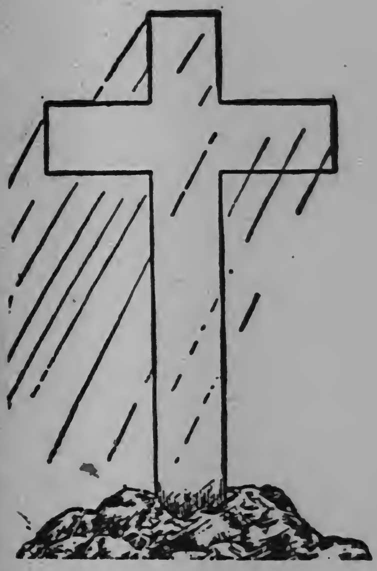

THE LIVING CHURCH

Any religion that is not in the best sense aggressive, that encourages its followers to look upon themselves as the garrison of a beleaguered fortress, desperately trying to hold out against hostile attack, is in danger of being fretted away. The Church is only truly alive when it is advancing.—Walter James Noble.

THE PRAYER-ROOM TODAY

My Father, I thank Thee for the confidence with which I can begin another year. For Thy sure words of promise I thank Thee, for the experience of Thy people, and for all that I myself have already proved of Thy loving kindness. Suffer me not, in any moment of sudden fear or in the weariness of long-continued struggle, to lose my confidence. Come to me, then, as so often Thou hast come, with Thy word of reassurance. Nay, let me know that Thou art always near, always the strength upon which I lean, and the light by which I walk, even as Thou wilt be the love that welcomes me home at journey's end. Amen.

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NEW ORLEANS 12, LA.
THURSDAY, DECEMBER 21, 1944.

Christmas

By David Clegg

Christians, stand at Bethlehem and open every door and window of your being Christward. Look backward. Look forward. Magnify Bethlehem. Recount to your soul the things for which it stands. It stands for the "fulness of time." It stands for the fulfillment of glorious predictions. It stands for the realization of those burning hopes which made the heroic men of the past. It stands for the coming of the Son of God Himself into our nature. It stands for the glorious past and for the more glorious future. As the dawn carries in it the full day, it carries in it the salvation of man, and the triumph of the right over the wrong, and the coming millennial glory of the kingdom of Jesus Christ.

When we comprehend the backward and forward reach of Bethlehem, we do not wonder that all that is grand crowds around the Cradle-Manger. It is worthy of all. Let the Star shine. Let the Magi give gifts. Let the Shepherds worship. Let the angel-faces flash out from the great dome overhead. Let the church-bells chime. Let the sacred harps and organs respond to the masterhand that sweeps their strings and flies over their keys, and let them turn the common air into praise. Let Christmas carols roll over this wide earth, and echo among the stars. Let the great universe of God jubilate. Let everything in Heaven and earth shout, "Hosanna to the Son of David; blessed is He that cometh in the name of the Lord; Hosanna in the Highest." While all this takes place, see to it, O my soul, that thou carriest thyself to Bethlehem, to receive, and to love, and to trust, and to worship. Be thou certainly there; and while there recognize Christ, honor Christ, reincarnate Christ, and call Christ God.

WALLET OF THE WEEK

THE CHURCH MEMBERSHIP of the United States includes only two-fifths of the population, but such an observation is not without a positive offset. From the church affiliates come eighty per cent of the college students, seventy-five per cent of American homeowners, ninety per cent of the gifts to charity and other philanthropies, and nearly ninety per cent of the outstanding leaders of public life. According to this analysis, the unrelated-to-the-church contingent have something of their own to think about.

* * *

PAN AMERICAN FRIENDSHIP, according to the Mexican Minister of Education, cannot be founded upon "the shifting sands of changing political interests." Such could only be "a strategic alliance subject to the eventualities of success or failure." Instead, he said in substance, it must be a creative response to the energetic heartbeat of hope which is found in the breast of all humanity. This he proposed for the temporary alliance made necessary by the threatening flash of swords drawn in war.

* * *

THE MOST ENERGIZING FOODS IN THE WORLD, according to Howard Scott, were first cultivated on the Western hemisphere long before the advent of the white man. Among these foods are corn, the potato, and cacao from which chocolate is derived. He declared that the Americans thrive on a diet of native foods prepared the American way, but that neither European foodstuffs, nor their methods of preparing them agree with us. He alleged that the accent on acidity and bitterness tends to gastric ulcers..

* * *

TULAREMIA INFECTION is said to have shown a marked decrease owing to restrictions upon hunting. There was a decrease of one-third in the death rate from tularemia in 1942 owing to the reduction of shells for hunting. Carriers of the infection, beside rabbits, are said to include squirrels, quail, opossums, and other small game. The disease may be caught by handling and dressing game, or by eating wild game not thoroughly cooked. About one out of every twenty persons infected dies, and in most cases the illness is severe and lasts about three weeks.

* * *

BAKER'S COFFEE HOUSE, in Change Alley off Cornhall, is said to be the inconspicuous and unlikely site where the London Missionary Society was born one hundred and fifty years ago. Eight evangelical ministers five of them Independents, set the movement on foot which has been known as the London Missionary Society for one hundred and fifty years. As has been true of the origin of many great movements, there was not a name in the coffee-house list that either was or became known to fame. They offered an ideal and a foundation which became the inspiration of others who made their faith rather than their name famous.

BELGIAN CHURCH BELLS, which were buried by Belgian patriots to prevent their appropriation by the Germans, are said to have been dug up and restored to their long empty belfries following the Allied occupation of the country. Among the restored bells were five truck loads which mysteriously disappeared from near Cousillet station during the occupation. The bells are said to have been deposited in a trench near the rails and the soil so cleverly levelled that the Germans never found their hiding place.

* * *

THE CHURCH OF THE WILDWOOD is the name given to a camouflaged Seabee chapel in New Guinea where a recent series of revival services were attended by ten thousand bluejackets. The chaplain reporting for the three weeks' services attributes much of the success to the service men themselves. Seamen served as choir directors, pianists and soloists, and four trained church singers sang as a quartet. Students for the ministry of various denominations formed a nucleus for the work of the chaplains in charge.

* * *

STATESMANSHIP BY INJUNCTION seems to be the rule down Argentina way. According to report, the government in control took umbrage at the charge of one of the highranking newspapers of the country when it deplored the lack of statesmanship in Argentina. Thereupon the government issued orders for a retraction of the statement, or a discontinuance of the publication. The next day the paper reversed its field completely and attributed to the statesmen of the country all qualifications necessary for their task. That is what we would call "paper credits" for statesmanship.

* * *

TEACHER TRAINING MISSIONS are now being conducted in thirty-two cities of the United States under the auspices of the Federal Council of Churches, International Council of Religious Education, and the National Mission to Christian Teachers. The purpose of these missions is to aid teachers of religious education to bring those not now enlisted under the influence of such teaching and to win to Christ and membership in the church those taught. This is an ambitious scheme and its value will depend largely upon the evangelical soundness of the program itself.

* * *

SEVENTH-DAY ADVENTISTS are reported to have budgeted sixteen million dollars for their home-foreign mission program as a part of their centennial celebration. The denomination may have grown out of the "Millerite" fanaticism of 1844, but the proposal to boost to such an astronomical figure offerings which already put some of the great denominations to shame is certainly a magnificent gesture. This body maintains more missionaries and operates more fields than the three largest Protestant mission boards whose sponsoring denominations outnumber the Adventists seventy-two to one.

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EDITORIAL

PILLARS OF CHRISTMAS

The approach of Christmas naturally raises the question as to why the universal observance of the occasion. Probably no other custom is so generally observed, or has such variation of interest and local color in its celebration. Whether the master of ceremonies in the celebration be Kris Kringle, St. Nicholas, or Santa Claus, and whether his mode of travel be the "sacred camel," as in Syria; the lowly donkey, as in Belgium; or a sleigh with a team of capering reindeer, as in America, the spirit and the inspiration of the celebration are one.

On the superficial side, we have an exhibition of a spirit of abandon, feasting, revelry and often meaningless giving. Such things probably had their origin in an age of simplicity and artlessness, and in a common method of expressing the gladness of the occasion dedicated to peace and good will. In the modern and more elaborate exhibition of its more human aspects, the celebration has doubtless been much affected by trade interests and inventiveness—an imposition of commercial thinking upon its hallowed associations. Our celebration runs the gamut from tinsel and toys to lavish and even a prodigal giving not warranted by income and often even mortgaging earnings for months ahead. It is needless to say that such an observance appropriates the spirit of Christmas rather than commemorates the holy event of that Christmas night in Bethlehem nearly two thousand years ago. It has little in common with the manger-lodging, or the holy implications of the birth of the King of kings—the theme of the angel choir as they sang to an audience of Judean shepherds.

The first pillar of Christmas is prophecy. The first word of comfort to the fallen race was: "The seed of the woman shall bruise the serpent's head." From age to age, Israel's great prophets repeated the assurance with increasing certainty and added details. One day, at the end of what must have seemed an interminable silence, came the clarion notes: "Unto you a Saviour is born which is Christ the Lord." Through an unbroken line of descent including David, the sweet singer of Israel and widened into universality by a golden link, Ruth the beautiful Moabitess, that event ran back to Eden and the word of hope spoken to Adam and Eve outside the gate of their sinless but lost estate.

A second pillar of Christmas is history. Christ came to Bethlehem unwelcomed and even the story of his coming had been so thoroughly buried in the history books that it was as a "lost treasure" of God's elect people. It was a time of taxing in a trade world which had been overrun by the agents of tyranny and iron aggression. Christmas became a fact for a world sated with heathen emptiness and delusion. It was a world in which the finer moral and religious impulses had died, to which came the strange and unfamiliar notes of the angel-trumpeter: "Unto you is born this day in the city of David a Saviour which is Christ the Lord." Questions without number have been raised concerning His divinity and His saving mission, but He is no myth. He is an historical figure solidly placed in the records of the master race of the world of that time. Despite the inhospitality and the sternness of Roman rule, He became the pole star in the world firmament, and from His inauspicious birth in the Bethlehem manger the years of a new era, an era of universal hope, were to be numbered, and in Him the broken strands of history were gathered up and bound into a bond of immortality. Thus Bethlehem Ephrata, though "little among the thousands of Judah," was made a gem in the bleeding heart of a sordid world.

Another pillar of Christmas is experience. Through faith the message and meaning of Christmas have become the experience of men without number in all the generations since that initial Christmas in Bethlehem. Every redeemed soul is itself the answer to questions as to the meaning of the Christmas observance. He gave a gospel to which faith responding brings an experience of its eternal truth. Its message was not alone for the shepherds who came in breathless haste to the Bethlehem manger, but is for all who will heed the voice of the Good Shepherd saying, "I am the door"—the door of hope and life and joy eternal.

Yes, Christmas is an event heralded by prophets, recorded upon the pages of universal history, and its meaning is registered anew in every redeemed soul, but its cornerstone is the manger-cradle where the new-born Christ lay. In its profoundest meaning, it is a season of spiritual fellowship observed in the simplicities of living. It is an emotion awakened by the cry of a babe in Bethlehem and that emotion has lived to inspire all that is worthy in nearly two thousand years of Christian civilization. The season may be proclaimed by tinsel and holly, but Christmas itself is an experience which is registered in that immortal chant called life.

Times are vastly different from what they were when Jesus was born. Instead of an era of deadness and religious indifference when no prophet voices were heard, we have world-wide war, commotion and social confusion. Notwithstanding this, the message of the holy season is still the same: "Peace on earth and good will to men."

WELL, IT DID, SO WHAT?

A few days ago we received an anonymous letter, which is a somewhat unusual experience for us. It is not our policy to notice anonymous communications, especially if the anonymity is adopted as a shield for an uncourageous attacker. The particular letter to which we refer, however, is not of that kind, and there is reason for noting its contents even though we do not know the name of our friend. Everything in the letter might have been written over a signature without doing the least violence to our feelings, or appreciable hurt to the cause of the **Advocate.**

The letter is introduced by an enthusiastic commendation of a syndicated feature by a popular American columnist. He is ranked as "Christlike" in his emphasis of the "universality of Christ and the fellowship of all baptized believers," "tolerance," and "the brotherhood of man." No one can pick a quarrel with us on those values of Christian experience, except that they be so loosely related to the facts of salvation and a consistent theology as to leave an individual free to caper over the ecclesiastical pasture without a restraining halter. If such emphasis be only a rimless theology, its value might leave much to be desired.

There is nothing to indicate a particular reason for the interest of the writer, nor is there evidence of an intention to disparage the **Advocate.** The letter commends the **Advocate** as being "in many respects a splendid church publication." Then it adds: "It could be improved, however, if it had some editorials or articles like" the syndicated feature of the columnist referred to. Personally, we appreciate the writer mentioned. We might not be able to agree with all that he might say by way of specific application of his views. But, notwithstanding that reservation, we are fully committed to the Christian values mentioned when they are properly related to Christian fact and interest as a whole. We would not be interested in them as part of a nebulous theory of religious life and obligation. We believe that our Christianity should differentiate us from the world because we are positively committed to Christ through a positive experience of salvation, not just as an elegant philosophy of church and social relations.

The humorousness of the particular letter and its recommendation is in the fact that more than a year ago we carried for several months a syndicated feature of the very columnist named by our friend. During that time we do not recall having received a single letter expressing appreciation of that feature. We do not mean that it was without value. We published it because we felt that it did have value. We do mean that it failed to arouse enthusiastic interest. For the benefit of our "Church Member" friend, we quote from memory some lines which we learned nearly fifty years ago:

> "For it so falls out
> That what is ours we prize not to the worth
> While we enjoy it, but being locked and lost,
> Why, then we reach the value."

A fact which we have to consider is that syndicated copy often costs more than we are able to pay.

CORDELL HULL

The press has already taken up the question tentatively as to whether Mr. Hull is to be rated eventually as one of the great Secretaries of State.

Our main concern in these columns in appraising a man's career in the public eye is whether he was a good man in his position. We are concerned with his character, the impact of his personality upon the moral patterns of national and international society. Has he made his country and the world more conscious of its moral obligations and of the spiritual implications of international good manners? Has he tended to lift to higher levels the national and global conscience on questions that have to do with a more humane, a more civilized method of dealing with others; and the interpretation of obligations arising from a more favored position among the nations?

Dr. A. P. Hamilton

With such idealism in world cooperation and a vision of a world at peace, has he also shown a practical grasp of the facts involved and of the necessary realism that will be required to make his ideals workable? That is, is his idealism merely the stuff of which dreams are made, or has he shown the ability to keep his feet on the ground while his head is above the clouds and his vision unclouded?

Has he pushed out the horizons of the world's thinking?

Has he been honest? One of the most widely-read journals of the present day has paid Mr. Hull the greatest tribute that a man in public life can be paid when it said, "Conservative Republicans and Democrats alike **instinctively trust** him" and later, "The people gave their instinctive trust to Mr. Hull."

Now, whom do people "instinctively trust?" It is the man who is sincere, the man who is honest—honest with himself and honest with all of us. We admired when just before Pearl Harbor Mr. Hull burned with indignation against the duplicity of the Japanese envoys and scorched them with his scorn and contempt, throwing aside the language of diplomacy and bluntly "getting them told" in good old Tennessee idiom.

It is a significant fact that after a century of distrust of the United States by the South American republics, this same man by his simplicity and direct man-to-man diplomacy should have inspired in our Southern neighbors the same implicit trust in his sincerity and in the genuineness of the "Good-neighbor Policy."

As a matter of fact, the so-called "Good-neighbor Policy" was merely a glittering generality until he clothed it with flesh and blood, so to speak, in the multilateral trade agreements.

As a bit of practical idealism, the winning of all but one of the Latin-American countries to the side of the Allied Nations and friendship with the United States stands as a monument to this man's patient but persistent policy of international cooperation.

All this is a far cry from the old slogan, "[illegible] Diplomacy," so familiar to our ears and so [illegible] to those North Americans who have had any liberal principles at all.

This is not a perfect world yet by any means, but such men give us hope for a better world to come. A. P. H.

THE CRUSADE FOR CHRIST

What is it?

It is the Five-Year Plan of the Methodist Church.

Who worked out the plan?

The General Conference, in response to many requests coming from every section of the Church.

What is included in the plan?

A new and definite emphasis on—

The Crusade for a new world order, 1944.

World relief and reconstruction, 1945.

Evangelism, 1946.

Stewardship, 1947.

Building enrollment and attendance in the school of the local church, 1948.

These five "interests" are to be carried along in unity and co-ordination for five years through 1948, with special emphasis on "interest" named for every year.

When does the plan begin?

It has already begun. **The Crusade for the new world order** began with the Bishops' Crusade. Prior to 1944 the whole College of Bishops spent a week in the Capital of the Nation. They conferred with nineteen Government heads, including President Roosevelt and a number of his Cabinet. They saw Madame Chiang Kai-Shek and three ranking labor leaders of the United States. In January, 1944, there were thirty-eight mass meetings across the continent.

The mind of the Church was revealed as overwhelmingly in favor of international collaboration. The Crusade for a new world order goes on. It becomes a major item in the Crusade for Christ.

The Financial Plan began on December 1, 1944, and will continue until January 31, 1946. The first three months will be given to imparting information—acquainting the church membership with the world's need, and setting up financial goals whereby these needs may be met.

What is the total budget asked for in the Crusade for Christ?

Twenty-five million dollars.

Why this exact amount?

This goal was set after the most careful and exhaustive survey of the whole field. It was the consensus of opinion that a much larger sum was needed, but this reduced goal was finally adopted as a minimum, with the hope that it would be quickly paid as an emergency offering and would not affect the regular giving of the church.

How was the twenty-five million dollars allotted to the Conferences, Districts, and Churches?

On the following basis:

Membership, 25 per cent; Ministerial Support, 37½ per cent, and previous giving on Benevolences or World Service, 37½ per cent—all based on 1943 record.

How much was assigned to the Louisiana Conference?

$279,250.

How was this apportioned to the Districts?

Alexandria, $33,230; Baton Rouge, 44,400; Lake Charles, $39,932; Monroe, $36,023; New Orleans, $38,536; Ruston, $39,095; Shreveport, $48,031.

The same percentage will probably be used in apportionment to churches.

When is this money to be raised?

Between December 1, 1944, and January 31, 1946—during three income tax years. The climax for the giving is set for March, 1945—Day of Compassion—by which time it is hoped that all of the money will have been pledged and most of it paid in. Payments of subscriptions may continue, however, until January 31, 1946.

How will this money be spent?

In rebuilding at home and abroad the institutions of Christianity and humane society which have suffered so severely from the ravages of war. We have given our billions to destroy, and now the Church asks for our millions to rebuild. Many hundreds of our churches have been destroyed and our Methodist people are refugees. They are hungry, they are naked, they are cold, they are in physical, financial, and spiritual distress.

CHRISTMAS GREETINGS FROM BISHOP MARTIN

Dear Members and Friends of the Methodist Church in Louisiana:

The story of the birth of Christ, and of that first Christmas in the little town of Bethlehem, is the most beautiful story the world has ever heard. Nowhere in all literature, or in all history, is there anything to compare with the eternal, sweeping human appeal of Christmas.

Bishop Paul E.Martin

This year we particularly treasure the words of the angel chorus. We remind ourselves that the babe Jesus was born into a world which knew restlessness and suffering and hatred. In such a world His star guided the shepherds and the wise men. All over the world lights have gone out again, but His star shines most clearly in the darkness. Again we hear, "Fear not: for behold, I bring you good tidings of great joy which shall be to all people."

Many of our sons and daughters are to spend Christmas away from home because of the part they are having in the conflict that still rages. In our prayers, night and day, we remember these loved ones. We honor them by dedicating ourselves to the holy task of building a world of justice and brotherhood. Then there will be "peace on earth, good will toward men."

At this Christmas season Mrs. Martin and I would like to express our appreciation of each of you and our love for you, and wish for you and yours a blessed Christmas season.

Sincerely yours,
PAUL. E. MARTIN.

We should "remember these in bonds as bound with them." (An itemized list of proposed expenditures can be secured from your pastor).

To whom should Crusade money in Louisiana be sent?

Rev. R. W. Vaughan, Conference treasurer, Ruston, La.

Can World Service offerings or any other regular or special offerings be credited to Crusade quotas?

No. The Crusade offering is over and above all regular or special offerings.

Has a church a right under the plan to accept less than the quota assigned?

No. The quota is the goal set, and every church should make an earnest effort to reach it.

Who is responsible for promoting the Crusade in the local church?

The regular church organization: Pastor, chairman of the official board, lay leader, president of the Woman's Society, the Church School superintendent, chairman of the Board of Education, Board of Missions, and chairman of the Committee on Evangelism, Stewardship, the New World Order, the leaders of the Methodist Youth Fellowship, and other interested persons.

How much should a member of the church give?

"Every man according as he is able." To raise twenty-five million dollars will require many large gifts—gifts of many hundreds of dollars, maybe thousands; but the small gifts are likewise needed. Coin cards are furnished for the children. For the sake of a broken, bleeding world, and the Christ who came that men might live, every Methndist is asked for a real sacrificial gift.

Is the Crusade for money more important than the Crusade for men? Why was it put first and Evangelism second?

The end of the war may not be far off. How glad we would be if it should end tomorrow! When it does end, the need will be immediate and urgent. The Church must be prepared to give the needed help at once. Certainly evangelism will not suffer when the Church puts in practice the words of the Lord Jesus—"In as much as ye do it unto one of the least of these, ye do it unto me." While there is a time set for special and definite emphasis on evangelism, stewardship and the church school, this does not mean that any of these are secondary and that they will not be uppermost in our hearts in all the five-year plan.

Something is radically wrong when we have 2,983 charges in the Methodist Church which did not report the reception of one single member on profession of faith in the whole year of 1943. In that same year there were 10,236 charges which reported an average of only five members received on profession of faith. Somebody is asleep at the switch.

The per capita national income in 1931 was $500. In 1943 it was $1,139. Methodist giving in 1931 was $15.48 per member. In 1943 it was $11.97. In 1931 the per cent of income given was 3.1. In 1943 it was 1.0. God must be woefully disappointed in our "tithes and offerings" brought into His storehouse.

We have sustained a great loss in our Church School enrollment and attendance.

Godlessness, sinful extravagance, and juvenile delinquency abound on every side. The Crusade for Christ is most urgent and timely, and comes as a great challenge to a great task. We must not fail God in a time like this.

W. W. HOLMES.

All things that are on earth shall wholly pass away,
Except the love of God, which shall live and last for aye.

—Presbyterian Record.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, O. O. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. BROOKS ....Associate Editors
W. C. NEWMAN ......Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
C. MILTON CHALMERS ....Publisher

Rev. W. V. Stokes reports good progress in the work on the Nettleton, Miss., charge. He has more than half of his Crusade for Christ apportionment and feels confident that the remainder will be forthcoming.

Rev. William C. McLelland, having finished his seminary work at Drew University last June, is now at his new appointment, the Rose Hill, Miss., charge, where he has been well received and is looking forward to a good year.

Mrs. J. R. Murff, whose late husband was a member of the North Mississippi Conference, is now at Fort Myers, Fla., Box 1924, with her eldest son, 2nd Lt. Rex M. Murff. The youngest son, Corp. James C. Murff, is stationed in England.

Rev. E. Nash Hamill reports that he has been graciously received by the people of his charge upon his return for the third year to the Belmont circuit. An expression of their goodwill was a pounding which they received the night before Thanksgiving.

Rev. R. R. Branton, superintendent of the Alexandria, La., district, indicates that he is organizing his work for the new year with a view to making this in every way a successful year and worthy of the great interests which are to receive primary consideration throughout the Church.

Friends of Mrs. J. D. Fomby, whose late husband was a member of the Louisiana Conference, will be glad to know that she is getting along fairly well in her home at Magnolia, Ark. Mrs. Fomby says she will always have a warm spot in her heart for Louisiana and for the Methodism of Louisiana.

Mrs. W. W. Holmes, whose watch was reported lost during her visit to the Conference in Shreveport, was thrilled when a letter came in response to the notice which we carried last week, that the watch had been found. It was found by a delegate from Pineville, La., on a parking lot next to the church building.

The editor and his wife left Friday evening of last week for Corpus Christi, Texas, to attend the marriage of their son, James B. Duren. The wedding took place in First Christian Church, Corpus Christi, on Sunday evening and the bride and groom left immediately to visit her parents who live in Indianapolis, Ind. They will return for Christmas in New Orleans.

MR. S. H. MEYER RETIRES

At the recent session of the Louisiana Conference, Bro. Sam H. Meyer, of New Orleans, one of the best-known figures in the Louisiana Conference, was retired after 32 years of service as treasurer of the Conference Board of Missions, he having reached the age when such changes become necessary under Methodist law. No man ever gave more faithful service than did he and his retirement will not bring more regret to himself than to his many friends in the Conference who genuinely appreciate the time and effort which he has given as treasurer of the Board of Missions. At a surprise visit to his store on Thursday of last week, the ministers and their wives of New Orleans paid honor to him and presented a beautiful fountain pen desk set as a token of their appreciation of him and his long service. Mr. W. D. Davis, of New Orleans, is the new treasurer of the Conference Board of Missions.

Methodist
Crusade
FOR
Christ

REV. KARL TOOKE NAMED CONFERENCE MISSIONARY SECRETARY

Bishop Paul E. Martin authorizes the announcement that Rev. Karl Tooke, 232 Elmeer Place, has been appointed Missionary Secretary for the Louisiana Conference, in the place of Rev. Virgil D. Morris, district superintendent, resigned. Those interested will please take note of this change.

BOOK WANTED

Dear Dr. Duren: I am in search of the following book, "Preaching to the Mind of Today," by Gaius Glenn Atkins. It is now out of print. I desire to borrow, rent, or purchase this book. Will you place this request in the next issue of the Advocate?

ALBERT A. COLLINS,
Opelousas, La.

MERIDIAN DISTRICT NEWS

In compliance with the request of Bishop J. L. Decell, Rev. C. H. Gunn, district superintendent, has divided the Meridian district into four groups, or sub-districts, for the purpose of prosecuting the Crusade for Christ. These sub-districts are: Meridian, Quitman, Scooba, and Union. The Meridian group was called together in Central Church at 10 a.m. December 9; the Quitman group assembled in the Quitman Methodist church December 9, at 2:30 p.m.; the Union group met in Union Methodist church at 10 a.m. December 11; and the Scooba group convened in the Scooba Methodist church at 10 a.m. December 12.

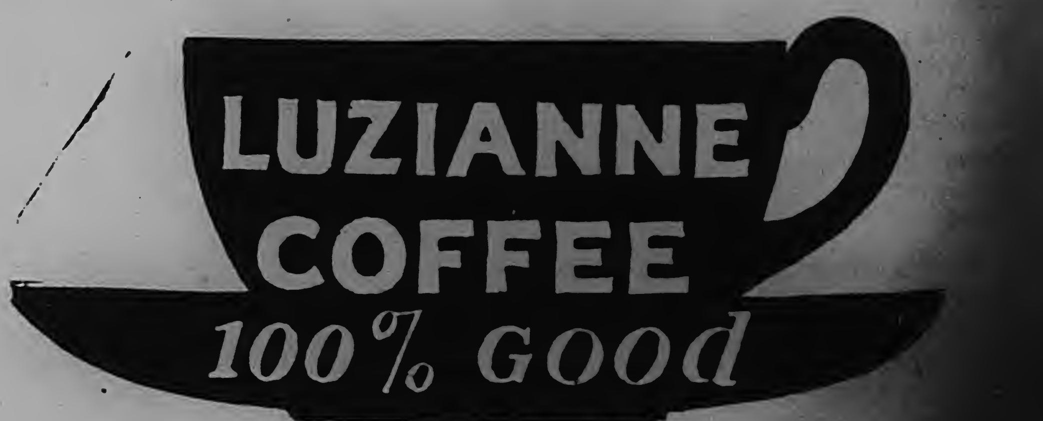
The district superintendent presided in each of these meetings, explained the purpose and plan of the Crusade, and admonished all the pastors to diligent effort to make the Crusade a noble success in this district. The pastors pledged their hearty cooperation, and the indications are favorable for a very successful campaign, not only for the raising of the district's quota of the $25,000,000 sought, but in the adding of many to the church rolls and greatly increasing the Church School rolls.

The Meridian group enthusiastically agreed to meet each Monday, except the first Monday in each month, which is the date for the meeting of the Lauderdale County Ministerial Association, for the purpose of making reports, and exchanging ideas, and discussing plans for continuing the Crusade until we have reached the objectives suggested by the promoters of the Crusade.

Sunday afternoon, December 3rd, a reception was given in Central Methodist church in Meridian, for the new pastor, the Rev. W. A. Tyson, and his wife. All the pastors in Meridian, except the writer, who was out on his circuit, attended the reception and extended a hearty welcome to the new pastor. Most of the members of Central Church and a large number from other churches were in attendance.

A reception was given at Fifth Street Church, Meridian, Friday night, December 8, for the new pastor, the Rev. R. H. Clegg, and his wife, and for the ex-pastor, the Rev. T. J. O'Neil, and his daughter, Ora. All the pastors in Meridian and two honored superannuates, Rev. J. W. Ramsey and Rev. G. C. Schwartz, were in attendance to welcome the new pastor. A very large company of the laity, including many young people and a goodly number from other churches, was present.

Mr. J. Harry Weems, chairman of the Board of Stewards, and Lay Leader of Fifth Street Church, presented, in the name of



all the departments in the Church School, the Board of Education, the Board of Stewards, and the Woman's Society of Christian Service, to the writer, and his daughter, Ora, a most excellent and valuable love gift, which is greatly appreciated by the recipients.

T. J. O'NEIL, Reporter.

SEASHORE DISTRICT NEWS

First in a series of district visitation evangelism institutes, similar to the Conference-wide school held in Jackson last winter, is slated for the Seashore district January 29 to February 2, centered around the Gulfport area, it is announced by the Rev. T. A. Carruth, Conference secretary of Evangelism.

Local directors of the school are the Rev. J. L. Neill, district superintendent; the Rev. C. C. Clark, First Church, Gulfport, and the Rev. E. W. Scott, Epworth, Biloxi, who is the district evangelism secretary. Seven churches which are to provide working grounds for the visitation are: Pass Christian, Ocean Springs, Epworth Biloxi, Main Street Biloxi, and Guinn Memorial, Burton Memorial, and First Church in Gulfport. These churches are to provide supper for the visiting teams and prepare the prospect lists. Headquarters are to be First Church, Gulfport, where the morning instructions will be given and where lunch will be served Tuesday through Friday.

The district school of evangelism opens at 3 p.m. Monday, January 29, with personal work starting that night in the seven demonstration churches. The thirty-three pastors of the district will be present during the week, and other pastors from outside the district may also attend. A seminar is to be held from 9 to 10 each morning at First Church, followed by a forum period of sharing of experiences. At 11 a.m. each day an inspirational sermon will be given, with the speaker to be announced. Following lunch, the seven host pastors will direct their assigned visitors in work of the afternoon and evening, teaming them with laymen.

When the district missionary education-evangelism institute is held, January 17, a feature of it is to be a report of practical evangelism efforts of the night before at Pascagoula First Church, where the Rev. E. W. Ulmer is pastor. This will mark the first local experiment in winning souls for Christ each time a large number of Methodist ministers are called together for a district or conference meeting. Pastors of the district and others interested in participating in the Pascagoula effort the afternoon and night of January 16 should notify Mr. Ulmer soon.

The district Youth Council, Mrs. C. E. Rasor, director, will hold an important business session Tuesday night, January 9, meeting for supper at 6:30 at First Church, Gulfport.

A sermon outline submitted by Chaplain A. M. Ellison, formerly pastor at Bay St. Louis and now stationed at Gulfport Field, was among those selected for publication in The Chaplain, the official trade journal for Protestant chaplains and edited by Clarence W. Hall. Chaplain Ellison, who regularly holds three services each Sunday, now has as organist T.Sgt. Kenneth Lash, an overseas veteran who as waist-gunner on a B-17 flew over Berlin five times.

At Picayune, building plans are being reviewed as $7,000 cash is on hand toward erection of a social-recreation annex to the church, where the Rev. J. H. Morrow is pastor. The Crosby Naval Stores gave $3,000 and the Goodyear Yellow Pine Company gave $1,000 on the new building.

WORLD SERVICE FOR HALF-YEAR

With World Service receipts of $571,612 for November, the total for the first six months of the fiscal year, ended November 30, amounted to $2,092,793, an increase of $290,274, or 16.10 per cent over the same period last year. November contributions were $46,502 ahead of 1943.

In announcing these figures, Rev. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance, stated:

"If the Methodist Church is to meet its responsibility for missions, Christian education, evangelism, and other benevolent enterprises, it must increase World Service giving by at least 10 per cent. There can be no standing still, no retreating.

"At the same time, our Church must and will respond to the war-caused needs for which the Crusade for Christ funds are being raised. This we do, not at the demand of the Church, but because it is one way whereby each contributor can work with Christ in the establishment of God's kingdom on earth."

Although the national appeal for the Crusade did not begin until December 1, receipts through November were $60,346. Contributions to the 1944 Week of Dedication totaled $707,912 at th eend of November. The Fellowship of Suffering and Service received $145,673 during last month.

NO ISSUE NEXT WEEK

In order to conserve our paper supply and because there is difficulty in getting material for a paper at that time, we give notice that no paper will be issued Christmas week—December 28. This will give our help an opportunity to enjoy the holiday season and it will give us a breathing spell in meeting our responsibilities from week to week. **Please take notice of the omission of the Christmas week issue.**

THE DUTY OF THE CHURCHES IN THE NATION TODAY

Statement adopted at the Biennial meeting of the Federal Council of Churches, Pittsburgh, November 30.

Our nation, in its origin and history, has been committed to achieving a way of life appropriate to man's status as a child of God. The purpose of the colossal sacrifice of this war is to win freedom for others as well as ourselves to press on toward that goal.

Military victory will not of itself establish the better world we seek. The achievement of a better world will require spiritual discipline and moral strength greater than that which prevailed before the war.

We shall face new temptations—relaxation of social and individual discipline, the moral hazards of pride and complacency, absorption with material goods and over-reliance upon technical and institutional contriving, the danger of irresponsible and un-Christian use of the unprecedented and, in some respects, unrivalled, power which we are gaining.

For this reason the resources and disciplines of the Christian religion were never more essential in our history or in the life of any nation than in ours for the days upon which we are entering.

It is the duty of the churches—

To lead this nation to a new dynamic faith in God and to a resolute commitment to the great task remaining before us, realizing that only that nation is great whose God is the Lord;

To proclaim that in public policy and conduct we must recognize the governance of God and the immutability of the moral law, that the leadership to which we are being called may be exercised with due humility and under the restraint of moral discipline and in cooperation with other nations;

To teach our people, by faithful preaching of the Word of God and by the example of their life and work in the community, that the way to the achievement of true strength and dignity for the individual, the group or the nation lies not in the pursuit of selfish interest but in the service of the common good;

To warn the people against preoccupation with the making and acquisition of things, lest things become the masters of men and we lose our souls in secularism;

To be more aggressive and effective in evangelism and Christian education to the end that individuals may be won to the acceptance of Christ as Saviour and Lord.

America must not become a pagan nation, decadent in its own life and a menace to the world. If the churches fulfill their Christian calling by the power of God, America will press on toward the achievement of its highest destiny and lead the world upward to a better day.

PLAN MEDICAL PROGRAM FOR CHINA

Among the plans for post-war reconstruction in China is a movement for a great advance in medical and health service to the nation's 400,000,000 people. UNRRA, the China Council on Medical Missions, and the National Health Administration of China are cooperating in sketching the vast program—perhaps the most amazing health program developed anywhere in the world.

It is proposed to develop medical services far beyond the 1937 (pre-war) level. Damaged buildings are to be repaired. In some places pre-fabricated buildings will be erected. Standard supplies are to be provided for the hospitals to be set up, the largest number (about 500) to be of 50 beds, and others (about 100) to be of 100 beds, with some of 250 and a few national hospitals of 500 beds for medical education.

In this plan the cooperation of Christian medical work is eagerly welcomed, and church and mission authorities are being asked to say how many hospitals they can staff and operate, and in what localities. The most important contribution the Christian churches can make, according to the Chinese authorities, is the staffing and running of hospitals, and in the training of personnel.

Dr. P. Z. King, Director-General of the National Health Administration (Ministry of Health), has written a message in which he says: "At this time it is only fitting that warmest thanks and highest tribute be paid to the Christian medical services for the fundamentally important part they have played and continue to play in the development of modern medical practice in China. It is earnestly hoped that these services will not only be continued but extended."

ADJUSTMENTS AND APPOINTMENTS, BATON ROUGE DISTRICT

Bishop Martin has authorized the following appointments and adjustments in the Baton Rouge district:

Rev. L. W. Cain will supply Plaquemine.

Rev. E. L. McKay, a local elder from Little Rock, Ark., will supply Live Oak.

Rev. D. T. Williams, pastor of North Baton Rouge, will supply points on the Gonzales charge on Sunday afternoons until further arrangements can be made.

Rev. A. S. J. Neill will supply the Lottie charge.

Rev. Ira W. Flowers, pastor of Centenary Church, Franklinton, will supply Fisher; and Rev. E. E. Sylvest, of Kentwood, will supply Sunny Hill and Mt. Hermon on Sunday afternoons until further arrangements can be made.

Springfield and Wesley Chapel charges will be served by Rev. A. W. Coody until further arrangements can be made.

Pearl River charge is dissolved as follows: Pearl River is transferred to Slidell charge in the New Orleans district; Lacombe and St. Tammany to the Covington charge, and Talisheek to the Angie charge.

VIRGIL MORRIS, D. S.

THE WEST GROUP OF THE LAKE CHARLES DISTRICT

The West Group of the Lake Charles District Ministerial Association met at the Simpson Methodist Church on December 12, 1944. The following members were present: J. A. Bell, W. H. Bengtson, Henry J. Bowdon, Luman Douglas, E. P. Drake, E. R. Haug, Guy M. Hicks, C. B. Krumnow, T. D. Lipscomb. The following members of the North Group met with us: A. A. McKnight, D. W. Poole, and W. C. Barham. The two groups were united as one.

The following were elected as officers for 1944-45: President, Luman Douglas; vice-president, J. P. McKeithen; secretary and treasurer, Cleburne W. Quaid.

After a series of business items, the meeting was turned over to Guy M. Hicks, district superintendent. He brought us a message on the Crusade for Christ, which was followed by a discussion of its promotion. A spirit prevailed which portrayed crusading Christians anxious to be victorious for the Crusade for Christ.

It was decided that the next meeting would be at the DeQuincy Methodist Church.

Sincerely yours,
CLEBURNE W. QUAID,
Secretary.

NEWS FROM CHARLESTON, MISS.

Dear Brother Editor:

By a brief experience as a reporter to a paper ther ewas an opportunity given me to learn what news is—and if a contribution is not news, then space is wasted. And so—"and so what?" Here it comes:

Our church treasurer has mailed its acceptance on World Service and Conference Claimants to the Conference treasurer.

A noble and wise committee has bought and almost paid for a $2,250 up-to-date heating plant for our church. Plans are in the making for rehabilitation and redecorating of the inside of the church building.

And although I am partly under promise not to mention it, there has been a consid- paper there was an opportunity given me to erable deep-moving and zealous hoist in the pastor's salary for the ensuing year, and I would, therefore, like partly to mention it in a most timid and reserved way; and to say that we feel a profound urgency to express our gratitude for it, and to try to be in some measure worthy of it.

Not only but also are we grateful for the many courtesies and comforts we have received at the behests and promptings of unrestrained and natural kindness by the membership of our church. We have been told that a minister never wants to leave Charleston, and that if by some ulterior element, foreign and objective, he chances to be moved, as soon as he comes to himself, and again his right mind takes shape, he cries to come back.

Now, Mr. Editor, a whole lot of this Bob is saying is true; so you go "ahead on" and give space in your good paper—in its original form—and to this end I would like to say that it is my belief that even more of our doors will be open to the weekly visits of our church paper, which should be a part of the equipment of any loyal and zealous congregation, of the which this church is the very essence.

We like these people; we like our job; we like our church paper, and we like you; and, moreover, we want you to put us in the budget of your visits for this year. We will give you the best hot rolls and fried chicken that ever lips were smacked over. And in addition to the parsonage pair you will find friends of other days here who also believe in you and appreciate the great contribution you are making through our paper to our Church.

THE BETHLEHEM BABE

By Sue Stuart Brame

I rejoice throughout the year,
For I have seen the Christmas Star.
It throws a light upon my path
Which no shadows ever mar.

I do not have to journey
Afar to find the Child,
For within my heart he has entered—
My Saviour, meek and mild.

The Star sheds its light—
I know with Him I am one.
I take Him at His word,
And worship God's only Son.

Yours,
BOB (R. T. Hollingsworth).

"WE ACCEPT THE CHALLENGE"

The district stewards and pastors of the Vicksburg District, on December 5th, had heard the report of the committee recommending adoption of the proposed apportionments, including the apportionment for the Crusade for Christ. With a prayer in his heart that his brethren would accept the challenge of this extra Special with courage and faith, and with determination to meet it fully, the district superintendent watched and listened for the reaction. He saw the anxious look on Dave Ulmer's face as his lay leader cited the extra plus extra allotted to Centreville, seemingly a disproportionate apportionment. There was no protest, however; just a resignation with, perhaps, reservations. Then it happened—the thing the superintendent wanted. Dave's neighbor, Robert Allums, got up and, with a beaming countenance, said: "I accept the challenge of this great Crusade, and I'm going back home and get my people to accept it. This is the greatest challenge I have ever had, and we are not going to fail in this great undertaking." This was the note of victory with which the meeting adjourned.

In the meanwhile, Bro. Allums talked with Dave Ulmer and told him just what he proposed to do on the Gloster charge. Dave caught the enthusiastic spirit of his neighbor and became sold on the idea of accepting the challenge wholeheartedly. Riding home with his lay leader, Harry Ash, he soon had Harry sold on the idea, and both made plans for raising the Special as quickly as possible.

Sunday, December 10, I was with these fine men who hold down the southern tip of the district, and what a day I did have! Dave and Harry had their plan working and said with enthusiasm, "We accept the challenge, and we expect to have the whole quota of $2,150 in the hands of F. Y. Whitfield by Christmas, this year." Later that afternoon I met with the officials of the Gloster and Crosby charge. They had caught the spirit of their beloved pastor, and said, "We accept the challenge, and you can count on all this Special, as well as the Benevolences, being paid by Easter, 1945." More than the financial phase of the Crusade is the challenge of the four-year, five-fold program that these brethren mean to carry out fully.

"We accept the challenge." What else as Christians can we do? Did not Abraham accept the challenge of God to go to an unknown land beyond the horizon? Listen to Isaiah as he hears the question, "Whom shall I send, who will go for us?" "Here am I, send me." Paul had his difficulties and saw many adversaries as he faced Ephesus, but he also saw the "open door" and accepted the challenge of that open door. Our religion is a program of acceptances as well as a "program of crosses." The supreme Acceptance was made by Him who steadfastly set his face to go to Jerusalem, there to face Gethsemane and Golgotha. We have accepted the gracious benefits of that Supreme Sacrifice. Shall we not also accept this great opportunity to extend the benefits of that sacrifice to others?"

O. S. LEWIS.

THE METHODIST HOME

Dear Friends:

During this Thanksgiving season I have been privileged to witness one of those scenes in life that seldom come under a person's direct observation. I have seen the outpouring of blessings from the very windows of heaven. I have even felt the spirit of a great people who know how to practice that sublime study of gifts and offerings. To share and have part in the lives of others, especially those less fortunate than ourselves, is the grandest expression of love that can come from the human heart.

We endeavored to send a personal "thank you," to all who "remembered." If your message was not received, it was because your name did not appear on donation you were so kind and thoughtful to send us. So to you, it is my pleasure, through the New Orleans Christian Advocate, to send that full measure of thanks and appreciation due those who have by their love and interest made the Methodist Home a habitation equipped and qualified to minister to the needs and training of the scores of homeless children who are today enjoying your bounty.

I know that I speak from the heart of every child in the Home when I say that your responsiveness and cooperation have brought us well-being and contentment in the many material ways so necessary in the development of human lives. Your prayers, your good wishes, your unselfish contributions to this great cause have challenged the best that is in us and have created a situation wonderful to behold and most inspiring. Our children have been blessed and we are happy to acknowledge you as the channels through which the Divine Will has been wrought.

Children naturally measure Thanksgiving in terms of good things to eat, and their youthful lightness of heart knows very little of the financial budget of our Home. We have received during this Thanksgiving season (to date) $17,982.34. Those of us in charge of the destinies of our children have to think not only of food but clothing and the many demands that claim our attention every day, for days in advance. If the motives that prompt your remembrance of the children in the Methodist Home could be inculcated into the lives of all creation, greed and hate would disappear, war would be abolished, and the Prince of Peace would be universally acclaimed.

We shall give thanks today, tomorrow, and tomorrow for your goodness in the past and for your kindness during the Christmas season now approaching. When you share your means with the children, you make certain that the building "not made with hands," the souls in our charge are being erected with the consent and approval of the Master. Food will develop their bodies, clothes will protect them from the inclemencies, money will buy necessities not found in our Home, and your prayers will bid them Godspeed.

You have done your part in the past, and it is because you have so thoughtfully and generously discharged your voluntary obligation in the past that I am requesting you to assume again the role of benevolence with the children in our Home this Christmas season. The Christmas spirit suggests that you renew again, as you have always done, the reaching out of the helping hand, to the children whose mothers and fathers could not, by accident or circumstances, carry out the Divine command.

Thanking you personally and for all the members of the Home's official family, I remain,

Sincerely yours,
FRED J. McDONNELL, Supt.

NEW ORLEANS SOLDIER WRITES HOME

Egypt, Monday, August 7, 1944.
Five-fifty p.m.

Dear Mother and Dad:

Your letters of the fifteenth, twenty-fourth, and twenty-eight, Mom, and yours of the twenty-fourth and thirty-first, Dad, got here in the last few days. The birthday card you sent was a nice one.

I went into Cairo and was looking for a birthday card for you, Mom. I looked in a lot of stores and a lot of windows, but only found one shop with birthday cards. But they looked as though they were printed on Rampart Street, so I didn't get any. Anyway, I wish you a happy, happy birthday.

Last week I had the longest vacation I've had in the Army—a three-day pass with my regular day off, making four days in all. So a friend of mine, Richard Eyestone, of Iowa, and I made a trip to Palestine. We were lucky to get transportation by plane both ways.

The Army has set up a rest camp in Palestine, and that is where we stayed during our visit—or rather that is where we slept, as we were gone most of the days. In the evenings we played ping-pong and went to the movie, as that was practically the only thing to do.

On the first day at the rest camp we were given a tent, ate dinner, and were ready to go at one in the afternoon. We took the g.i. truck for the most modern city in Palestine, Tel-Aviv (tel-a-veev). This city has been widely praised for its moderness and cleanliness, but I was definitely disappointed after all the build-up. If a fellow doesn't drink or fool around rowdy women, there is really nothing for him to do there but look around. Naturally, after walking for several hours we became tired, so we decided to go in some place and sit down and have something to drink. We picked out a nice-looking place where the menu looked so good that we decided to try a cold plate lunch. The menu read "sardine, potatoes, vegetable salad, cheese, tea, bread, and oleomargine," for 90 milliemes (about thirty-six cents).

When we received our plates, we realized there were no bargains to be had in this restaurant. We had about a teaspoonful of potato salad, a couple of slices of tomato and radish, and a dab of Dutch cheese on a leaf of lettuce, together with the tea, rye bread and oleo. But the pay-off was the sardine. The kitchen crew must have taken a sardine and split it in half, as Eyestone had half a sardine on his plate and I had half on mine.

NO ISSUE NEXT WEEK

In order to conserve our paper supply and because there is difficulty in getting material for a paper at that time, we give notice that no paper will be issued Christmas week—December 28. This will give our help an opportunity to enjoy the holiday season and it will give us a breathing spell in meeting our responsibilities from week to week. **Please take notice of the omission of the Christmas week issue.**

Since we were to have only two whole days in Palestine, we decided the best thing to do was to go to Jerusalem on our own the second day and take the Red Cross combination tour of Bethlehem and Jerusalem the third day. On the morning of my birthday we boarded the crowded bus at the commercial terminal at Tel-aAviv bound for Jerusalem.

The bus ran along at a good clip on a narrow asphalt highway until we reached the bottom of the mountains leading to Jerusalem. There are a lot of farms in this part of Palestine, where corn and other crops are grown, mostly oranges and grasses. The Jews have a good system for their fencemaking. They plant huge cactus plants in rows on the edge of the fields. The plants are about four feet high, with long spike-like thorns which will turn any kind of stock. In addition, the cactus plants furnish round yellowish fruits which the Jews eat.

In the mountainous country up around Jerusalem, the Jews are not content merely with terracing their own fields; they build low stone walls to keep the soil from washing and terrace the mountainsides.

It is now twelve-thirty during the noon hour on Wednesday, the ninth. The five-line paragraph above was written yesterday. I've had quite a few interruptions.

We pulled into the bus station in Jerusalem a little before noon. Since we didn't know one direction from another, we let a guide show us the way to the Red Cross, which is located on the third floor of the Y. M. C. A. building, which is the best-looking building I've seen in Africa. It is very modern in construction, about six stories high, with a tall tower on top. From the tower one can see the whole countryside about Jerusalem. There are bronze engravings on the north, south, east, and west sides of the tower, showing the country and buildings on each side. The important points are labeled. Old and new Jerusalem can be seen from the top of the tower, together with the Mount of Olives, the Dead Sea, and Bethlehem. Old Jerusalem is that part of the city within the old wall.

We ate dinner in the dining room of the Y. M. C. A. It was a nice clean place, with colored lights in the ceiling, which was of a kind of oriental design. The waiters were dressed in more or less the traditional dress here. Some of them had on long white robes with a red sash around their waists and a red Egyptian hat, while the other waiters were in European or American dress with white coats.

An appetizer of some sort was served us which tasted pretty good. It was something inside something else, with a breaded covering. Then we had roast mutton or goat, potatoes, okra, rye bread, and water. The meal was well-cooked and served with a maximum of silver, of which I used a knife and fork (the wrong fork), but the food didn't taste too good because of the flatness of the menu. A good piece of watermelon finished the meal.

It is now Thursday, the tenth. I just haven't found time to write this week.

After dinner we set out to look over the business part of new Jerusalem. Directly across the street from the Y. M. C. A. is the King David Hotel, a nice-looking building of five stories or so. A lot of the stores are modern, with goods in them that look American. There are a lot of book and art stores, the proprietors of which are German Jews.

I went in one record store and asked to see their latest catalogue. The shopowner, an Englishman, showed me a leaflet dated April, 1944. But he had no records at all. He said the Palestinian peoples were fond of good music, but that the American soldiers asked only for swing records. After looking around a while and buying some stock records, we caught a ride on the g.i. truck back to the rest camp.

The next morning we boarded a g.i. truck to go on the Red Cross tour to Jerusalem and Bethlehem. On the pull through the mountains, I took some pictures of the terracing and the villages built on the mountainsides. Because of the shortness of our visit, we were obliged to take the fastest tour we could, therefore we didn't see everything there is to be seen.

Our guide took us inside the walled city of old Jerusalem. The wall is about fifteen or twenty feet high, with castellations on the top of it, like the castle in a chess set. We were shown a tower which David built and other points of interest, including fourteen stations of the Cross. On these points, churches are standing—Catholic, I believe, of the Franciscian order. Maybe other denominations share these points, such as the Greek Orthodox Church. These stations of the Cross are said to be the places where

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

A Christmas Prayer

"O God, in Christmas starlight Thou dost come to us, not with an army with banners, not with sound of trumpets. Thou wouldst conquer the world and win our hearts, not by battle but by a Babe. We thank Thee for the story of the crowded Inn, the Wise Men, the Manger, the Star, the Shepherds, the Angels, the Mother and Babe. May this be to us a season when faith rises triumphant over doubt and distrust. How easy it is, O God, to be cynical in these troubled days, with war, international bad faith, broken peace pacts, intolerance, injustice, cruelty, and sordid manifestations of self-seeking and stupidity! In the midst of our disillusionment and misgivings, as we recall with shame how with the name of Jesus on our lips we have served the god of war, we look backward for inspiration to the first blessed Christmas, and then forward to the day that is to be, when from the gray shadows of strife and sorrow our war-weary world will pass into the Christmas light of joy and justice. This we ask in the name of Incarnate Love. Amen."

* * *

Concerning 1945 Programs

We always try to keep our promises, but we must break one which has been made to you on this page! We promised to give you a **suggested outline** for 1945 programs, as we have done for a number of years.

Mrs. E. V. Perry, chairman of the Conference Program Committee, has asked us not to give the suggested program. She feels that it will be better for each local program committee, of which the vice-president is chairman, to work out its own program. She will be very happy to assist all of the program committees with their plans, so write her at Rolling Fork, Miss.

The outline which we have shared with you for several years is the one worked out by the program committee of the Central W. S. C. S. of Meridian, which meets every week, except during July and August, when it meets only twice during the month. In order to keep our promise, if there is a society which meets in a similar manner that would like to see our plans, we will be glad to share them with you. Write to the editor of this page.

There are some suggestions concerning the things which you will want to include in your planning.

The first meeting of the year will be your Installation and Pledge Service, and a very beautiful program has been arranged in the monthly program material, "Behold, I Have Set Before Thee an Open Door." Your copies of the Installation Service and your pledge cards must be ordered immediately if you are to have them in time. They both come from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

Mrs. Perry has asked that you plan for four approved studies during the year—one each quarter.

Following the usual plan, we will begin with the study, "The Christian Faith and the Christian Way," using the text, "The Word of His Grace," by Costen J. Harrell, price 25 cents, from Literature Headquarters. This is a companion study to the "Radiant Heart," by Bishop Harrell, which we used several years ago. "The Christian Faith and the Christian Way" is a study of the Book of Ephehians, and as we have considered the text and the plans of the author we have felt that more than four lessons will be needed to fully make the study.

The second study of the year will be "The American Indian," and should be of special interest to us, for we have in our own state and Conference a group of Indians which we have neglected.

The two studies for the latter part of the year will be "Uprooted Americans" and "Families in a New World." One of these will be used as the topic for the class at Pastors' School, June 25-29. We hope it will be "Families in a New World," for unless we do something quickly for our families, we are going to find the foundation not only of our church, but of our nation crumbling.

Remember when we studied "Shifting Populations" we laughingly said many of us were migrants? At that time we were studying about the people who "follow the crops." In our new study, "Uprooted Americans," we shall be in reality studying about ourselves, our children, and our friends.

In June, our program from "Behold, I Have Set Before Thee an Open Door" deals with juvenile protection, and we plan some special helps from your secretary of Christian Social Relations and Local Church Activities.

The World Day of Prayer comes on February 16, and, of course, the Week of Prayer and Self-Denial the last week in October; World Community Day the first week in November, World-Wide Communion the first Sunday in October.

Mrs. Perry will help your program committee to plan programs to fit your need, and she is very anxious to receive copies of your books from the different societies. Your plans may help another society.

* * *

That Million Dollars

Mrs. D. L. St. John, secretary of Organization and Promotion of the Southeastern Jurisdiction, tells us that we must really empty our local treasuries if we are to reach our goal of a million dollars for missions in 1944.

If your society has even a small amount left it could be used as a Life Membership, or added to your Week of Prayer and Self-Denial offering, or added to your pledge. These gifts may be sent to the Conference treasurer, Mrs. C. E. Mullins, Brookhaven, Miss., up until January 5. Don't be later, for she must have her report compiled and mailed by January 15.

* * *

A Good Report

The Woman's Society of Christian Service and the Wesleyan Service Guild of the Pearl River Avenue Church, McComb, held a joint meeting at the church on the evening of December 5, bringing to a close the year's work.

Mrs. Alton McCulley, of the Guild, opened the meeting with a very beautiful devotional, using Philippians 4:8.

This was followed with reports of the year's work of the two organizations, which showed growth in many ways, the pledges having more than doubled the amount given in 1943.

A playlet, showing the value of Life Memberships, was given and at the conclusion, seven Memberships were presented—three by the Guild and four by the W. S. C. S. All life members were given recognition.

Following the program, a social hour was enjoyed in the Junior room, the decorations and refreshments being suggestive of the holiday season.

Mrs. C. B. Ferguson is president of the W. S. C. S.

* * *

Doors of Progress, 1945

Below we give the 10 "Doors of Progress" which serve as the efficiency guide for our societies during 1945. In planning our year's work we must keep them in mind:

"How many will you enter in 1945?"

1. **Spiritual Life:** Increasing awareness of God's presence and guidance in the Woman's Society and in the lives of individual members.

Week of Prayer and Self-Denial: The observance of a Quiet Day and a sacrificial gift above all pledges and other gifts.

2. **Crusade for Christ:** Full cooperation in all five objectives of the Crusade for Christ. Full participation in securing the financial quota of the local church in the first objective—Reconstruction and Rehabilitation.

3. **Membership:** A net increase in membership. New members won, present members held.

4. **Education:** Effective presentation of nine monthly programs based on the worship and program booklets, "Behold, I Have Set Before Thee an Open Door."

Continued increase in approved study courses each year until the objective of four a year is reached.

Net increase in subscriptions to the **Methodist Woman** and **World Outlook.**

(To enter this "Door," two out of the three objectives required).

5. **Christian Social Relations and Local Church Activities:** A committee on Christian Social Relations and Local Church Activities is responsible for promoting study and activities relating to church and community needs.

6. **Wesleyan Service Guild:** Promoting a Guild and developing leadership [illegible] employed women who otherwise could [illegible] share in the Woman Society of [illegible] Service.

7. **Finance:** An advance over [illegible] sionary giving of 1944. Increased [illegible] of our possessions—not grudgingly [illegible] fully.

8. **Promoting the Missionary Ed[illegible] Students:** Elect a student [illegible] will plan with pastors and [illegible] to undergird the Methodist [illegible] emphasizing missions and [illegible] en students with the Woman's [illegible]

(Continued on page [illegible])

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

So Close They are to Bethlehem

Now Christmas time has come again,
  There's starlight on the window sill!
The Star the magi followed by
Holds on its way along the sky,
  Its beauty shining, shining still.

The very song the angels sang
  Is lifting—hear the voices rise;
The children's voices pure and clear
In one old song all earth may hear
  Beneath the quiet Christmas skies.

Glad children singing of a Child!
  A mighty joy is moving them.
O Lord, we thank Thee for the right
To be among them, Christmas night,
So close they are to Bethlehem!
  So close to Bethlehem!

—Nancy Byrd Turner.

* * *

Important Announcement

Miss Sue McCormack, of Tupelo, Miss., will fill Mrs. Richard Lord's unexpired term as Conference secretary of Student Work. Miss McCormack is in a position as Conference Director of Youth Work to serve well in this office, and the Conference is most fortunate to have her.

* * *

Greenville District

Gunnison

On December 4, 1944, the Woman's Society of Christian Service of the Gunnison Methodist church held the annual election of officers. The following members were elected to serve during the year 1945: President, Mrs. Scott Blanchard; vice-president, Mrs. W. T. Wilkerson; corresponding secretary, Mrs. A. M. West; recording secretary, Mrs. Watchter; treasurer, Mrs. Evie Warfield; secretary of Mission and Bible Study, Mrs. Dorothy Darley; secretary of Supplies, Mrs. Marion McNeil; secretary of Spiritual Life, Mrs. H. L. Cockerham; Committee, Mrs. Wilkerson, Mrs. West, Mrs. Blanchard.

MRS. A. M. WEST.

* * *

Letter From Scarritt Student

Woman's Society of Christian Service,
The Methodist Church, Corinth, Miss.
Dear Folks at Home:

This is a scheme for getting mail—writing all of you at once. But I wanted to tell all of you about Scarritt College.

I wish everyone of you could see Scarritt and spend at least one day here. Its architectural beauty and the atmosphere of Christian home life would make each of you hate to leave.

The student body is larger this year than it has ever been—one hundred twenty-five in all. Twenty-eight of these are second-year students; the rest are first-year. Mississippi leads all other states in enrollment. We have thirteen students from Mississippi. I know you will be proud of that.

We have about six nationals on the campus. They are from China, South America, Denmark, and Cuba. One of the most interesting ones is Eneilda Geymanent, from Argentina. She has been speaking English only four weeks in America, although she studied two years in Argentina. She makes us understand her and insists that we correct her. She said last night that she thought she was being very American adding a "P.D." to her letters, but later found out it should have been "P.S."

The return workers from China, India, Japan, etc., have some interesting stories to tell. We try to keep them talking at the tables in the dining room. Most of these were forced to leave their work because of war conditions. They must feel sad having lost their personal possessions, but they do not complain. The stories of their narrow escapes at the time of invasions are hair-raising.

The students' ages range from twenty up. There are quite a few older women who have been working as teachers, secretaries, directors of religious education—most anything. Whatever your interest may be, you find an older person who has already had experience along this line.

The faculty is very nice. They all seem to have a wonderful sense of humor (which I hope lasts through term papers and examinations). The dean of women, in her opening address, advised us, with a twinkle in her eye, that if we were smart, we would use the joint library, since more than books were found there. This is the library used by Vanderbilt, Peabody, and Scarritt.

I wish you had been with me in our first vesper service in Weightman Chapel. If you can picture one hundred twenty-five energetic, wide-awake people from all over the world, all sitting quietly listening to the organ music and ending the day in a moment of meditation, you can understand why we learn so quickly to love Scarritt. These vespers are held twice a week.

We have a large, beautiful dining room. The walls, windows, heavy chairs and tables, the enormous oil paintings on the walls, all blend in making it lovely. We never hurry here, no matter how busy we are. The meals are served in courses. We even have after-dinner coffee with our dessert, both at the noon and night meals.

But this is enough about Scarritt. I know I shall be very happy here, although I miss you all. When my mind should be on ancient church history, I find it wandering to Corinth and to each of you. The only sad time of the day is at mail-time, when there is no mail from home.

Sincerely,
ELIZABETH NOWLIN.

NO ISSUE NEXT WEEK

In order to conserve our paper supply and because there is difficulty in getting material for a paper at that time, we give notice that no paper will be issued Christmas week—December 28. This will give our help an opportunity to enjoy the holiday season and it will give us a breathing spell in meeting our responsibilities from week to week. **Please take notice of the omission of the Christmas week issue.**

Southeastern Jurisdictional Conference, Woman's Division of Christian Service

The Southeastern Jurisdictional Conference will meet at Galloway Memorial Church in Jackson, Miss., on February 20-22, 1945. There are seven delegates elected at our Annual Conference who, with the president, will represent the North Mississippi Conference officially. All Conference officers are urged to attend this conference, at least for one day. The conference will pay all the travel expense to and from Jackson for any officers who can go. Make your plans to attend this important meeting, for not again in a long time will a conference like this meet so near home. If you can go, make your hotel reservation early.

* * *

Status of Women

Never in the history of the world have women had to make so many adjustments or had so many opportunities for service. When these opportunities for service come to us in the church and community, we do want to be well-informed and ready to take places of leadership and responsibility.

At the present time the committee on the Status of Women is not asking for clergy rights alone for women, but this committee is asking that women be given a chance to make their contribution to a permanent peace. Pearl Buck, in one of her books, said, "Women can make or lose the peace." If this be true, it behooves each of us to study questions pertaining to the Status of Women, so that we may take our rightful places in a world torn by war—places where we may help to bring a lasting peace.

There are areas open to women today that are entirely new—opportunities that we cannot afford to lose. Christian women have the ability to achieve and to assume places of leadership in the church and in the state. Our task is tremendous and most important, so let us be about our Father's business.

Someone has said, "Through service, we can put inspiration and knowledge into action to help bring His Kingdom to come." may we work diligently to bring this about.

MRS. J. N. Dunn,
Conference Chairman on Status of Women.

* * *

Suggestion for C. S. R. and L. C. A.

Mrs. J. N. Dunn is the secretary of Christian Social Relations and Local Church Activities at Alligator. This quarter, as a study in this department, the society studied the G. I. Bill of Rights. The study was concluded with a fine talk by Hon. Stovall Lowery, a lawyer of Clarksdale, on the Bill.

We need to be informed on present-day legislative matters. Let us do more studying of bills being brought before our legislative bodies.

* * *

Merry Christmas to you, merry Christmas to you!

Merry Christmas, Advocate readers, merry Christmas to you!

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. D. M. Campbell

"There's a comforting thought at the close
of the day,
When I'm weary and lonesome and sad.
It gets in my soul and drives out the blues,
And finally thrills me through and through
It's just a fond memory that chants the
refrain,
I'm glad I touched shoulders with you.

"I'm glad that I live and battle and strive
For the place I know I must fill.
I may never be rich, and I may never be
great,
But I know that I shall always be true
Because I have in my soul the courage you
gave
When I first touched shoulders with you."

The above poem was the message of Mrs. Walter McDonald to her co-workers when she resigned as district secretary of the Ruston district. She has been replaced by Mrs. Wm. S. Row, of Gibsland, who took over the work just prior to the fall executive meeting in Arcadia.

Mrs. John J. Miller, district secretary of the Lake Charles district, also finds it necessary to give up her work and will be replaced on the first of the year by Mrs. Lonnie Clark, of Lake Charles.

In the December issue of the **Methodist Woman** there appeared the Doors of Progress chart. These are the goals for 1945 and should be presented at the January or February meeting of every society and "used as a blueprint for the year's work." Every officer and chairman of standing committees should have these "Doors."

In addition to these, the Louisiana Conference Executive Committee adopted the following recommendations:

1. That we have a planned visitation and membership campaign during the first quarter of 1945 and make our goal at least a 10 per cent increase in membership.
2. That early in January each district hold an Officers' Training Day.
3. That where there are as many as six employed women, the Woman's Society of Christian Service be responsible for organizing a Wesleyan Service Guild.
4. An organized society on every charge.

It is earnestly hoped that all societies, regardless of size, will make a sincere effort to attain these goals.

Some of the smaller societies will welcome the information that, very soon, if not now, there will be available a plan of organization for societies who find it difficult to have more than four officers and a set of twelve simplified programs for their use.

For the third quarter, Louisiana reported 253 societies, or a percentage of gain in societies of .395 and a membership of 8,198, or a percentage of gain in membership of 1.073. We should not be proud of these figures, for we could do so much better.

I am sure these figures do not tell the full story, because there are so many societies that do not report regularly. Won't you please make a **special** effort to send in an annnual report, even if you have not sent in one before this year? Do it now, won't you, please!

We are urging societies to make a wider use of the "Transfer Card," as we feel that so much moving around is one cause for the loss of a large number of members.

In an early issue of the **Methodist Woman** watch for a page devoted to results of the recent questionnaire. No doubt you will find many helpful suggestions which you can use.

THE WESTERN METHODIST ASSEMBLY

Dear Friend of Mt. Sequoyah:

Today I am sending a letter to 1,000 friends of the Western Methodist Assembly in the South Central Jurisdiction.

It will be of interest to you to know that our past season was one of the best your Assembly has had. All the camps and conferences were well attended and many of them were larger than they had ever been. Every available space was used, but even the many, who wanted to come, had to be turned away for lack of room.

So the time has come when we must not only do extensive repair on the 60 buildings we now have, but must build a few new ones.

You who have been here well know that we need the following: A few new, modern cottages; many new mattresses and springs; more furniture in the cottages and the interior finished; running water in the cottages where possible; the kitchen at the cafeteria enlarged and the equipment improved; the Children's Building finished; many of the buildings repainted; schuffle board and tennis courts.

Many debts are being paid on our churches and church institutions. We are not raising a debt, but we do need extensive repair. For more than ten years I have not asked for a public collection in any church. Yet we have kept the Assembly growing, and it now ranks among the best in our Church. The time has now come when we need your assistance in making these required improvements.

So before you wind up your year's business, take a nice tax exemption and send it to your Methodist Assembly in the form of a War bond, or a check. We need $10,000 if we do the job right.

After January first, I will send you a list of all those who have contributed and I feel sure you will want your name among them. Please do not throw this letter aside and give it no thought, for I can only build up your institution as you cooperate with me.

Sincerely your friend,

S. M. YANCEY.

Edward Payson's pulpit utterances were of the most startling and uncompromising character. It may be truly said of Edward Payson that he labored not to please men, but God; and his pulpit thundered and lightnined like another Sinai against every form of ungodliness and iniquity.

—McClintock and Strong.

ISAIAH 28-20

By Rev. C. B. Powell

"For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it."

My thought begins with the fact that many have reduced their religion to a simpler and more simple term until it consists of little more than to do their duty. They have found, or rather think they have found, in the old beliefs so many elements that are distasteful and not required at all, and much of their thinking has been progressive elimination. Often you will hear one say: "My religion is to treat people right." They seem to forget that this is required of everyone whether he is a sinner or not. Surely religion means more than that. Yes, some will say, "My religion is to do unto others as you would have them to do unto you." Now this is a great truth, and Jesus meant every word of it, but you cannot reduce Christianity to that one thing. In fact, this would be reducing their religion to the Golden Rule. Yet some say, "This is good enough for me."

When you begin to shave, and trim off, and pluck away so much from the principle itself, and reduce the whole business of being a Christian to the Golden Rule, you have certainly reduced it to a minimum, or just a duty, and there is little left except a few ethical principles. When by downright disbelief, or by neglect, or sheer forgetfulness, one thing after another has been left off, everything is gone except to try to do our duty—the Golden Rule.

This vital Christian faith is much more than doing a duty. The good life is not simply doing our duty; it is the interior richness with an experience that comes from living in great companionship with God. I want to say now and forever, it simply takes a true and living faith in God, the sweetness of His great love, and a complete sacrifice to His own will, and these things are not found just in doing a duty. The atoning blood of Jesus applied to the life in the spirit of a true surrender will make it all right. That is why many cannot stand the test and face the conditions that now confront us. "The bed is shorter than that a man can stretch himself on it; and the covering is narrower than that he can wrap himself in it."

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—Pascal.

The load of tomorrow added to that of yesterday, carried today, makes the strongest falter.—Sir William Osler.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, DECEMBER 24, 1944.

By Rev. W. C. Newman

THE GROUND OF UNIVERSAL JOY

Lesson Text: Luke 2:8-12; Hebrews 1::1-4; 1 John 1:1-4.

Golden Text: Behold, I bring you good tidings of great joy which shall be to all the people.—Luke 2:10.

W. C. Newman

If some perfectly heathen person, from some perfectly heathen foreign land, knowing nothing of Christianity or Christmas, were to visit this country this Christmas, and watch what we do, he might go away never knowing that this is a religious festival, this Christmas of ours.

Looking at the frantic shoppers in the crowded stores, he might think it a most fortunate and prosperous time; watching our home-comings, our dancing and drinking and hilarity, he might think it a very gay custom; seeing all the pageantry of Christmas, the lighted streets and homes, the holly and tinsel, the trees and gifts and Christmas cards, he might think it a most colorful spectacle. But I believe he would never imagine it to be the holiest of all religious celebrations.

So far have we crowded Jesus out of his own birthday; so far have we eliminated God from Christmas, and enthroned Santa Claus and Bacchus.

Nevertheless, I do not mean to imply that the Christian's celebration of Christmas ought to be melancholy, even at this war-time Christmas, when sorrow covers the earth like a cloud. When Christ was born in Bethlehem of Judea it was war-time, too. Human cruelty and evil reigned over that world, and there seemed little hope for mankind.

Yet to those of deeper insight and perception, who were sensitive to God's leading—the shepherds, with hearts quiet enough and humble enough to hear the angels' song; the wise men, who saw through the cheap trappings of royalty and oppressive power; Mary, the reverent and believing Mother—it was a time of rejoicing.

And to such Christians it is still so, though war has done its bitter worst, and human depravity has never seemed so terrible.

The Joy of Beauty Amidst Ugliness

In iur Christmas pageantry, more imaginative than realistic, we have made the manger scene soft and lovely. The little Child lies in a white manger, an unearthly light streaming from His body. Mary, the mother, sits peacefully by, in clothing of gentle folds and pleasing colors. The shepherds and wise men, somehow suggesting supreme dignity and well-being, stand or kneel in reverence. The placid ox eats contentedly of the clean, sweet-smelling hay.

Nothing could be farther from the truth than this artists' utterly unrealistic conception of Christ's birth.

The stable was a real one, with all the odors and darkness and filth that belong to a stable. The parents were weary from a forced journey, and from the pain and anxiety that accompany childbirth everywhere. The shepherds were horny-handed, with the smell of the sheep upon their clothes, unpolished men of the fields. Even the Magi, if they fulfilled our every idea of oriental splendor, must have relieved the bleakness of that scene only a little. Poverty and disease and fear and oppression were the lot of Jesus' fellow countrymen. And brutality and debauchery and cruelty were the characteristics of the ruling race of his world.

But it was into just such world that Jesus came to bring the beauty of holiness, and of gentleness, and love, and goodness.

And now, though from the first of his life they tried to destroy him, and would not let him be until they hanged him on a cross, he has wrought that idea of beauty so deeply into the warp and woof of our ideals that we cannot escape it, though we do not live up to it.

Surely that is cause for joy which shall be to all people—that beauty can live in our ugly world.

The Joy of Love Amidst Hatred

Had any man predicted that Christ in the stable would one day be much more mighty than Caesar on his throne, that man would have been accounted insane. Nothing could seem more unlikely to happen. Even today our militarists and realists, so-called, cannot believe it happened. It just isn't possible, they say.

But it did happen. It is an historical fact. Christ with no other compulsion than love has outlived Caesar and his empire with the mightiest armies of his time at his back.

I cannot imagine any greater cause for rejoicing—that we can know that love outlives hatred, is stronger, braver, more enduring and dependable. That in the long, long run of the centuries that person or that nation which puts faith in love as a way of life will become eternal, indestructible, great.

Love came down at Christmas,
  Love all lovely, Love divine;
Love was born at Christmas,
  Star and angel gave the sign.

That is the ground for universal joy.

God Among Men

Stanley Jones, in "The Christ of the American Road," says: "A man lived among us for three years and you can transfer every quality of character from him to God without lowering your estimate of God."

What manner of man is it about whom such a thing can be said without contradiction?

The answer is that he was God among men, a living proof that God has not made the world and abandoned it to man's evil and blundering.

Hear that, you who have suffered the loss of your all in the tragedy of war. As God is eternal, so God is near, even at your side, in your troubled hearts. God is not far away, uncaring, deaf to our frightened cries. He is here—and he is at work, and even you can have him for the asking.

I know not how that Bethlehem's Babe
  Could in the Godhead be;
I only know the manger Child
  Has brought God's life to me.

That is the ground of our joy at this Christmas, 1944, in a world so full of tragedy.

CHINA WAR ORPHANS

Bishop Welch, Chairman of the Methodist Committee for Overseas Relief, has just received a letter from the representative of the National Association for Refugee Children, which is the organization headed and promoted by Madame Chiang Kai-shek for the war orphans. In view of the many contributions which Methodists have made to this organization, its statements may be of general interest.

"In these days of high prices, we appreciate more than ever the gifts that come to us. It is no small undertaking to house, clothe, and educate almost 20,000 little ones made destitute by the ravages of war! Friends, especially in the churches, have helped so much, and all, especially Madame, will never forget, I assure you.

"To cut down overhead expenses, we have combined several warphanages so that now we have 32 instead of 40. It is too bad, in fact, tragic, to stop receiving new children, but expenses make it necessary.

"In Each 'Home,' primary school instruction is given each child, and then they go outside when that course is finished. Therefore, the warphanage is home as well as school; the staff, parents as well as teachers. Each child is also taught some form of manual work, so that self-support will be possible."

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THE CHRISTIAN FIRESIDE

WHY WE BURN CANDLES ON CHRISTMAS

A STORY-SERMON FOR CHILDREN

By Rev. Howard L. Halter

In New York Harbor there are beacon lights to guide the ships into the channel. On our hills and mountains there are lights to guide the airplanes which travel at night. Even the sun and the stars are often used to guide and direct people.

Lights have always been used to lead men, so it isn't strange that when our Savior was born those many years ago, our Father placed a light in the heavens to guide men to Bethlehem to the place where he was born.

The shepherds in the hills were the first to see this light; night turned into day and the angel spoke to them and said, "Fear not; for, behold, I bring you tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ, the Lord."

Thrilled with joy, the shepherds followed the light and it led them to where our Savior lay.

To the Wise Men of the East this light came in the form of a Star, and to them it seemed to say, "Come, and I will show you Christ, the King." They, too, followed that light and came to see Jesus.

But the guiding light of the sky was only a sign that even as it led people to the crib of the King, even so would this Savior also lead people to their God, His Father and our Father.

Later on when Jesus grew up He called Himself the "Light of the World" because He led people from the darkness of self to the light of faith.

And so today we burn candles at Christmas time to remind us of the Star of Bethlehem which led men to see our Savior; and to remind us of Jesus, the Light of the World, Who leads us to God.

Today, as you watch the flickering candles burn at your dinner table, or as you pass each lighted Christmas tree, think of this Savior, and say: "Lead also me!"

—American Lutheran.

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MUSTEROLE

THE CHRISTMAS SPIRIT

Christmas is observed by the Christians in Belgian Congo in a better way than by many in America. Before daybreak they go through the villages singing carols, and then they gather for their daily sunrise service. Later in the morning they have another service. In the afternoon they meet again, bringing with them the best gifts they can find as birthday offerings for the Lord Jesus. Many of them are too poor to bring money but they give what they can, and the articles later are sold and the money used to send native workers into villages where the gospel has never been preached. Surely this is the true Christmas spirit. Let us profit by their example and observe Christmas in a way that will please our Lord.

(Photo by Eugene L Ray Evanston)
MRS. D. LEIGH COLVIN

CHRISTMAS— 1944

"The hopes and fears of all the years
Are met in thee tonight."

These are the words with which Phillips Brooks wrote of that "Little Town of Bethlehem," where was born, in far-off Judea, nearly 2,000 years ago, the Child whose birth gave us our Christmas. And still today the hopes and fears of all the years meet in Him as they did that night in the lowly manger where He lay.

Christmas comes, we say, but once a year. But He is ever coming—coming to the hearts of men with the divinest message humanity has ever heard.

No wonder Christmas Day is the day of days. Whatever it may bring us this year of joy or sorrow, it is our assurance that "Peace on earth and good will toward men" is still life's final goal.—Our Dumb Animals.

The mother's heart is the child's schoolroom.—Beecher.

SEVENTH PRESIDENT NATIONAL W. C. T. U.

Mrs. D. Leigh Colvin, seventh president of the National Woman's Christian Temperance Union, was born in a parsonage in Westview, Ohio. She graduated from an Indianapolis, Indiana, high school and received her Bachelor of Arts degree from Wheaton College (Illinois). She spent two years in Columbia University, doing post-graduate work in the field of Political Science, Economics, and Sociology. In the summer of 1944 she was a Fellow of the Yale School of Alcohol Studies. The degree of Doctor of Art of Oratory was conferred upon her by the College of the Spoken Word of Cambridge, Mass., in 1937.

Mrs. Colvin was a delegate of the General Conference of the Methodist Episcopal Church in Columbus, Ohio, in 1936, and to the North East Jurisdictional Conference of the Methodist Church in 1940-44. She is vice-president of the National Council of Women of the United States and vice-president of the Women's National Radio Committee. In 1941-42 she was chosen president of the National Temperance and Prohibition Council, which is made up of the leaders of the National Temperance organizations.

While in college, Mrs. Colvin was elected national vice-president of the Intercollegiate Prohibition Association, which at that time was next to the Y. M. and Y. W. C. A., the largest civic college organization. She served as president of the New York State Woman's Christian Temperance Union from 1926 to 1944, as vice-president of the National in the years from 1933 to 1944. She was elected National president of the Woman's Christian Temperance Union at the Seventieth Annual Convention held in Columbus, Ohio, in September of 1944, and assumed her presidential office on November 1. With her husband, Dr. D. Leigh Colvin, 1936 presidential candidate of the Prohibition Party, and her daughter, Virginia Leigh, she will reside in Evanston, Ill., where the national headquarters of the W. C. T. U. are located.

FORGIVENESS

The grave of Corpernicus, the mathematician whose studies and calculations revolutionized mankind's attitude to the universe, can be seen today at Frauenberg, and on it the words he himself selected for his epitaph: "I do not seek a kindness equal to that given Paul; nor do I ask the grace granted to Peter. But that forgiveness which Thou didst grant to the robber—that, earnestly, I crave."

What we most need is a deep and personal sense of God.—Presbyterian Record

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JOSEPH

By Charles E. McLean

"Hail, Heli!" Joseph said.
"And hail to thee,
My son! I trust that thou art well and that
Thy sojourn in Egypt hath profited thee
Much!"
"Much! good Heli, Much! But not in gold
Or world store. I sought for knowledge as
My greatest gain—to learn how best to ply
My trade and serve my fellow-man. He gains
Who learns good Heli, and all his gains he
Shares with those he serves!"
"It is so, my son,
Yet when I saw thy face but now, I feared
Thy journey had but loss and sorrow brought,
Thy visage was that dark!"
"'Tis true, Heli,
But I was wroth because of idle tongues
That wag! Ere thou didst come into mine house
I chanced to hear some babblers' evil speech
About an erring maid. This is a sin
So base that all that is within my soul"
And Joseph's eyes flashed scorn—"doth truly hate
The thought of it! If judge we must, and so
Condemn the sinning soul, let Righteousness
Be in our hearts; upon our lips, and guide
Our judgment, too!"
"And knowest thou the name
Of her," good Heli, anxious, asked, "of whom
The idle babblers spake?"
"Not I—Nor would I know!
If she hath sinned, let them their accusations
Make; I heed no such injurious speech save
To rebuke it!"
"And yet," said Heli, sad.
And troubled in his heart, "Thou knowest well,
That woman is the weaker vessel!"
"Nay!
I did but hear it said she was! I know
That on her virtue and her strength great hopes
Depend! And she it is who keeps alive
The purest, brightest dreams of men! I am
Good, Heli, not a friend to him who fain
Would scorn the worth of womankind!"
"But thou,
My son," and Heli's tones were pleading, now,
"Thyself hath seen fair blossoms blasted by
A brutish hand, and cast away!"
"But more
And fairer blossoms climb the Wall, beyond
The reach of selfish men!"
"O Joseph!" good
Heli cried, in deep distress, "I am come
To tell thee what is in mine heart! But thou
Hast made mine office doubly hard for me!
I fear the news I bring will give thee pain—
Deep and piercing pain—thy Mary—!
"Heli!
Speak! She is not dead!'
"Nay, Joseph, she is
Well!"
"Then speak! For naught thou could'st say of her,
In truth, could give me pain!"
"Say'st thou so? O
Joseph, say'st thou so? O thou too trusting
And unseeing man, thy Mary is with child!"
And Joseph, reeling back, as though he had
Within his breast a mortal wound, cried out:
"Heli! Thou art mad!"
"So be it! Mad I am,
But 'tis with grief o'er that I tell thee now!
Mary is with child! But that she ever
Was a duteous maiden, and that she wears,
E'en now, a tenderness and faith so strange,
I could but blast her with a father's curse!"

Long Joseph stood, in silence, stunned by words
Unnatural and unreal, but words which ran
Like fiery darts through his defenceless soul!
"Mary is with child!" The words beat in his brain;
His lips could say them not, nor could he yet
Believe the cruel, stabbing truth they framed!
They dropped like molten lead on living flesh;
They walked across his aching heart like soldiers
On a death march to some cruel, lonely Cross!
Until, like one both aged and infirm
Before his time, he turned him, faltering,
To his guest! But Heli, loath to see such
Grief, had softly stolen forth into the night—
Into the night, the night whose shadows are
A cloak for shame, and yet a mantle, kind,
For those who sorrow for that shame; the
Night which blots out earthly beauty, only
To cover earthly stains; into the night
Whose shadows loose the hounds of sin to prowl,
But shoud the pitfalls where they meet their doom;
Into the night, where man must walk by faith,
And where, unveiled o'erhead, are the Eternal Stars
Whose pale and holy lights plead for the pure,
The beautiful and the true, and stir to
Life, in men, a deathless Hope! And Joseph,
Too, stole softly forth into the night!

There is a touch of healing and of strength
About the scenes and memories one treasures
In one's heart. As David yearned for water
From the well of Bethlehem, or exiles,
Lonely, seek a path that leads them home, so
Joseph sought a quiet dell where, as a lad.
He played, and where bright dreams had fledged and soared.
And there, outstretched upon the dewy sod,
He sought to gain the peace of yesteryears.
And comfort from the pleasant, friendly earth!

"Woe! Woe! Woe!" Joseph cried, aloud. "The Light
Of joy is gone out in my soul! For me
The morrow's sun need never rise to light
Up what is now a pain to see! O dreary
World! Where is thy hope which bade me dream? My
Dreams—their ruins mock me! Yet, how tender
And how great are dreams which, shattered, leave such
Misery! My mind is like a captive beast
From whose dark pit no pathway leadeth up
To freedom and repose! True it is that
Sincere love can ne'er a breastplate wear,
But ventures all in unrestrained devotion
And deeper scars must bear! Deeper scars? Nay!
Nay, it cannot be, for sinner loses
More than sinned against, and—O Mary!
What heavy burdens weigh within thine heart
To haunt thy sleep, to mar thy peace, and waste
Thy strength in brooding, silent, secret grief!
For thou art fettered, fast, in Nature's chains,
To wait—to wait, and then to sorrow more!
Would God that I could bear it all for thee!"

The sluggish hours dragged slowly by! The sand
Ran out and turned and turned and ran again!
And Joseph watched the stars pass on parade,
And as he watched, his heart to anger, deep,
Was stirred with thoughts of Mary's grief and
Of the carping, love-less tongues whose caustic
Wagging well might drive her to despair!
"I
Dread the morrow," Joseph, weary, said, when
Every countenance a question, dark, will
Wear—and foolish questions never want for tongue—
And every morrow with its little men,
Each bearing in his heart a stain of sin
He seeth not for other sinners, watching!
Our little world is broken, now, and changed,
And 'twixt us is an ever deepening gulf!
But o'er its yawning deep I ne'er will cast
Reproach on Mary! And, but that the Law
Requires, her heart shall feel no needless pain
Because of me, as humbly I do bear
My lot! But day dawns! The morning stars
More brightly shine among their fading fellows.
And mark! How near to earth they seem! It is
As though they gather close about to show
That God is pleased with me! And wondrous Peace—
As I have never known, before—doth flood
My soul! And now, as night is swallowed up
In day, my weary eyes would close in sleep!
Sleep—sweet—restful—sleep!"

The morning sunlight streamed into the dell.
And Mary, passing, found her Joseph there,
And standing near, she saw, with tear-filled eyes,
His soiled clothes and matted hair, and read
The story of that lonely night!
"'He knoweth!"

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She whispered to her yearning, troubled heart;
"He knoweth—and O I must go hence! I must! I must!"
She tarried long enough to roll
A rounded stone to shield the face of Joseph
From the sun, and turned away, nor knew she'd
Loosed a tiny stone and so aroused him!
"Mary!"
She stopped and, trembling, waited in
The path, and lifted not her eyes to see
Him drawing near.
"Nay, Mary, tremble not,
Nor blush, nor turn thy face aside! I know
Thy blessed secret, now! For God hath spoken
Unto me and understanding given!
And lo! I, too, am blest with thee forever!
For I shall shield and buckler be to thee;
And what of anguish or reproach there be,
Together, we shall share it! This, Mary,
Is a thing that standeth heavy on our faith!
But thanks be unto God who hath given
Unto me a part in this, so sacred, trust—
To know, with thee, the joy of guiding
The footsteps of this Wondrous, Wondrous Child!
Now, go! Tell thy father, Heli, I would
Speak with him at eventide!"
"O Joseph!"
Mary cried, her tear-stained face aglow in
Ecstasy, "There is a song in my heart—
A song—I go to my father, singing!"

And Joseph stood and watched her, lightly
Walking up the path, her arms outstretched, and
With uplifted face, as though she saw a
Glory in the heavens, while backward, borne
Upon the breeze, came lofty measures of
Her song:
"My soul doth magnify the Lord
And my spirit hath rejoiced in God
My Savior.
For he hath regarded the low estate
Of his handmaiden; for, behold, from henceforth
All generations shall call me blessed . . ."

ELLA JOYNER CRAWFORD

Ella Joyner Crawford, born December 21, 1857, died at the home of her daughter, Mrs. G. F. Banks, in Pearl River, La., on October 30, 1944.

She was married to the late Thomas P. Crawford on October 29, 1879. Ten children were born to them, six of whom survive—B. T. Crawford, of Monroe; A. W. Crawford, of Los Angeles, Calif.; C. J. Crawford, of Bogalusa, La.; Miss Helen Crawford, of Baton Rouge, La.; Miss Louise Crawford, and Mrs. G. F. Banks, of Pearl River, La. One brother, several sisters, 18 grandchildren, and 14 great-grandchildren also survive.

"Mother Sunshine," as she was sometimes called, was an active Christian worker, having united with the Methodist Church when she was 13 years old, under the Rev. Mr. Singleton. She was a member of the first missionary society in Pearl River and later was a charter member of the W. S. C. S. She had been a constant subscriber to the New Orleans Christian Advocate since she was 18 years old. Though she was not physically able to attend church in her latter years, missionary meetings and song services were carried to her in the home. She was always a shining light in whatever she took part in.

Her many friends grieve in her passing and she will be sadly missed by all who knew her. The beautiful floral offerings were a token of love and admiration of her beautiful life. The funeral services were conducted from the Banks' home by Rev. M. S. Robertson, pastor, and interment was in Pearl River Cemetery.

MRS. J. G. HOLCOMB.

NEW ORLEANS SOLDIER WRITES HOME

Continued from page 9)

Christ fell down while bearing his cross; where Simon, the Cyrenian, helped Jesus bear the cross; where the woman on the wayside wiped the face of Jesus with a cloth and his face appeared on it; and other events which I can't remember. We were also shown a balcony where Pilate is said to have stood when he said of Jesus: "Behold the man."

We walked down the Via Dolorosa (Way of Sorrow) where Christ is said to have borne his cross through the city to Golgotha. On the spot that is said to be Golgotha a church has been built, the church of the Holy Sepulchre, which also contains a tomb said to be the burial place of Christ. Many of the passages of the church are dark, so we carried candles to light our way. There are spots where Christ is said to have been nailed to the cross, and where the cross is said to have stood. All the spots are draped with rugs and decorated with candles, lamps, and gold and silver or jewelled ornaments in the Catholic tradition. The whole scene is man-made and unnatural, and there is a question in one's mind as to the places claimed to be authentic, but the churches are Christian, and no doubt have done some good work.

Passing through St. Stephen's Gate, socalled because it is said to be the scene where Stephen was stoned, we passed out of old Jerusalem and made our way to the Church of Agony, or Church of All Nations, on the Mount of Olives. This church, which is Catholic and of the Franciscian Order, is built on the site of the Garden of Gethsemane. The church derives its name from the belief that it is built on the spot where Christ suffered his agony before being betrayed.

The church is also called the Church of All Nations, as it was built by twelve different nations, including the United States. There are twelve different domes in the church, with the respective seals of each of the twelve contributing countries.

Sometimes the church is called the Church of Gethsemane, I believe. The present Garden of Gethsemane has a stone wall around it. The Garden is about the size of an average lot, with narrow walks running through it. The olive trees in it are old, gnarled, crooked, and picturesque.

Leaving Gethsemane, we rode to the highest point of the Mount of Olives, where we could look down on Jerusalem and the surrounding countryside. A few miles to the south a few of the larger buildings of little Bethlehem could be seen. And on the other side of the mountain, and in the dip of a few hills, parts of the Dead Sea were visible.

This part of the Mount of Olives is said to be the place of Christ's ascension to Heaven. A small round chapel has been built here, called the Chapel of the Ascension. The chapel is built on a white rock which has an impression in it which is said to be the footprint of Christ, made as he ascended into Heaven. The impression bears little resemblance to a footprint to me.

It was now past noon, so we went back to the Y. M. C. A. to eat. The meal was on the same order as the day before, except we had lamb chops instead of roast lamb.

After dinner we turned toward Bethlehem, but stopped in Jerusalem to go into King Solomon's limestone quarry. It was warm outside, but chilly fifty feet under the ground. There were souvenirs for sale in the entrance, and I bought a miniature of Rachel's tomb, made of the sandstone in Solomon's quarry. On the highway to Bethlehem we passed the real Rachel's tomb.

In Bethlehem, over the stable said to be the place of Christ's birth, has been built the Church of the Nativity. It is Greek Orthodox and Catholic, of the Franciscian Order. The entrance of the huge stone structure is so low that one must bend over to enter. It was made low for that purpose—so that one bows when he enters the church.

Friday afternoon, about four o'clock. I'll finish this letter at this sitting, I hope.

There are two sanctuaries in the Church of Nativity, that of the Greek Orthodox and the Catholic. The Catholic is the most modern. Below the Church is the stable, which isn't recognizable as such because of the drapings and ornaments. There is a spot set aside which is said to be the place where the Virgin Mary gave birth to the Christ Child, and also a spot said to be the place where the manger stood.

On top the Church is a tower or belfrey, where a special bell, called the Christmas Bell, hangs. It is rung only at Christmas time. Our guide told us that each Christmas a special service from the Church of Nativity is broadcast to a world-wide audience.

In the Catholic sanctuary we met a Franciscian Father from Texas who has been in this Church of Nativity for twenty years. He joked about his native state in a low, soft voice. He has a beard and was dressed in a black robe with a white, knotted cord around his waist. He had strap sandels on his bare feet. He is the fellow in the picture of the Manger.

Bethlehem is a small town, spread out on the side of a low mountain, at the top of which is the great old church.

We headed back down the mountains and reached the rest camp in time for supper. The next morning we hung around waiting for our plane. Finally it came and we got back to our field, thoroughly exhausted after our stay at the rest camp.

If I had more time I could have looked over the country more carefully, maybe getting as far as Nazareth, Jericho, and the Sea of Galilee, but I am glad I saw what I did. Inclosed are four packages of stock pictures in a couple of envelopes.

I'll close now until later.

Much love to you both.

CHARLES (Streeck, Jr.)

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Youth: Elect a secretary of Youth Work who will cooperate in the Joint Committee and with the Commission on Missions and World Friendship. Provide wherever for an interest group of girls.

Children: Elect a secretary of Children's Work who will be active in the Council of Children's Workers and serve as a leader of children in the Sunday morning or additional sessions of the Church School.

9. **Supply Work:** Some Supply Work for both Home and Foreign missionary institutions and enterprises. This is over and above the pledge.

10. **Reports:** Use of reports as a measurement of progress. Quarterly reports sent officers on time.